Bhagavad Gita Notes



Dedicated

to

His Holiness
Rādhānāth Swami Maharaja

On the most auspicious occasion of Vyāsa-pūjā ceremony
21st March 2009

Preface

When I first read the Bhagavad-gita, it appeared to me that all the purports are just a repetition of the same facts again and again and the translations would not appeal to me at all. In fact, for several years I could never go beyond the second chapter; as is the realization shared by many devotees.

It appears that it takes a certain level of purification in the association of devotees before one can start understanding the Holy scriptures and develop a taste for studying Them. It was not until I read His Grace Bhurijana Prabhu's "Surrender Unto Me" that I started developing some understanding of Bhagavad-gita. I would like to offer my deepest heartfelt gratitude to His Grace Bhurijana Prabhu for presenting such wonderful and lucid explanations of Srila Prabhupada's "Bhagavad Gita As It Is" in "Surrender Unto Me".

After repeated reading of the Bhagavad-gita I noticed how Srila Prabhupada brought out a unique purport to each text, for us to understand the mood and spirit of the Krishna's instructions. At this time I began extracting points from the purports which throw light on the individual points of the translation. I soon discovered that the purports were not certain vague presentations or repetitions of the same facts but rather each purport perfectly links and expands on all the points of the respective translation.

With this discovery I started studying Bhagavad-gita with a deeper interest and the notes are presented herewith. They were originally made for my personal use while teaching Bhakti Sastri courses at Sri Sri Radha Gopinath Mandir. At the request of many devotees we decided to compile these notes in its current format. These notes have been developed based on my understanding and study of the Bhaktivedanta purports, in conjunction with 'Surrender Unto Me' by HG Bhurijana Prabhu, the VTE notes and the North American VIHE notes.

It is a small addition to an already available variety of study notes on the Bhagavad-gita. They are meant as a supplement to enhance one's own sastric study and should not be used independently of the Bhagavad-gita As It Is. I have tried my best to keep intact the philosophical integrity, but as this is my first attempt to present my personal notes for others usage, please excuse any shortcomings.

Gauranga Priya Dasa

Acknowledgements

I would like to express my heartful gratitude to the following devotees who have assisted in the compliation of these notes.

First and foremost I would like to offer my gratitude to Suman Sankar who readily agreed to help me in compiling these notes. He offered his valuable time and energy, sacrificing his personal interests and using the best of his technical skills to type and edit all of my hand written notes. He endured hours of effort in making repeated changes while encouraging me at every step.

Also I would like to offer gratitude to Laxminarayan, Avataar Lila dasa, Vasudeva Krishna dasa, and Mohan Vilas dasa who helped in various ways in typing and printing the material. A special thanks to the Brahmachari trainees 2008/9 who enthusastically sat through all my presentations on Bhagavad-gita and encouraged me by active participation and valuable feedbacks on how to improve my presentation.

A brief guide to the notes

These notes are presented under the following headings:

1. **Chapter Connections**
   Every chapter, after Chapter 1, begins by explaining it's connection with the previous chapter.

2. **Chapter Breakdown**
   Each chapter is divided into several sections, as presented in "Surrender Unto Me". This helps to understand the major themes covered in each chapter and to get an overview of the chapter at a glance.

3. **Practical Application**
   Almost every section begins with a Practical Application box which offers practical relevance in our lives based on the theme discussed in that section. Some individual texts where deemed appropriate also have their own Practical Application boxes. When practical application statements are extracted from the Purport, it is included inside the Focus of Learning section for that purport. Please note that the practical application points are not taken from the translations or purports and have very little relevance for the Bhakti-sastri exams.

4. Verses

4.1 Themes
Each verse has a theme which presents the essential subject matter of the translation. It may also include a breakdown of the translation into important points.

4.2 Common Themes
In cases where we have combined themes of several verses we have placed them under the heading "Common Theme"

4.3 Focus of Learning
This section presents in point form the key concepts, definitions, arguments & refutations, analogies and various facts & references of the points in each purport. It aims to clearly present the purports in light of the points of the translations. At instances where the Focus of Learning box is not present, we have included the points of the purport under the Theme.

5. Link between verses
Links between verses are also provided to assist in understanding the flow from verse to verse. They have been mainly taken from "Surrender Unto Me"

6. Summarized Themes
Special summaries have been provided to help in assimilating the major themes of the chapter. These major themes convey important subjects for discussion. They are presented in the form of tables, diagrams or dotted boxes

7. Usage for exam
These notes can be valuable for those preparing for the Bhakti-sastri exam. The most important points to focus on from the exam point of view are the Themes and the Summarized Themes. Thereafter one can focus on points given in the Focus of Learning (Purport) boxes.

8. Lead words and headings
Lead words are given at the beginning of many points to make the flow of understanding and memorization easier. They are mainly based on the lines of the purport. Sometimes, however, I have also provided my own lead words to make the flow easier to understand.

9. Formatting of the notes
Throughout the notes we have used formating conventions to highlight important points. Bold is generally used for headings and main points. Underlining for subpoints and important words. Italics for sanskrit words. And single and double quotes to highlight specific phrases or words extracted from the translations and purports.

10. About chapter wise appendices

Every chapter is provided with an appendix at the end which provides additional information on the verses marked with an asterisk(*). In order to preserve the basic flow of verses and to make the notes easy to understand we have not included certain sections of "Surrender Unto Me" in the main part of the chapter notes. These sections contain the realizations of H.G.Bhurijana Prabhu and his references to the commentaries of Srila Vishwanath Chakravarty Thakur and Srila Baladeva Vidyabhushan, so as to give a deeper understanding of the subject and also help the preachers who intend to use this book.



kārpaṇya-doṣopahata-svabhāvaḥ
pṛcchāmi tvāṁ dharma-sammūḍha-cetāḥ
yac chreyaḥ syān niścitaṁ brūhi tan me
śiṣyas te 'haṁ śādhi māṁ tvāṁ prapannam

"Now I am confused about my duty and have lost all composure because of miserly weakness. In this condition I am asking You to tell me for certain what is best for me. Now I am Your disciple, and a soul surrendered unto You. Please instruct me."
BG (2.7)

Bhagavad-gītā Notes

Part 1

Karma Yogā Section

Chapters 1 – 6

Based on "Bhagavad-gītā As It Is"
By His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda
Founder-Ācārya of the International Society for Krishna Consciousness

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Supplemented by additional sources from

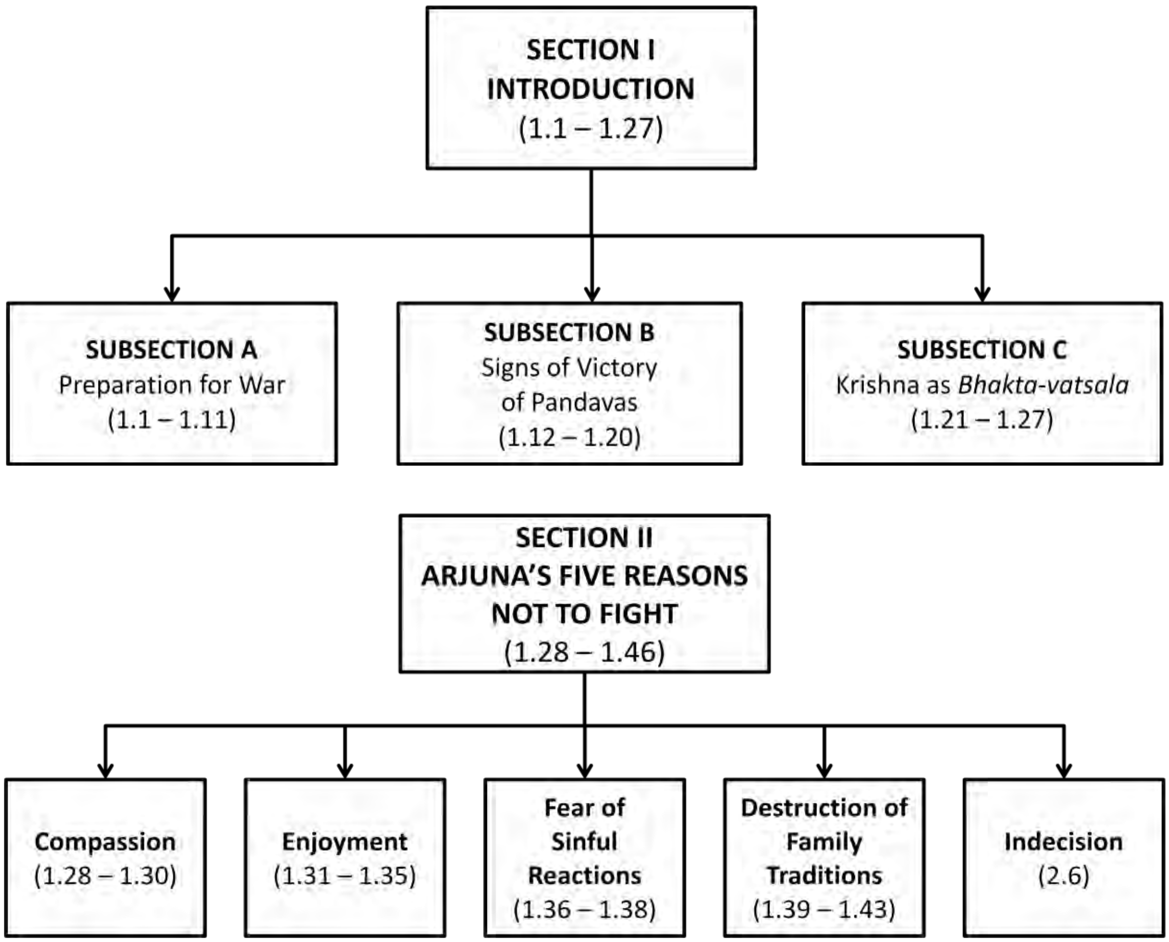
- 'Surrender Unto Me' by HG Bhūrījan Prabhu
- Notes from Vaishnava Training & Education (VTE)
- North America VIHE notes

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CHAPTER 1
OBSERVING THE ARMIES ON THE BATTLEFIELD OF KURUKSHETRA

COMMON THEME: The very beginning of Bhagavad-gita, the first chapter, is more or less an introduction to the rest of the book.

BREAKDOWN OF CHAPTER 1



SECTION I (1.1 — 1.27)
INTRODUCTION

PRACTICAL APPLICATION OF SECTION I

Chapter one repeatedly presents the following 2 themes:

1. **The Lord's protection** – Devotees who surrender to the Lord's protection are assured victory, regardless of the material odds
2. **The Lord as an intimate servant** – The *Bhagavad-gita* introduces Krishna, the Supreme Personality of Godhead, as the intimate servant of His devotees. (*e.g.* As Arjuna's charioteer)

SUBSECTION A — PREPARATIONS FOR WAR (1.1 — 1.11)

Text 1.1

THEME: Dhrtarashtra inquires from Sanjaya

- "After my sons and the sons of Pandu assembled in the place of pilgrimage (Dharma-ksetra) at Kuruksetra, desiring to fight, what did they do?"

FOCUS OF LEARNING: PURPORT 1.1

(a) ***Bhagavad-gita* is the perfect theistic science** – because the Supreme Personality of Godhead personally spoke it

(b) **How to study *Bhagavad-gita*** – (Srila Prabhupada quotes this based on *Gita-mahatmaya*):
- Scrutinizingly
- With the help of devotees of Sri Krishna
- Without personally motivated interpretations
- In the line of disciplic succession

(c) **Example of clear understanding of *Bhagavad-gita*** – It is given in the Gita itself, in the way the teaching is understood by Arjuna, who heard the Gita directly from the Lord

(d) **Benefits of such study** – one surpasses all studies of Vedic wisdom and all scriptures of the world

(e) **Specific standard of *Bhagavad-gita*** – It contains all that is contained in other scriptures, but also that which is not to be found elsewhere

(f) **Dhrtarashtra inquiry** reveals Dhrtarashtra's doubtful and fearful mind (Shown by 2 points)

1. **Partial to his own sons** – Dhrtarashtra refers to only his sons as '*Kurus*' which shows his specific position in relation to his nephews, the Pandavas
2. **Uses the specific words '*Dharma-kshetra*' and '*Kuru-kshetra*'** – Their importance is as follows:
    - *Kuru-kshetra* is a sacred place of pilgrimage from immemorial time of the Vedic age
    - *Kuru-kshetra* is a holy place and a place of worship even for heavenly denizens
    - The Supreme Personality of Godhead is personally present on the Pandavas side
    - Pandavas are virtuous – therefore the holy place may influence them
    - Dhrtarashtra is fearful about the holy influences on the fate of the battle because:
        - It may influence his own sons to compromise, or
        - He hoped that under the holy influence, the Pandavas may renounce their claim, to avoid bloodshed
    - *Analogy:* Paddy field (*Kshetra*) – unnecessary weeds taken out, similarly in religious 'field' of *Kuru-kshetra* in the presence of the 'father of religion' Sri Krishna, unwanted plants like Dhrtarashtra and his son Duryodhana and others would be wiped out

Texts 1.2 — 1.11

COMMON THEME: Duryodhana's actions are described – They reveal his diplomacy and inner fear by the following indications:

1. **Duryodhana although mentioned as king, goes to the commander** on account of seriousness of situation – quite fit to be a politician (1.2)
2. **Points out Drona's mistake** (of imparting military secrets to son of Drupada, Dhrstadyumna who was born to kill Dronacharya) to make him alert and uncompromising and warns that leniency would lead to defeat (1.3*)
3. **Mentions great heros equal to Bhima and Arjuna** (1.4*)
   - Why he compares them to Bhima and Arjuna –
     - Because he knew the strength of Bhima and Arjuna
   - Why he mentions other heros –
     - Because they were great stumbling blocks on the path of victory as each and every one of them was as formidable and Bhima and Arjuna
4. **Mentions heros who are ready to lay down their lives for "me"** (like Jayadratha, Krtavarma, Salya) (1.9)
5. **Praises Bhisma** – He was confident of full support of Bhismadeva and Dronacarya because:
   - They did not protect Draupadi when she was insulted
     - Although Bhisma and Drona have affection for Pandavas and might become lenient, he hoped that they will give up all affection now (1.11)
6. **Asks for everyone's support for Bhisma** (1.11) – because
   - Bhismadeva was undoubtedly the great hero, but he was an old man and the enemy might take advantage of his full engagement on one side
   - He wanted everyone to feel important

FOCUS OF LEARNING: PURPORTS 1.2 — 1.11

PLEASE NOTE: Some points of these purports are covered under the main theme above

(a) **Why Sanjaya described Duryodhana's actions first** –
- Because Dhrtarashtra was blind from birth and also bereft of spiritual vision and he knew that his sons were equally blind in the matter of religion
- And Dhrtarashtra was afraid that under the influence of the place of pilgrimage, his sons may make some compromise

(b) ***Study names of warriors on both sides*** (1.4 – 1.9)

(c) **Duryodhana compared Bhisma (more experienced general) to Bhima (less experienced general)** (1.10*)
- Because Duryodhana knew if he should die at all he would be killed by Bhima and was therefore always envious of Bhima
- Bhima is like a fig in the presence of Bhisma

(d) **What made Duryodhana confident of victory** (1.7 – 1.11)
- Above mentioned strength of his friends (1.7 – 1.9)
- Presence of Bhisma, a far superior General than Bhima – He clearly felt that victory of Kurus dependent on the presence of Bhismadeva (1.11)
- Confident of full support of Bhisma and Drona as they had shown during Draupadi's insulting episode (1.11 purport)

SUBSECTION B — SIGNS OF VICTORY OF PANDAVAS (1.12* — 1.20)

COMMON THEME: Sanjaya tactfully informed Dhrtarashtra about "his hopeless plans to win" by giving the following indications and signs:

- **SIGNS OF VICTORY OF PANDAVAS (9 points)**
  1. **Krishna's personal presence confirms victory**
     - Supreme Personality of Godhead is the charioteer (1.14) – *"jayas tu pandu-putranam yesam…"*
     - Krishna as Hrsikesha directly controls the senses of a pure devotee
  2. **Goddess of fortune**
     - Whenever and wherever the Lord is present, the goddess of fortune is also there
     - She never lives without her husband; therefore all fortune is guaranteed (1.14)
  3. **Venue**
     - *Kurukshetra* is a **holy place** (1.1)
  4. **Hanumanji on Arjuna's flag**
     - Hanumanji also helped Lord Rama in gaining victory (1.20)
  5. **Symbol of Vishnu**
     - Conchshell is a symbol of Vishnu (1.12* & 1.14)
     - This is indirectly indicated by Bhisma and Pandavas conchshells
  6. **Transcendental conchshells**
     - Krishna and Arjuna's conchshell mentioned as *divya* (transcendental) (1.14)
  7. **Bhisma's conchshell to pacify** Duryodhana (1.12*)
  8. **Agnideva's Chariot** given to Arjuna
     - It was capable of conquering all directions (1.14)
  9. **Shattering of hearts**
     - Conchshells of Pandavas shattered Kauravas hearts (1.19)
     - Pandavas hearts not shattered – because of confidence in Krishna

Text 1.12*

THEME: Bhisma's conchshell blown

FOCUS OF LEARNING: PURPORT 1.12*

(a) **Bhisma indicates the following things to Duryodhana by his conchshell:**
- Blown out of natural compassion for grandson, Duryodhana
- To cheer the fearful heart of Duryodhana
- Befitting his position as lion
- To assure that no pains would be spared in his duty to fight
- Indirectly by the symbolism of conchshell, he informed his depressed grandson that he has no chance of victory, because the Supreme Lord Krishna was on the other side.

Texts 1.13 — 1.18

COMMON THEME: All Pandavas blew conchshells and all other instruments that made a tumultuous sound

❖ **NAMES OF DIFFERENT CONCHSHELLS:**

S. No	Warriors	Conchshell
1.	Krishna	Panchajanya
2.	Arjuna	Devadatta
3.	Yudhishtara	Anantavijaya
4.	Bhima	Paundra
5.	Nakula	Sughosa
6.	Sahadeva	Manipushpaka

***PLEASE NOTE:** Text 1.13 has no purport. Text 1.14 purport is covered under the main theme 'Signs of Victory of Pandavas' above. Purports for Texts 1.15 to 1.18 are presented in the 'Focus of Learning' sections below*

FOCUS OF LEARNING: PURPORT 1.15*

(a) **Message announced by conchshells** – Blowing of conchshells announced the message that Kauravas were predestined to lose the battle

(b) **Importance of names**

- **Hrsikesha**
  - Owner of all senses / senses of living entities are part and parcels of His senses
    - Impersonalists cannot account for the senses of the living entities and they are always anxious to describe the living entities as sense-less or impersonal
  - Lord as Paramatma directs the senses according to the surrender of the living entity
  - <u>*Directly controls transcendental senses of a pure devotee like Arjuna*</u>
- **Govinda** – Pleasure-giver to cows and senses
- **Dhananjaya** – Arjuna helped elder brother to fetch wealth for different sacrifices
- **Vrkodara** – Eat as voraciously as he could do herculean tasks (Bhima)
- Few other names explained – Madhusudana / Vasudeva / Devaki-nandana / Yasoda-nandana / Partha-sarthy *(Read 1.15 purport)*

FOCUS OF LEARNING: PURPORTS 1.16 — 1.18

(a) **Sanjaya very tactfully informed King Dhrtarashtra of the following points through all the above mentioned verses:**

- His unwise policy of deceiving the sons of Pandu and endeavoring to enthrone his own sons was not very laudable
- All the signs indicate that the whole Kuru dynasty would be killed
- From the grandsire Bhisma to the grandson Abhimanyu, and all the kings of all states were doomed
- And Dhrtarashtra was the cause of the whole catastrophe because he encouraged the policy followed by his sons

Text 1.19

THEME: Shattering of the hearts – Conchshells of Pandavas shattered the heart of the sons of Dhrtarashtara

FOCUS OF LEARNING: PURPORT 1.19

(a) **There is no heartbreaking on the side of the Pandavas**
- Because of **'Pandavas'** and their **'confidence in Lord Krishna'**
- **PRACTICAL APPLICATION** – This shows that one who takes shelter of the Supreme Lord has nothing to fear even in the midst of the greatest calamity (1.19 purport)

Text 1.20*

THEME: Arjuna prepared to shoot arrows and after looking at the sons of Dhrtarashtara, spoke to Krishna
- ❖ The purport of this verse describes all the auspicious conditions that were arranged by the Lord for His eternal devotee, which gives complete assurance of victory

PLEASE NOTE: *Points of this purport (1.20) are covered above under Subsection B - Main theme 'Signs of Victory of Pandavas'*

SUBSECTION C — KRISHNA AS *BHAKTA-VATSALA* (1.21 — 1.27)

Texts 1.21* — 1.23

COMMON THEME: **Arjuna requests the infallible Lord to draw his chariot in the middle:**
- ❖ To see who were the leading men present with a desire to fight, to please evil-minded son of Dhrtarashtra

FOCUS OF LEARNING: PURPORTS 1.21 — 1.23

(a) **Meaning of '*Achyuta*'** – infallible, addressed so because:
- The Lord never fails in affection for His devotees – thus engaged in the service of His friend, out of His causeless mercy
- Did not hesitate to carry out the order of Arjuna as his charioteer
- Still His supreme position as Hrsikesa, the Lord of senses was unchallenged

(b) **Relationship between Lord and devotee is sweet and transcendental** – A devotee is always eager to serve the Lord and Lord obtains transcendental pleasure in receiving the orders of His pure devotees, although He is always the infallible, Supreme master

(c) **Why Arjuna asked to move the chariot amidst the armies** – because:
- Arjuna was forced to fight against his wish (Because of obstinacy of Duryodhana)
- Anxious - To see who were the leading men present with a desire to fight, to please Duryodhana (They all must be birds of the same feather)
- To see how much they were bent upon fighting
- To estimate the strength which he had to face, although confident of victory – because of Krishna sitting on his side
- But he had no intention of peace-making at this moment

Text 1.24

THEME: Krishna draws the chariot – Krishna (Hrsikesa) draws the chariot on request of Arjuna (Gudakesh) in the midst of the armies of both parties

FOCUS OF LEARNING: PURPORT 1.24

(a) **Arjuna as Gudakesh** – one who conquers sleep
- Gudaka means sleep; sleep also means ignorance
- Arjuna conquered sleep & ignorance <u>because of friendship with Krishna</u>
- **Nature of the devotee**
    - Cannot forget Krishna even for a moment *(Samadhi);* even while walking or asleep condition
    - **Devotee conquers sleep and ignorance;** because of constant Krishna consciousness. (This is called Samadhi)

(b) **Krishna as Hrsikesa** – As director of mind and senses, He could understand **Arjuna's purpose** in placing the chariot in the midst of the armies – **"hestitation to fight"**

Text 1.25*

THEME: Lord places the chariot in front of Bhisma, Drona etc.

FOCUS OF LEARNING: PURPORT 1.25

(a) **Lord as Hrsikesa** – Lord knows Arjuna's mind and thus knows everything being the Supersoul of all living entities

(b) **Arjuna referred to as 'Partha'** – Indicates son of aunt 'Prtha'. Thus Krishna wants to point out:
- He became charioteer because Arjuna is son of aunt (Queen Kunti)
- Krishna said to Arjuna: "Behold the Kurus" – This phrase indicates Arjuna's mind "Do you want to stop and not fight?"
- Krishna does not expect such cowardly action from the son of his aunt
- Mood of friendly joking expressed here.

Texts 1.26 — 1.27

COMMON THEME: Arjuna sees all the relatives assembled on both the sides and thus overwhelmed with compassion, he starts speaking

FOCUS OF LEARNING: PURPORTS 1.26 — 1.27

(a) **Different grades of relatives mentioned**
- <u>Grandfathers</u> Bhisma and Somadatta; <u>Father's contemporaries</u> like Bhurisrava
- <u>Teachers</u> like Dronacharya and Krpacharya; <u>Maternal uncles</u> like Salva and Sakuni
- <u>Brothers</u> like Duryodhana; <u>Sons</u> like Laksma
- <u>Friends</u> like Asvatthama; <u>Well-wishers</u> like Krtavarma etc.
- <u>The armies containing many of his friends</u>

SECTION II (1.28 — 1.46)
ARJUNA'S FIVE ARGUMENTS NOT TO FIGHT

PRACTICAL APPLICATION OF SECTION II

- Identification with, and attachment to the body disables one from executing his religious duties, which is ultimately to execute Krishna's will
- It is interesting to analyze the cause and effect of Arjuna's bewilderment
  - It is brought on by seeing in terms of one's own self-interest
  - The result of such vision is fear, loss of composure, indecision, and confusion of moral codes

ARJUNA'S FIVE ARGUMENTS

S.No.	Arjuna's Arguments	Verse(s)	Lord Krishna's refutation in verse(s)
1.	Compassion	1.28 – 1.30	2.11 – 2.30
2.	Loss of enjoyment	1.31 – 1.35	2.31 – 2.32
3.	Fear of sinful reactions	1.36 – 1.38	2.33 – 2.37
4.	Destruction of family traditions	1.37 – 1.43	2.45 – 2.46 & 3.24
5.	*Indecision*	2.6	–

ARJUNA'S FIRST ARGUMENT — COMPASSION (1.28 – 1.30)

REFUTATION:
Lord Krishna refutes this argument in Texts 2.11 – 2.30

Texts 1.28 — 1.30

COMMON THEME: Signs of compassion (9 points)

S.No	Body part	Sign
1.	Limbs	Quivering
2.	Mouth	Drying up
3.	Whole body	Trembling
4.	Hair	Standing on end
5.	Hands	Gandiva bow slipping
6.	Skin	Burning
7.	Legs	Unable to stand any longer due to impatience
8.	"Forgetting myself and mind reeling" – Due to weakness of the heart	
9.	Sees only causes of misfortune	

FOCUS OF LEARNING: PURPORTS 1.28 — 1.30

(a) **Causes of compassion** – different viewpoints
- **Compassion due to soft heartedness of a pure devotee** (1.28) – *Ref. SB 5.18.12*
  - By unflinching devotion unto Supreme Lord – all good qualities manifest
  - Non-devotee in contrast – He may be advanced by education & culture, but lacks godly qualities; hovering on mental plane, he is certain to be attracted by glaring energy
  - What indicates his soft-heartedness – Arjuna is sympathetic for "both the parties"
- **False compassion due to material fear, namely loss of life** – Indicates material conception of life (1.29 – 1.30)
  - Impatience – Due to this impatience Arjuna was unable to stay on the battlefield
  - Weakness of mind – Thus he was forgetting himself
  - Excessive attachment to material things – This puts a man in such a bewildered condition

(b) **Two kinds of trembling / Standing of hairs** (1.29)
- Great spiritual ecstasy
- Great fear under material condition
  - Trembling mentioned in 1.29 is due to material fear – as evident from the symptoms from 1.29, slipping of Gandiva and burning skin

(c) **Cause of fearfulness** – *Ref. SB 11.2.37 "bhayam dvitiyabhinivesatahsyat…"*
- Such fearfulness and loss of equilibrium takes place in a person too affected by material conditions
- **Practical application** – Do not be disturbed by material temporary changes because that is the nature of the material world

(d) **Importance of *Nimittani-viparitani*** – To see only causes of misfortune
- **Only pain and frustration**
  - To see only painful reverses
  - Sees only frustration in expectations
- **No happiness** – Not to be happy even by victory, it would only give lamentation

(e) **Causes of such frustrations in life**
- Misdirected interest – Only interested in one's own welfare
- Ignorance of real self-interest – Real self-interest is Vishnu's satisfaction
  - Conditional nature is to forget this real self interest – this is the cause of material pain
  - <u>Is Arjuna a conditioned soul</u> – Arjuna is showing ignorance of his real self-interest by Krishna's will

ARJUNA'S SECOND ARGUMENT — LOSS OF ENJOYMENT (1.31 — 1.35)

REFUTATION:
Lord Krishna refutes this argument in Texts 2.31 – 2.32

Text 1.31

THEME: Arjuna in a "blind conception of life" cannot see the right way to achieve even the material happiness. He argues that fighting will not offer him any enjoyment, even by victory

FOCUS OF LEARNING: PURPORT 1.31

(a) **Theme of this purport** – Blind conception of life exhibited
- Without knowing one's self interest as Vishnu, conditioned souls are attracted by bodily relationships, hoping to be happy in such conditions
- One even forgets the causes of material happiness

(b) **How Arjuna exhibits "blind conception of life"**
- **Refuses to fight** – He appears to have even forgotten the moral codes of a *ksatriya*
  - Moral code of a *ksatriya* – For Arjuna kingdom is a must for his subsistence because *ksatriyas* cannot engage themselves in any other occupation
  - Two kinds of men enter the sun globe:
    - <u>*Ksatriya*</u> who dies directly in front of the battlefield under Krishna's personal order
    - <u>The person in the renounced order of life</u> who is absolutely devoted to spiritual culture
- **Arjuna's proposal**
  - He is <u>reluctant to kill his enemies</u>, what to speak of his relatives – He thinks that by killing them there would be no happiness in his lives
    - *Analogy:* Just like a person who does not feel hunger is not inclined to cook
  - He considers himself fit to <u>go to the forest</u> to live a secluded life of frustration
    - He <u>wants to escape</u> because his sole opportunity in gaining a kingdom lies in fighting with his cousins and brothers which he does not like to do

Texts 1.32 — 1.35

COMMON THEME: Arjuna exhibits "typical calculation of material life". He feels that fighting will not give him any enjoyment even if he is victorious because:
- He wants to show off his opulence and share with the society after victory
- Also if there is any need to kill his relatives, let Krishna kill them

FOCUS OF LEARNING: PURPORTS 1.32 — 1.35

(a) **Arjuna misuses the name 'Govinda'**
- Meaning of 'Govinda' – Krishna is the object of all pleasures for the cows and the senses
- What Arjuna indicates by addressing Krishna as 'Govinda'
  - He indicates that Krishna should understand what will satisfy Arjuna's senses
  - <u>Material understanding of God</u> – Materially everyone wants to satisfy his senses and wants God to be his order supplier for such satisfaction
- **What is the right conception of the name 'Govinda'**
  - Lord will satisfy the senses of the living entities as much as they deserve, but not to the extent they may covet
  - Because 'Govinda' is not meant for satisfying our senses
  - <u>Right conception</u> – When one tries to satisfy the senses of 'Govinda' without desiring to satisfy one's own senses, then by the grace of 'Govinda' all the desires of the living entities are satisfied

FOCUS OF LEARNING: PURPORTS 1.32 — 1.35 continued…

Srila Prabhupada now compares typical calculation of material life and transcendental life:

(b) **Typical calculation of material life**
- **Show off tendency** – Everyone wants to show off his opulence to friends and relatives, but Arjuna fears that all of them will be killed on the battlefield
- **To be so-called 'good man'** – Arjuna did not want to kill his relatives, and even if there was any need to kill them,he desires that Krishna kill them and he should not be involved

(c) **Transcendental life**
- **Transcendental life** – Devotee wants to satisfy the Lord's desire
- He can, Lord willing, accept all kinds of opulences for the service of the Lord
  - What is the Lord's desire here – He wants Arjuna to fight
  - Why Lord is so determined to fight – He can excuse a person on His own account, but he excuses no-one who has done harm to his devotees
  - By the Lord's plan they were already killed; He just wants Arjuna to be an instrument
- If the Lord is not willing, he should not accept a farthing (One should give up all selfish likes and dislikes)
  - Similarly Arjuna is told to execute the Lord's desire and not to exhibit his own desires
  - Of course Arjuna's own desires do reflect the following qualities:
    - Arjuna's deep affection for community and family is exhibited here partially due to his natural compassion for them
    - As a natural devotee Arjuna did not like to retaliate against his miscreant cousins and brothers

ARJUNA'S THIRD ARGUMENT — FEAR OF SINFUL REACTIONS (1.36 — 1.38)

REFUTATION:
Lord Krishna refutes this argument in Texts 2.33 – 2.37

Texts 1.36* — 1.38

COMMON THEME: Arjuna argues that fighting will incur sinful reactions because of the unique position of the aggressors as seniors and relatives

FOCUS OF LEARNING: PURPORTS 1.36 – 1.38

(a) **Six kinds of aggressors to be killed (based on grounds of politics and sociology – *Artha-sastra*) Killing them does not incur any sin.**
1. A Poison-giver; 2. One who sets fire to the house; 3. One who attacks with deadly weapons
4. One who plunders riches; 5.One who occupies another's land; 6. One who kidnaps a wife

(b) **Why Arjuna favors forgiveness (based on the grounds of religion and saintly behavior – *Dharma-sastra*)**
- Because of the unique position of these aggressors as seniors and relatives
- Forgiveness on account of saintliness
- Arjuna considers why to risk life and eternal salvation for temporary pleasures and kingdom

FOCUS OF LEARNING: PURPORTS 1.36 – 1.38 continued…

(c) **Correct understanding about forgiveness / saintliness**
- Saintliness is not justified for a *ksatriya*
- Compared to *"Rama-rajya"* – Lord Rama gave sufficient lessons to Ravana who was an aggressor because he kidnapped Rama's wife, Mother Sita

(d) **'Madhava'** – Arjuna addresses Krishna as 'Madhava' to indicate:
- Krishna is the husband of the Goddess of 'fortune'
- Krishna should not cause an action which brings 'misfortune'

(e) **Saintliness of Arjuna** – Arjuna's thorough consideration of evil consequences reveals saintliness (1.37 – 1.38)
- Obligation (To not refuse when challenged to battle or gamble) is binding when the effect is good, not otherwise
- Therefore Arjuna considered that he is not obliged to fight

ARJUNA'S FOURTH ARGUMENT — DESTRUCTION OF FAMILY TRADITIONS (1.39 — 1.43)

REFUTATION:
Lord Krishna refutes this argument in Texts 2.45, 2.46 & 3.24

Texts 1.39 — 1.43

COMMON THEME: Fighting will cause family destruction in the following 6-step sequence:

1. **Death of Elderly** (1.39)
   - Fighting destroys the whole dynasty
2. **Family Traditions Stop: Irreligion increases** (1.39)
   - With the destruction of dynasty, the entire family tradition is vanquished, and thus the rest of the family becomes involved in irreligion
3. **Women polluted** (1.40)
   - When irreligion is prominent, the women in the family become polluted
   - Chanakya Pandit says "Women need protection"
   - Why women need special protection – Because they are
     - Less intelligent
     - Not trustworthy
     - Prone to degradation
   - How they are protected – By engaging in religious principles, either under father, husband or son
   - If they are not protected, it leads to adultery and varna-sankara
4. ***Varna-sankara* (unwanted progeny)** (1.40*)
   - From degradation of woman comes unwanted progeny
   - Varna-sankara has three effects
     - Risk of war and pestilence
     - Hellish life
   - For the whole family – Ancestors falldown because *pinda-dana* stops
       - For those who destroy family
     - All community projects and family welfare acts stop
5. **Hellish life for 'family' and 'destroyers of family'** (1.41*)
6. **Culture is destroyed** – Community projects and family welfare acts stop (1.42)

FOCUS OF LEARNING: PURPORTS 1.39 — 1.43

PLEASE NOTE: *Some points of the purport are covered in the '6-step sequence of family destruction' theme above*

(a) **Varnashrama Institution** (1.39 purport) – Principles of religious traditions to help members of family grow and attain spiritual values

(b) **Role of elders** (1.39 purport)
- Responsible for maintaining purificatory samskaras (birth to death)
- Helping younger generation on the path of salvation

(c) **Importance of good population** (1.40 purport) – It is the basic principle for peace, prosperity and spiritual progress in life

(d) **What good population depends on** (1.40 purport) – Chastity and faithfulness of womanhood

(e) **Philosophy of *Pinda-Dan*** (1.41 purport)
- **Based on** rules and regulations of fruitive acts
- **What it is** – To offer periodical food and water to forefathers
- **Right process** – worship of Vishnu done / remnants offered to forefathers
- **Principle:** To release them from many sinful reactions / ghostly existence etc.
- **Who is not obliged for this** – One in devotional life
- **Why devotees are not obliged** – Because devotional service relieves hundreds and thousands of forefathers from all misery *(Ref. SB. 11.5.41 "devarsi bhutapta…")*

(f) **Community projects and family welfare acts** – **Importance** (1.42 purport)
- They are set forth by *Varnashrama / Sanatana-dharma*
- Sets duties for four orders of society
- Purpose – To help attain ultimate salvation
- 'Result of breaking' such projects
  - Chaos in society
  - People forget ultimate aim of life – Vishnu

(g) **Ways of receiving real knowledge** (1.43 purport) – Disciplic succession
- Arjuna based his arguments not on personal experience, but on what he has heard from authorities

(h) **Principle of *'Prayascitta'*** (1.43 purport) – A system in the *varnashrama* system by which before death one has to undergo the process of atonement for his sinful activities
- Without doing so, one surely will be transferred to the hellish planets to undergo miserable lives

ARJUNA'S FIFTH ARGUMENT — "INDECISION"

➡ ***FIFTH ARGUMENT COVERED IN CHAPTER 2:***
Please refer to Text 2.6 for Arjuna's fifth argument

Texts 1.44 — 1.46*

COMMON THEME: Conclusion – Arjuna decides not to fight and casts aside his bow and arrows

PLEASE NOTE: *Purports for these verses are covered in the 'Summarised Theme 1A: Arjuna's Saintliness revealed' section below.*

SUMMARISED THEME 1A
ARJUNA'S SAINTLINESS REVEALED (1.28 — 1.46)

Arjuna's saintliness is revealed by the following points:

(a) <u>Softheartedness</u> (1.28)
(b) Does not want to kill <u>even for exchange of three worlds</u> (1.35)
(c) Ready to <u>forgive any aggressors</u> (1.36)
(d) Considers evil consequences even at the <u>risk of refusing obligation to fight</u> (1.37 – 1.38)
(e) Conscious of obligations to protect <u>family traditions and morals</u> (1.39 – 1.44)
- He does not think that: "I am transcendental and I have no obligations"
- Arjuna being saintly is conscious of moral principles – How he can kill one's relatives based on selfish motives (1.44)

(f) Ready to be <u>killed unarmed, but not retaliate</u> (1.45)
- Custom according to Ksatriya fighting principles – unarmed and unwilling foe should not be attacked
- These symptoms are due to softheartedness resulting from being a great devotee

(g) Kept his <u>bow down</u> (even broke his vow of not keeping the bow once lifted) (1.46)

Conclusion: Such a <u>kind</u> and <u>softhearted person</u> is fit to receive self-knowledge (1.46 purport)

∞ END OF CHAPTER 1 ∞

CHAPTER 1 Appendix

Selected Texts extracted from "Surrender unto Me"

Text 1.3

Duryodhana was a great politician. He could have mentioned Dhṛṣṭadyumna's name directly, but instead he purposely called him the son of Drupada. Drupada and Droṇa were enemies, and therefore to incite Droṇa's anger, Duryodhana reminded Droṇa that his enemy's son, Dhṛṣṭadyumna, was arranging the armies. Because Droṇa was naturally inclined to the Pāṇḍavas, especially to Arjuna, his greatest student, Duryodhana needed to use whatever ploys he could to ensure that Droṇa would fight to the best of his ability.

Drupada and Droṇa had attended the same gurukula even though Droṇa was the son of a poor brāhmaṇa and Drupada was a prince. Despite the differences in their backgrounds, the two became intimate friends. In a moment of affection Drupada had once told his friend that when he inherited the kingdom, he would give half to him. Droṇa took his friend's words to heart.

Long after they had graduated and Droṇa had entered gṛhastha life, he found his son crying for milk. Droṇa was so poor that he could not afford to buy milk for his child. Then he remembered Drupada's promise and thought, "Let me go to my dear friend Drupada and beg a cow from him."

When Droṇa arrived at Drupada's palace, he was not properly received. Drupada said, "I am your friend? Friendship can be recognized only among equals. Get out of here immediately!" Droṇa vowed revenge. Later, he trained both the Kuru and Paṇḍava princes in the military arts and then asked for his guru-dakṣiṇā: "Capture Drupada and bring him before me."

The Kauravas offered to try first, but Drupada easily defeated them and sent them back to Droṇa in embarrassment. Droṇācārya was mortified. Arjuna then came forward. The other Pāṇḍavas lined up behind him as he attacked Pāñcāla, Drupada's kingdom. Arjuna captured and bound Drupada in ropes after a fierce battle and carried him to Droṇācārya's feet. Droṇācārya then took half of Drupada's kingdom and thus made Drupada his enemy.

Drupada then performed a sacrifice to obtain a son who would kill Droṇa. That son was Dhṛṣṭadyumna. Dhṛṣṭadyumna later approached Droṇācārya to study the military science, and although Droṇācārya knew that Dhṛṣṭadyumna was specifically empowered to kill him, he did not hesitate to train him. Such is the liberality of a brāhmaṇa. The brāhmaṇa's liberal heart is compared to the sun, which does not withhold its light from the courtyard of anyone, even a thief. Similarly, Droṇācārya did not hesitate to impart all his military secrets to Dhṛṣṭadyumna.

Text 1.4

Again Drupada was mentioned to incite Droṇa's anger. Duryodhana also mentioned Bhīma and Arjuna. Arjuna was a powerful foe. Not only had he studied under Droṇa, but he had gone to the heavenly planets, later fought with Lord Śiva and had been given many celestial weapons.

Duryodhana, however, was especially afraid of Bhīma's fiery temperament and expertise in fighting. Therefore he mentions his name first. Bhīma was furious with Dhṛtarāṣṭra's sons. Before the battle, he took three vows. First, he vowed to kill each of Dhṛtarāṣṭra's one hundred sons. (During the battle Arjuna and the other Pāṇḍavas had opportunities to kill some of Dhṛtarāṣṭra's sons, but they refrained from doing so to allow Bhīma to fulfill his vow. During the battle Bhīma's anger was inflamed. He screamed, jumped up and down, and drank the blood of each son of Dhṛtarāṣṭra he killed. Even the warriors on the Pāṇḍavas' side feared his rage.)

Second, he vowed to break Duryodhana's thigh. When Draupadī was being insulted, Duryodhana had uncovered his thigh and motioned to Draupadī, saying, "Come and sit on my lap! You are fit for my enjoyment." Bhīma burned with anger and hatred. For thirteen years, he had been burning as he waited to destroy the Kauravas.

Third, Bhīma vowed to tear open Duḥsasana's chest, pry out his heart and drink his blood. Duḥsasana had touched and opened Draupadī's tied and sanctified hair. For that, Bhīma also vowed to rip off his arm. Draupadī had promised to keep her hair untied until she had washed it with Duḥsasana's blood. Bhīma later carried that blood upon his hands to Draupadī.

Duryodhana named all these fighters to persuade Droṇācārya to free himself from whatever sentiments he felt for the Pāṇḍavas and to kill them in battle. He then continued to describe the Pāṇḍavas' strength.

Text 1.7

Duryodhana did not want to discourage those listening to his own fears concerning the Pāṇḍavas' strength. Therefore he added, "Let me tell you about the great warriors on my side."

Text 1.8

Duryodhana was speaking to the two great warriors Bhīṣma and Droṇācārya. While the king addressed Droṇācārya, all his other fighters gathered to listen. Therefore, Duryodhana, as an expert diplomat, began to describe the Kauravas' strength with the words bhavān bhīṣmaś ca karṇaś ca. Yet before he spoke he was caught in another difficult situation. Facing him were two great warriors: Bhīṣma was the commander-in-chief of the army, and Droṇa was his military guru. Whom, then, should he mention first?

Duryodhana was clever. He knew that Bhīṣma was a kṣatriya and Droṇa a brāhmaṇa. If he mentioned Bhīṣma first, Droṇācārya would be insulted. As a kṣatriya, however, Bhīṣma would honor the etiquette of offering the brāhmaṇa more respect. Thus Duryodhana said, bhavān bhīṣmaś: "There are personalities like you, Droṇācārya, and Bhīṣma."

He next mentioned Karṇa. Bhīṣma and Karṇa were enemies. Because Karṇa thought, "What's the use? I will fight and kill everyone, and this aged general will get all the credit," he had vowed not to fight until Bhīṣma was killed.

Duryodhana next mentioned Kṛpācārya, a relative of Droṇa, then Aśvatthāmā, Droṇa's son. In these ways, he hoped to inspire Droṇa.

Surprisingly, Duryodhana next mentioned his own brother Vikarṇa. Vikarṇa was not of the same caliber as Bhīṣma or Droṇa, but because he was the only brother who objected to the Kauravas' insult to Draupadī, Duryodhana assumed that he was sympathetic to the Pāṇḍavas and that he might defect from the Kaurava army. Therefore Duryodhana flattered Vikarṇa by including his name among the more powerful fighters he was relying on.

Defection was always an important concern for military leaders. Although kṣatriyas love to fight, they are not always concerned whose side they fight on. Therefore Yudhiṣṭhira announced at the beginning of the war that religious principles allow defection before the battle starts, but once it has begun, warriors must stay on their chosen sides.

Both Kṛṣṇa and Duryodhana were active in recruiting defectors. Kṛṣṇa and Kuntī-devī approached her son Karṇa and invited him to join the Pāṇḍavas' side. Kṛṣṇa told Karṇa that he was actually the

eldest Paṇḍava, and He encouraged him to fight alongside his brothers, especially because he wouldn't be joining the battle until after Bhīṣma's death. Karṇa, however, would not abandon his loyalty to Duryodhana.

On his side, Duryodhana both tried to keep Vikarṇa and to win over the Pāṇḍavas' uncle Śalya. Karṇa needed a fit charioteer, and Śalya was both an acclaimed charioteer and a mahāratha warrior. As Śalya and his army traveled the long distance to join the Pāṇḍavas' side in the battle, they found pleasant accomodations—that Duryodhana had arranged for them—along the way. Duryodhana's clever ministers encouraged the tired Śalya to make full use of the facilities. They took such good care of him that Śalya said, "Yudhiṣṭhira must have arranged these accommodations. Whoever has arranged this for me—I'll do whatever he wants." Duryodhana then appeared and said, "It was I who made these arrangements, and I want you to fight on my side." Śalya kept his word, fought for Duryodhana and eventually became the final Kaurava commander-in-chief.

Text 1.10

Śrīla Prabhupāda has translated the first Sanskrit word in text 10, aparyāptam, as "immeasurable," and his purport explains the verse accordingly. Śrīla Baladeva Vidyābhūṣaṇa has also taken the meaning of aparyāptam in that way. Śrīla Viśvanātha Cakravartī Ṭhākura, however, has given aparyāptam an opposite meaning. Thus, depending upon which way the word is taken, the first line of the verse can mean either "Our strength is immeasurable" or "Our strength is insufficient". When the first meaning is used (as it was by Śrīla Prabhupāda), then the sentence continues: ". . . and we are perfectly protected by Grandfather Bhīṣma." Bhīṣma became encouraged when he heard this meaning.

The second meaning, however, was intended to encourage Droṇācārya: "Our strength is insufficient because we are protected by Bhīṣma." Bhīṣma was a formidable warrior, but because he favored the Pāṇḍavas, Duryodhana felt that he would not fight to his full capacity. Droṇācārya took the second meaning, and he understood Duryodhana's message to be: "Our strength is insufficient because of Bhīṣma's split loyalties. Therefore, Droṇa, you must fight even harder to make up for Bhīṣma's weakness." Thus the expert diplomat Duryodhana encouraged both Bhīṣma and Droṇa with this one word.

Text 1.12

Bhīṣma did not answer Duryodhana's words. Instead he replied by blowing his conchshell, which meant: "Despite your heroic words, victory or defeat lies in the Lord's hands. I will do my duty and lay down my life for your sake, but that will not guarantee your victory."

Text 1.15

Citraratha, the chief of the Gandharvas, had given him his beautiful white horses. Indra, his father, had given him his conchshell and quiver.

Text 1.20

The atmosphere was surcharged. The world's most powerful kṣatriyas had gathered to fight and were filled with the spirit of battle. This war differed from the situation Śrīla Prabhupāda criticized in the 1960s, when the United States drafted students, not kṣatriyas, and forced them into battle. These men were fighting men. Fighting was in their blood. Just as devotees come to Vṛndāvana or Māyāpur from all around the world, these kṣatriyas came from all over the world to fight. They had faith that dying on the battlefield would gain them entrance into the heavenly planets.

The two armies were in formation. Conchshells blew. The hair of warriors stood on end in anticipation. Kṛṣṇa was with Arjuna on his chariot.

Hanumān, decorating the chariot's flag, was ready to shout his war cries to help Bhīma terrify the enemy. Earlier, the Mahābhārata had described a meeting between Hanumān and Bhīma. Once, while Arjuna was seeking celestial weapons, the remaining Pāṇḍavas wandered to Badarikāśrama, high in the Himālayas. Suddenly, the Ālakananda River carried to Draupadī a beautiful and fragrant thousand-petaled lotus flower. Draupadī was captivated by its beauty and scent. "Bhīma, this lotus flower is so beautiful. I should offer it to Yudhiṣṭhira Mahārāja. Could you get me a few more? We could take some back to our hermitage in Kāmyaka."

Bhīma grabbed his club and charged up the hill where no mortals were permitted. As he ran, he bellowed and frightened elephants and lions. He uprooted trees as he pushed them aside. Not caring for the ferocious beasts of the jungle, he climbed a steep mountain until his progress was blocked by a huge monkey lying across the path.

"Why are you making so much noise and scaring all the animals?" the monkey said. "Just sit down and eat some fruit."

"Move aside," ordered Bhīma, for etiquette forbade him to step over the monkey. The monkey's reply?

"I am too old to move. Jump over me."

Bhīma, becoming angry, repeated his order, but the monkey, again pleading the weakness of old age, requested Bhīma to simply move his tail aside. Unlimitedly powerful Bhīma grabbed the tail and tried, but failed. Amazed, he respectfully inquired as to the monkey's identity and was overjoyed to learn that he had met his brother Hanumān, for both Bhīma and Hanumān were sons of Vāyu. Hanumān first embraced Bhīma and showed him the huge form in which he had leaped to Laṅkā. He then offered Bhīma the following blessings.

"I shall remain present on the flag of your brother Arjuna. When you roar like a lion on the battlefield, my voice will join with yours to strike terror into the hearts of your enemies. You will be victorious and regain your kingdom."

Now Arjuna, his chariot driven by Kṛṣṇa and marked with the flag of Hanumān, picked up his bow. The horses and elephants moved excitedly. The opening arrows of the long-awaited battle were now to be released. Arjuna, just on the brink of battle, spoke the following words.

Texts 1.21 – 1.22

This is Kṛṣṇa's first appearance in Bhagavad-gītā. What is He doing? He is driving Arjuna's chariot and accepting his orders. This is glorious: Kṛṣṇa, the supreme controller, is taking orders from His devotee as if He were a menial servant.

Text 1.25

Hundreds of millions of warriors were in the Kuru armies, yet Kṛṣṇa drove Arjuna's chariot directly before Bhīṣma and Droṇa (bhīṣma-droṇa-pramukhataḥ). In that way Kṛṣṇa forced Arjuna to see that both his grandfather and his guru were determined to oppose him in battle. Kṛṣṇa thus drew out Arjuna's familial attachment so that He could speak Bhagavad-gītā. Kṛṣṇa was teasing Arjuna: "It is only Kurus—on both sides—who are assembled."

Śrīla Baladeva Vidyābhūṣaṇa adds this explanation of Kṛṣṇa 's words: "'Because you are the son of My father's sister, I am going to serve as your chariot driver. But now you are about to abandon your desire to fight.' Thus Kṛṣṇa jokingly implied, 'What's the use of looking at the enemy's army?'"

In this way Kṛṣṇa affirmed the thoughts in Arjuna's mind. Sañjaya describes this scene to Dhṛtarāṣṭra and then goes on to name the other family members Arjuna sees before him.

Text 1.36

The Pāṇḍavas suffered each of these forms of aggression at the hands of the Kauravas, who were now poised to attack. Duryodhana fed Bhīma a poisoned cake. He arranged for a house of lac to be built for the Pāṇḍavas and conspired to have it set ablaze while they slept. Śakuni cheated in a dice game and plundered all their wealth. The Kauravas then occupied the Pāṇḍavas' land. Finally, they stole Draupadī by foul means, once during the dice game and once when Jayadratha attempted to kidnap her. Artha-śāstra allows that such aggressors be killed. Why then does Arjuna say sin will overcome him by killing them"? According to Śrīla Viśvanātha Cakravartī Ṭhākura, Arjuna is speaking from the level of dharma-śāstra, not artha-śāstra. Dharma-śāstra, which is more authoritative, propounds that killing one's friends and relatives is never permitted.

Text1.40

Kṛṣṇa called Arjuna "Pārtha" to remind him of his kṣatriya heritage. In this verse, Arjuna calls Kṛṣṇa "Vārṣṇeya," descendant of Vṛṣṇi, because he wants Kṛṣṇa to think how He would feel if the Vṛṣṇi dynasty were on the verge of destruction.

Text 1.41

We can further support Arjuna's argument by saying, "Even Śrī Caitanya Mahāprabhu traveled to Gāyā to offer the śrāddha ceremony for His departed father. Are such sacrifices unimportant? Ancestors depend on those ceremonies to attain freedom from suffering. If the offerings to the forefathers are stopped, generations of family members will remain in hell." Again, Arjuna was primarily considering his own sinful reaction by becoming a party to stopping those offerings.

Text 1.45

If Arjuna does not fight, he will become bereft of his occupation and left to beg for his sustenance. Begging, however, is unthinkable for a kṣatriya. The following incident illustrates this element of the kṣatriya spirit.

After Bhīma met Hanumān, he continued seeking fragrant thousand-petal lotuses to present to Daupadī. Finally, he arrived at a lake filled with those lotuses and entered the water. This was Kuvera's lake, and Bhīma did not have permission to enter. Hundreds of Yakṣas and Rakṣasas appeared and challenged Bhīma, saying, "What are you doing here! You are forbidden to enter this lake. Go and ask Kuvera for his permission. If he allows you, you may pick as many flowers as you like. If you try to pick flowers without his permission, you will be destroyed by Kuvera's army."

Bhīma jumped from the water, yelling, "I am a kṣatriya! Kṣatriyas don't beg favors from anyone!" The Yakṣas and Rākṣasas then attacked Bhīma, and Bhīma destroyed them all.

For a kṣatriya, begging is unthinkable. Neither his culture nor his psychology allows it. Therefore Arjuna says that it is better for him to be killed unarmed and unresisting on the battlefield than to incur unlimited sins by fighting or to be forced to live a beggar's life.

Text 1.46

Arjuna had vowed to kill anyone who even suggested that he put down his bow. An incident later tested that vow.

During the battle, Karṇa defeated and severely injured Yudhiṣṭhira. Karṇa then taunted Yudhiṣṭhira, saying, "You are not even a kṣatriya! You should learn how to fight. See how easily I have defeated you! I'm not even going to bother to kill you."

When Arjuna heard of Yudhiṣṭhira's injury, he immediately left the battlefield and went to Yudhiṣṭhira's tent. Upon hearing that Arjuna had left the battlefield, Yudhiṣṭhira concluded that Arjuna, avenging his honor, had already killed Karṇa and had now come to inform him.

But it wasn't true. Arjuna had left the battlefield only out of concern for Yudhiṣṭhira's injury.

As soon as Yudhiṣṭhira saw Arjuna, he asked, "Have you killed Karṇa and avenged me?"

Arjuna replied, "No, I did not kill Karṇa. I only came to see how badly you were hurt."

Yudhiṣṭhira was furious. He said, "You have left the battlefield without even killing Karṇa? You coward! How could you have done this? It is better that you give up your Gāṇḍīva bow!"

Upon hearing his words, Arjuna became enraged and thought, "How dare Yudhiṣṭhira suggest that I give up my Gāṇḍīva bow, which is more dear to me than my life! I have vowed to kill anyone . . ."

Arjuna drew his sword to slay his brother. Kṛṣṇa, who was watching, immediately caught Arjuna's arm and said, "All right, you have to kill Yudhiṣṭhira. It is your vow, but kill him by insulting him. For a kṣatriya, an insult is worse than death."

As Yudhiṣṭhira sat there regretting his words to Arjuna,

Arjuna angrily approached him and said, "You say I am a coward because I left the battlefield without killing Karṇa, but look what you have done. You looked on as our wife Draupadī was insulted. I would have alone killed the entire Kaurava army, but you would not allow me. You are not a man. You are not a king!"

Arjuna finished hurling his insults at Yudhiṣṭhira, but then quickly touched Yudhiṣṭhira's feet and begged forgiveness for his words.

Arjuna had not lightly made his "Gāṇḍīva vow." Therefore it is significant that Arjuna—the great son of Pāṇḍu and Indra—himself cast aside his bow and sat down on the chariot, his mind overwhelmed with grief. We can only imagine how disturbed Arjuna must have been about the disaster awaiting him and the entire world

CHAPTER 2
CONTENTS OF GITA SUMMARIZED

Connection between Chapter 1 and Chapter 2
- First Arjuna presents more doubts and reasons to avoid fighting
- Then Arjuna gets completely confused – His relationship with Krishna changes from friend to 'Guru-Disciple'

BREAKDOWN OF CHAPTER 2

SECTION I (2.1 – 2.10) — ARJUNA'S FURTHER DOUBTS & SURRENDER TO KRISHNA
- Arjuna's further reasons for not fighting
- Surrenders to Krishna

SECTION II (2.11 – 2.30) — *JNANA* — FIGHT!
- There is no death for the soul. The body can never be saved

SECTION III (2.31 – 2.38) — *KARMA–KANDA* — FIGHT!
- *Karma-kanda* consciousness – By performing prescribed duties, gain material enjoyment:
    - Material gains (heaven or kingdom) from fighting
    - Material losses (infamy and sin) from not fighting

SECTION IV (2.39 – 2.53) — *BUDDHI–YOGA* — FIGHT!
- FIGHT! But without any reaction – *Niskarma-karma-yoga*
    - One works (*karma*) with knowledge (*jnana*)
    - Thus detached from the fruit of his work

SECTION V (2.54 — 2.72) — *STHITA–PRAJNA / SAMADHI* — FIGHT!
- Become fixed in Krishna Consciousness
    - By working in *Buddhi-yoga* one attains 'material detachment' and the 'equipoised platform of liberation' called *Samadhi*

SECTION I (2.1 — 2.10)
ARJUNA'S FURTHER DOUBTS & SURRENDER TO KRISHNA

PRACTICAL APPLICATION OF SECTION I

- When one realizes that there is:
  - No shelter in the material world
  - Including the mind and intelligence
- He will take full shelter of spiritual authority

Text 2.1*

THEME: Sanjaya describes that Krishna sees Arjuna lamenting like an ignorant man and responds

FOCUS OF LEARNING: PURPORT 2.1

(a) **Signs of ignorance of real self** – Material compassion, lamentation and tears
(b) **Definition of *'sudra'*** – To lament for outward dress (gross body) or one who laments unnecessarily
  - *Analogy*: Compassion for the 'dress of a drowning man' is senseless
  - Similarly, a man fallen into the ocean of nescience cannot be saved simply by rescuing his gross body

(c) **'Ignorance' *vs* 'Self-realisation'** – Compassion for the eternal soul is self-realisation
(d) **Krishna as addressed as 'Madhusudana'**
  - Killer of Madhu demon
  - Arjuna requested Krishna to kill the demon of misunderstanding that had overtaken him in the discharge of his duty

(e) **Why *Bhagavad-gita* was spoken** – To dissipate the lamentation of the ignorant man
(f) **Role of Chapter 2 in self-realization**
  - Teaches *Jnana* – Analytical study of material body and spirit soul by Supreme authority, Lord Sri Krishna
  - Teaches *Buddhi-yoga* (path of activity) – "As the path of realisation" which involves:
    - To work without attachment to fruitive results
    - Fixed in the conception of the real self

Text 2.2 – 2.3*

COMMON THEME: Krishna's response seeing Arjuna's lamentation – Krishna condemns by following words:

- *Non-Aryan* (2.2)
- *Kasmalam* – implies impurities (2.2)
- *Klaibyam* – implies impotent (2.3)
- *Hrdoya daurbalyam* – implies weakness of heart (2.3)

PRACTICAL APPLICATION OF TEXTS 2.2 – 2.3

Finer sentiments like compassion, although noble, are worthless if applied in an ignorant way

FOCUS OF LEARNING: PURPORTS 2.2 – 2.3

(a) **Importance of Krishna being referred to as '*Bhagavan*' (Ultimate feature of the Absolute Truth)**
- Three phases of Absolute Truth – *Brahman*, *Paramatma* and *Bhagavan (Ref. SB 1.2.11)*
- *Bhaktas* are the topmost transcendentalists – because they have realized the *Bhagavan* feature, the topmost feature of the Absolute Truth *(Analogy of the Sun – study purport)*

(b) **Definition of *Bhagavan* by Parasara Muni** – All six opulences in full (Only Krishna can claim to have all six in full)

(c) **Supporting references on Krishna's supremacy**
- *Ref. Brahma Samhita* – Krishna as the source of all, The Supreme Personality of Godhead
- *Ref. SB 1.3.28 "Ete camsa..."* – Krishna as the source of all incarnations

(d) **Definition of *Aryan*** – Civilized class of men
- One who knows the <u>value of life</u>
- Have a civilization based on <u>spiritual realisation</u>

(e) ***Non-Aryans***
- Do not know:
  - The aim of life is Vishnu
  - What is liberation from material bondage
- Their conception of life is:
  - Led by the material conception of life
  - Captivated by the external features of the material world
- *Example* of *Non-aryan* act – Arjuna, although being a *ksatriya,* is deviating from prescribed duties by declining to fight

(f) **Result of *Non-Aryan* act**
- Infamy
- No progress to Higher planets
- No spiritual progress

(g) ***Kasmalam* (Impurities)**
- <u>Krishna expresses surprise</u> (Word ***'kutah'*** – implies 'wherefrom') because
  - Supreme Personality of Godhead was personally present and thus such lamenation is unexpected
  - Arjuna born in Aryan family (a civilised class of men) – Therefore he is not supposed to lament in ignorance

(h) ***Klaibyam* (Impotent)** – He is called so because:
- As <u>Son of *Ksatriya*</u> (son of *Prtha*) , he is not expected to avoid fighting, otherwise he is acting as an unworthy son
- Arjuna was the <u>most intimate friend</u> of Krishna and <u>Krishna was directly guiding him</u> on the chariot – Thus he is not expected to withdraw from the battlefield

(i) ***Hrdoya Daurbalyam* (Weakness of heart)** – Refers to false magnanimity shown to Bhisma and Drona, which Arjuna uses as a justification point to avoid the battle

(j) **Importance of Arjuna being called *'Partha'***
- This indicates <u>son of *ksatriya* parents</u>; *Prtha* is the name of his mother
- *'Partha'* also indicates that he has a <u>blood relation with Krishna</u>

Text 2.4*

THEME: Arjuna counter-argues with Krishna and tries to prove his <u>strong heartedness</u> by the following arguments (Krishna had accused Arjuna of <u>weak heartedness</u> in Text 2.3)

FOCUS OF LEARNING: PURPORT 2.4

These are some of the arguments in Arjuna's mind while speaking these verses:

(a) **Superiors are always respectable** – Should never be fought back even if they attack
- Respectable superiors should never be fought back
- They are always worshipable
- Srila Prabhupada says in the purport *"It is the general etiquette that superiors are not to be offered a verbal fight even if sometimes they are harsh in behavior"*

(b) **Arjuna in a mood of challenging Krishna**
- Would Krishna counter-attack Urgasena (His own grandfather) or Sandipani Muni (His own teacher)

Text 2.5*

THEME: Arjuna prefers begging rather than to live at the cost of great souls

FOCUS OF LEARNING: PURPORT 2.5

(a) ***Dharma-sastra* vs *Artha-sastra*** – Although *Artha-sastra* (Rules of politics and sociology) recommends killing of such aggressors, Arjuna gives more weight to *Dharma-sastra* (religious principles) which promotes forgiveness

(b) **Scriptural codes' recommendation** on killing such teachers and relatives (As given in the purport)
- A teacher is fit to be abandoned if he:
  - Engages in abominable action
  - Has lost his sense of discrimination – *e.g.* Bhisma and Drona taking the side of Dhuyodhana because of his financial assistance
- But Arjuna still prefers forgiveness – Because of the unique kind of aggressors *i.e* seniors and relatives (teachers, grandfathers etc)

Text 2.6
Arjuna's fifth argument – INDECISION

THEME: "Indecision" – Arjuna is confused whether <u>to fight</u> or <u>not to fight</u>

❖ Arjuna is confused and **indecisive** based on the following aspects
- <u>If he fights</u>:
  - He may win – Still he will **not be able to enjoy** without his relatives (1.31 – 1.35)
  - He may not emerge victorious in spite of so much bloodshed – **No enjoyment** guaranteed
- <u>If he does not fight</u>:
  - Begging will be his only means of subsistence – For a *ksatriya* it is difficult and therefore **no enjoyment**

FIRST FOUR ARGUMENTS COVERED IN CHAPTER ONE:
Arjuna's first four arguments are covered in Texts 1.28 – 1.43

PRACTICAL APPLICATION OF TEXTS 2.4 – 2.6
Arjuna's condition illustrates the result of selfish consciousness –
Frustration and inability to reach sound conclusions

FOCUS OF LEARNING: PURPORT 2.6

(a) **Considerations by Arjuna prove Arjuna's following virtuous qualities:**
- He was a great devotee of the Lord
- Highly enlightened
- Complete control of mind and senses
- Desire to live by begging – a sign of detachment
- Also strong faith in Krishna's instruction (His spiritual master)
- **Conclusion:** These qualities make him quite fit for liberation

(b) **Qualifications for liberation** – Controlled senses, knowledge and devotion
- Unless senses are controlled – no chance of elevation to the platform of knowledge
- Without knowledge and devotion, no chance of liberation

LINK BETWEEN TEXTS 2.6 & 2.7:
Perplexed yet eager for enlightenment, Arjuna recites the following verse

Texts 2.7* – 2.9*

COMMON THEME: Arjuna's surrender – "Krishna's role as friend turns into guru"

This theme develops in the following verses:
- ❖ Krishna chastises Arjuna for misplaced compassion in Texts 2.2 – 2.3
  - Calls him *Non-Aryan* / Impotent / Weak-hearted
- ❖ Arjuna expresses need to surrender (2.7)
  - Confusion about duty
  - Lost all composure because of miserly weakness
- ❖ Reconfirms complete dependence and faith (2.8)
  - No other means to drive away grief
    - Any sastra or person cannot help
  - Even victory or opulence cannot dispel Arjuna's lamentation
- ❖ Arjuna's decision not to fight (2.9)
  - Declared by Sanjaya to Dhrtarashtra

Text 2.7

THEME: **Arjuna expresses need to surrender**
- ❖ Confused about duty
- ❖ Lost all composure because of miserly weakness

FOCUS OF LEARNING: PURPORT 2.7

(a) **The purport (essence) of the verse** is to “Approach a bona-fide spiritual master (one in bona-fide parampara) to come out of material perplexities and for proper guidance to execute the purpose of life”
- A person with a bona-fide spiritual master is supposed to know everything
- Thus one should not remain in material perplexities but approach a spiritual master

(b) ***Analogy:* Material perplexity and forest fire** – Both happen without desire and without being set by anyone

(c) **Definition of ‘Man in material perplexity’** – One who does not understand the problems of life
- *Ref. Brhad Aranyaka Upanisad* – It defines such a perplexed person as a miser (*krpana)*
- Definition of a **‘Miser’** –
    - One who does not utilise <u>the most valuable asset</u> of a living entity – <u>human form</u> – to solve all the problems of life
    - One who wastes their time in <u>material bodily conception</u> by being overly affectionate to family life, wife and children (same as animals)
    - <u>Suffers from “Skin disease</u>**”** which refers to attachment to family life: wife, children and other members. 2 aspects of “skin disease”:
        - Thinks that, ‘I can protect and save the family members from death’
        - Thinks that ‘The family can save me’
    - Quits life like cats and dogs, without understanding self-realisation

(d) **Definition of ‘*Brahmana’*** – Intelligent and utilizes the human body to solve all problems of life – *(Ref. Brhad Aranyaka Upanisad)*

(e) **Setting the mood of understanding the ‘knowledge of *Bhagavad-gita*’** – ‘Arjuna’ *vs* ‘Mundane Scholar’
- <u>Correct mood</u> – ‘Arjuna’ stops friendship and surrenders to Krishna as the first disciple of *Bhagavad-gita*
- <u>Incorrect mood</u> – ‘Mundane scholar’ – They say that there is no need to submit to Krishna but to “Unborn within Krishna” – Therefore he is called the **greatest fool** with respect to understanding *Bhagavad-gita*

Text 2.8

THEME: Reconfirms complete dependence and faith

- ❖ No other means to drive away grief
    - Any *sastra* or person cannot help
- ❖ Even victory or opulence cannot dispel Arjuna’s lamentation
    - Arjuna proclaims that even an unrivalled kingdom on earth or supremacy like demigods cannot help him

PRACTICAL APPLICATION OF TEXTS 2.7 – 2.9

One can surrender to spiritual master when he realizes:
- He cannot independently solve material perplexities
- Fully taking shelter of Krishna is ‘the only way’ to alleviate pain and despondency

FOCUS OF LEARNING: PURPORT 2.8

(a) **Academic knowledge, scholarship & position are useless** in solving material perplexities or problems of life (as we see that Arjuna's argument based on unlimited knowledge of religious principles and moral codes failed to help him)
(b) **Only Krishna or His representative** as spiritual master can help
(c) **Who is a bona-fide spiritual master?** Definition and 2 references:
- Definition:
  - One who is one-hundred percent Krishna conscious
  - One who can solve all problems of life
- Supporting References:
  - *Ref. CC – "Kiba Vipra..." –* One who is the master of the science of Krishna is a real spiritual master and not one decided by birth or social order
  - *Ref. Padma Purana – Only a Vaishnava can become a bona-fide spiritual master*

(d) **Temporary nature of economic development and worldly supremacy –** Economic development cannot solve the problems of material existence
- Many opulent countries fail to get peace and cannot solve real problems of birth and death
- This is shown by Arjuna's example
  - Who proclaims that even an unrivalled kingdom on earth or supremacy like demigods cannot help him
  - Also economical development and worldly supremacy can be finished at any time. *E.g.* Many politicians fall down *(Ref. Bg. 9.21 – "Ksine punye...")*

(e) **Only way to real happiness** – *Bhagavad-gita* and Srimad Bhagavatam (Consult Krishna through His representative)

Text 2.9

THEME: Arjuna refuses to fight – Sanjaya reports that Arjuna honestly expresses his mind to his spiritual master (Krishna) **"I shall not fight"**

PRACTICAL APPLICATION OF TEXT 2.9
- Only way to curb lamentation for good – take shelter of Krishna like Arjuna
- That is the way of Krishna Consciousness

FOCUS OF LEARNING: PURPORT 2.9

(a) **Purpose of using the word "*Parantapa*" – 'Chastiser of Enemy'**
- Sanjaya disappoints Dhrtarashtra by declaring Arjuna as competent to kill the enemies
- Sanjaya informs Dhrtarashtra that Arjuna was temporarily overwhelmed but has now surrendered unto Krishna and would soon fight.
- 3 effects of surrender which manifest in Arjuna:
  1. Enlightenment
  2. Freedom from false lamentation
  3. Reinstatement in his own duty – *e.g.* Arjuna would surely fight

Text 2.10*

THEME: Krishna starts speaking – Sanjaya reports that Krishna smiling in the midst of both armies began to speak

FOCUS OF LEARNING: PURPORT 2.10

(a) **Krishna accepts role as per devotees desire** – friend or guru, etc.; He always maintains supremacy
- 'Krishna was smiling' – Because a friend had chosen to become a disciple

(b) **The *Bhagavad-gita* is openly discussed between the two armies** – Therefore this knowledge is not for any particular person, community or society, but for everyone
- Friends and enemies are equally entitled to hear this message

SECTION II (2.11 – 2.30)
JNANA – FIGHT! THERE IS NO DEATH FOR THE SOUL / THE BODY CAN NEVER BE SAVED

REFUTATION OF ARJUNA'S FIRST ARGUMENT
This section refutes Arjuna's first argument – "Compassion" raised in Texts 1.28 – 1.30

PRACTICAL APPLICATION OF SECTION II
- The spirit soul is eternal and indestructible, while material nature is temporary
- Because of this, one should not be bewildered by the inevitable destruction of the material body
- Rather one should remain fixed in prescribed duties, which purify and allow one to realize the eternal self

Text 2.11

THEME: Krishna chastises Arjuna – The truly wise do not mistake the body to be the self
- ❖ Those who are truly wise lament neither for the living nor for the dead

PRACTICAL APPLICATION OF 2.11
First step in teaching is to dismantle student's misconception which may require strong words

FOCUS OF LEARNING: PURPORT 2.11

(a) **Who is learned** –Supreme Personality of Godhead 'chastises' Arjuna for posing as a learned man
- Definition of 'Learned Man' – One who knows what is body and soul and does not lament for any stage of the body – Living or dead

(b) **Definition of 'Knowledge'** – To know matter, soul and supreme controller of both

(c) **Different levels of *sastra*** – Texts 2.11 – 2.30 establishes *Jnana sastra* (knowledge of body and soul) to be higher than Dharma Sastra (In comparison to Arjuna's recommendation of Dharma Sastra / Religious principles as higher than *Artha-sastra* / Politics or Sociology in Bg.1.36)

(d) **Arjuna called foolish because** intelligence is used without considering 'essential nature of the soul'

LINK BETWEEN TEXTS 2.11 & 2.12: Text 2.11 serves as a prelude to Text 2.12, which will further establish spiritual truth by refuting the bodily concept of life

SUMMARISED THEME 2A
REFUTATIONS USED BY KRISHNA IN TEXTS 2.12 – 2.30
TO DISPEL ARJUNA'S MATERIAL COMPASSION

PLEASE NOTE: *The refutations presented here are based on the commentaries of the 'acharyas' as used in 'Surrender unto me'. They reflect the 'thinking' of Arjuna and may not be seen directly expressed in the Sanskrit verses or translations.*

FIRST	*Krishna says:*	**Individuality is never lost** (2.12) – All living entities are eternal and continue their individuality in future without interruption – Therefore **no lamentation** for death (2.12)
SECOND	*Arjuna may argue:* *Krishna refutes:*	Change of body is still a **<u>cause of lamentation</u>** Change of body is as natural as change of boyhood to youth to old-age. Nobody laments for such a natural change (2.13)
THIRD	*Arjuna may argue:* *Krishna refutes:*	But we do lament for loss of youth to old-age But Bhisma and Drona will get fresh bodies which can be heavenly birth or spiritual bodies – therefore **no lamentation** (2.13) (e.g. King Yayati traded his old age and got a fresh youthful body – that was the cause of rejoicing)
FOURTH	*Arjuna may think:* *Krishna advises:*	But attachment to current body of relatives will still be a **cause of lamentation** on losing them No choice but to tolerate such non-permanent dualities (2.14) They arise from sense perception
FIFTH	*Krishna establishes vision of seers of truth and rebukes arjuna (2.16 – 2.18)*	Soul is eternal / Body is temporary Implies Kauravas cannot escape death even if Arjuna does not kill (body is sure to end – 2.18)
SIXTH	*Arjuna may argue:* *Krishna refutes:*	Violence incurs sinful reaction Violence under My direction does not incur any sinful reaction (2.21 purport)
SEVENTH	*Arjuna may argue:* *Krishna refutes:*	Bhisma and Drona will lose their present bodies which are sources of enjoyment for them Change of body is like change of dress – They will get fresh bodies and thus happiness (2.22)
EIGHTH		Anyway Arjuna's weapons cannot kill the soul (2.23 – 2.24)
NINTH	*One may think:* *Krishna further establishes:*	There is no soul, the body is all in all Even if there is no soul, still there is no **cause of lamentation** for a loss of chemicals (2.26)

Text 2.12

THEME: We are all eternal individuals – Therefore there is no cause of lamentation for change of bodies

FOCUS OF LEARNING: PURPORT 2.12

(a) **Supporting verse for "Eternal individuality"**: *Ref. Katha Upanisad & Svetasvatara Upanisad "Nityo Nityanam..")*
- Supreme Personality of Godhead is the maintainer of innumerable living entities
- How is He maintaining?
  - In terms of different situations according to 'individual work' and 'reaction of work'
  - Also by plenary portion, He is alive in the heart of all living entities
- Visions of Saintly Persons who achieve 'perfect and eternal peace' – They can see same Supreme Lord within and without

(b) **Refutation of Mayavadi Theory** – The following points are refuted:
- **What is their theory?**
  - Individual soul is separated or broken from original consciousness by covering of Maya or illusion
    - **Refutation** – But we know that the soul is unbreakable *(Ref. Bg. 2.13 & 2.23)*
  - After liberation the soul merges or dissolves homogenously into impersonal Brahman and lose individual existence
    - **Refutation** – But we know that the soul is insoluble and never dissolves *(Ref. Bg. 2.24)*
- ***Also refutes the following points***
  - Mayavadi may argue: "Individuality exists only in conditioned state"
    - **Refutation** – Krishna clearly states individuality of the Lord and the living entities for future also (importance of Krishna's statement as authoritative – because Krishna cannot be subject to illusion)
  - Mayavadi may argue: " Individuality is material and not 'spiritual'
    - **Refutation** – Then how can one distinguish Krishna's individuality. Krishna confirms His individuality in the past and also in the future. If Krishna is an ordinary conditioned soul, born of four defects, then *Bhagavad-gita* loses all value
  - Mayavadi argues: "Plurality mentioned in this verse refers to body"
    - **Refutation** – But Bodily conception condemned in the previous verse
      Why would Lord place a conventional proposition on the body again
  - If "Individuality refers to the Empirical universe"
    - **Refutation**: Then there is no need of teaching by the Lord

(c) **Only a 'devotee' can understand** the '*Bhagavad-gita*' and the concept of 'Spiritual Individuality'*(Ref. Bg. Chapter 4)*
- Who cannot understand – Those who are envious of the Lord

(d) **Failure of Mayavada**
- *Analogy* to explain 'Failure of Mayavadis/Non-Devotees' – Bees licking the bottle of honey
- *Ref. Lord Caitanya Mahaprabhu on Mayavada*
  - He forbids us to read the most misleading Mayavada presentations on *Bhagavad-gita*

LINK BETWEEN TEXTS 2.12 & 2.13: This basic understanding of the difference between the individual soul and his temporary body is further stressed in the next verse

Text 2.13

THEME: A 'Dhira' is not bewildered by change of bodies

- ❖ Change of body – "boyhood to youth to old-age to another body"

FOCUS OF LEARNING: PURPORT 2.13

(a) **This verse proves that there is no cause of lamentation because**:
- Bhisma and Drona will get fresh bodies
- Also being noble, they will get spiritual or at least heavenly bodies, which implies higher elevation is guaranteed

(b) **Definition of *'Dhira'* –** One who has perfect knowledge of the constitution of the soul, Supersoul and nature (Both material and spiritual)
- Undisturbed by change of bodies (2.13)
- Tolerates dualities (2.14)
- **Thus becomes eligible for liberation** (2.15)

(c) **Refutation of Mayavadi** – Their theory of oneness of spirit soul cannot be entertained because
- Spirit soul cannot be cut into pieces as fragmental portions
- **Our Philosophy**
  - o <u>Spirit Soul as eternal fragments</u> – They cannot be cut, if could be cut then that would make Supreme cleavable as against principle of Supreme Soul's being unchangeable
  - o <u>Spirit Soul (Fallible) vs Krishna (Infallible)</u> – Fragmental portions exist eternally (Sanatana) but are *Ksara* (Fallible – tendency to fall) (Bg. 15.16 – 15.18)
  - o <u>Spirit Soul never merges in the Supreme Soul</u> – even after liberation spirit soul remains fragmental
  - o <u>Spirit soul vs Supersoul (**Theory of Reflection**)</u> –
    - ▪ The theory of reflection can be applied to the Supersoul, who is present in each and every individual body and is known as the Paramatma
    - ▪ He is different from the individual living entity.
    - ▪ When the sky is reflected in water, the reflections represent both the sun and the moon and the stars also.
    - ▪ The stars can be compared to the living entities and the sun or the moon to the Supreme Lord.
    - ▪ The individual fragmental spirit soul is represented by Arjuna, and the Supreme Soul is the Personality of Godhead Sri Krishna.

(d) **Soul is never equal to Supersoul** – Established by:
- Theory of reflection (as explained above)
- If they are equal-position of instructor and instructed, holds no value
- Thus **Lord Krishna** is the 'Supreme Personality of Godhead' and **Arjuna** is the 'living entity' who is the forgotten soul deluded by Maya

Text 2.14

THEME: Tolerate dualities – One should not abandon religious duties due to bodily inconveniences or transformations because:

- ❖ Nonpermanent appearance and disappearance of happiness and distress are like appearance and disappearance of summer and winter seasons
- ❖ They arise from sense perception
- ❖ Learn to tolerate them without being disturbed

PRACTICAL APPLICATION OF TEXT 2.14

- Prescribed duties are essential for spiritual advancement
- They fulfill material desires in a regulated means, and thus gradually detach one from the bodily concept of life, and allow him to rise to the platform of knowledge

FOCUS OF LEARNING: PURPORT 2.14

(a) **Importance of 'Kaunteya' and 'Bharata'** – Great heritage brings great responsibility in the matter of proper discharge of duties
- **'Kaunteya'** (Son of mother Kunti) signifies blood relation from mother's side
- **'Bharata'** (Decendent of King Bharata) signifies blood relation from father's side

(b) **Basis of Tolerating Dualities**
- Knowledge of 'illusion' – They know that dualities arise only from sense perception
- Higher goal – Focus on path of liberation

(c) **Examples of tolerating dualties**
- Early morning bath in Month of *Magh* (winter season)
- Women cooking in May/June
- To fight as a religion – even with relatives if needed
- Renounced order of life which is full of austerities – Lord Caitanya Mahaprabhu renouncing wife and mother (2.15)

Text 2.15

THEME: Focus on the higher goal of liberation and overcome dualities of happiness and distress

PRACTICAL APPLICATION OF TEXT 2.15

Krishna now mentions for the first time a spiritual goal, liberation. By performing our prescribed duties (*Karma*), we obtain knowledge, *jnana* which is a prerequisite for liberation

FOCUS OF LEARNING: PURPORT 2.15

(a) **Eligibility for liberation from material bondage**
- <u>Steady in prescribed duties</u> – Anyone who is steady in his determination for the advanced stage of spiritual realisation
- <u>Tolerates</u> – One who can equally tolerate the onslaughts of distress and happiness

(b) **Examples of Tolerance for the purpose of a higher goal**
- <u>First example:</u> Renounced order of life – <u>Lord Caitanya Mahaprabhu</u> renounces wife and mother, at an early age for the preaching mission
  - Sannyasa is a painstaking situation but one who is serious, surely adopts this order in spite of all difficulties (difficulties usually arise from having to sever family relations)
- <u>Second example:</u> Arjuna is also advised to persevere his duties even at the cost of fighting with 'family members'

SUMMARISED THEME 2B:
VISION OF "SEERS OF TRUTH" (2.16 – 2.25)

Vision by those who view the world based on scriptures. Shown by 4 points:

1. Clear vision helps one avoid lamentation on bodily platform (2.16)
   - No death for soul and no endurance for the body
     - This implies Kauravas cannot escape death even if Arjuna does not kill
2. One can see that no sin is involved in such violence because (2.17 – 2.20)
   - It is done under Krishna's direction
   - And with knowledge of soul and body
3. Change of body is compared to change of dress (2.22)
4. No weapon can kill or harm the soul (2.23 – 2.24)

Text 2.16

THEME: This verse gives the vision of "seers of truth" – It is the beginning of instruction by the Lord to the living entities who are bewildered by influence of ignorance

- ❖ Of the non-existent (material body) there is no endurance
- ❖ Of the eternal (the soul) there is no change

FOCUS OF LEARNING: PURPORT 2.16

(a) **Difference between matter (body) and spirit**
- Body – Modern science admits that the body is changing at every moment
- Spirit – Spirit soul exists permanently despite all changes of body and mind
- All opinions agree – This conclusion is established by all classes of seers of truth – both Impersonalists and personalists
- Supporting Reference – Ref. Vishnu Purana – "Vishnu and His abodes all have self-illuminated spiritual existences". The words **existent** and **non-existent** refer only to spirit and matter

(b) **Influence of ignorance** – Living entities are bewildered and identify themselves with the body or mind. Two kinds of ignorance/misgivings are:
- Identifying with matter
- Identifying oneself as God

(c) **Removal of ignorance** – It involves**:**
- Re-establish relationship – Re-establishment of the eternal relationship of the worshiper and worshipable
- Correct understanding of duality – Consequent understanding of the difference between the part and parcel living entities and the Supreme Personality of Godhead

FOCUS OF LEARNING: PURPORT 2.16 continued…

(d) **Understanding the nature of the Supreme**
- One can understand by through study of oneself, the difference between oneself and the Supreme being understood as the relationship between the part and the whole
- Supreme has been accepted as the source of all emanations in the Vedanta sutras and the Srimad Bhagavatam
    - Living entities belong to the superior nature *(Ref. Bg. 7.5)*
    - Although there is a difference between energy and energetic, the energetic is accepted as the Supreme and energy or nature is accepted as the subordinate
    - This implies the living entities are always subordinate, just like 'master and servant', or 'teacher and taught'

(e) **Purpose of *Bhagavad-gita***
- To drive away all ignorance *(Refer to second point of this purport)*
- Enlightenment of all living entities for all time to come

SUMMARISED THEME 2C

CHARACTERISTICS OF THE SOUL (2.17 – 2.25)

1. **Eternally an individual** (2.12) identity and part and parcel of the Supreme
2. **Soul is unborn** (2.21) and does not take birth
3. **Soul is indestructable and eternal** (2.18) and therefore never dies
4. **Soul is immeasurable** (2.18) – It is too small to be measured by any material means
    - *Ref. Svetasvatara Upanisad* – $1/10{,}000^{th}$ tip of a hair (2.17 purport)
5. **Soul never undergoes changes**
    - **Soul is steady** (2.20) – does not undergo six changes like the body
    - **Immutable** – (2.21 & 2.25)
        - Never changes like matter - Unlike body which goes through six changes (2.25 purport)
        - Never become God - Soul always remains atomic to Infinite Supreme (2.25 purport)
    - **Cannot be cut, burnt, dried or wet** (2.23)
    - **Immovable, unchangeable, everlasting and eternally the same** (2.24)
6. **Position of soul**
    - Situated in the **region of the heart** (2.17 & 2.22 & Mundaka Upanishad)
    - **Present everywhere (*Sarva-Gata*)** (2.24**)** – Living entities are also present in sun and fire
7. **How to perceive the soul**
    - **Soul is invisible and inconceivable** (2.25) – No human experiements can conceive the soul
    - **Symptom of the soul**– Soul is perceived by 'individual consciousness' (2.17 purport)
    - **The only proof for the soul**– Vedic scriptures – *Sruti* (2.25 purport)
8. **Influence of soul** – Pervades entire body (Mundaka Upanishad)
    - Analogy: Like sun pervades entire universe and maintains, similarly light of soul maintains the material body
    - Analogy: Active principle of medicine spreads all over the body
9. **Effect on life airs on the soul** – Soul is surrounded by 5 kinds of life airs
    - Hatha Yoga – helps in liberation

Texts 2.17 – 2.18

COMMON THEME: The soul cannot be killed and the body cannot be saved from death. Therefore Arjuna should not refrain from the necessity of war

- ❖ This implies that the Kauravas cannot escape death even if Arjuna does not kill

FOCUS OF LEARNING: PURPORTS 2.17

(a) **Essence of purport –** This verse more clearly explains "the nature of the soul"

(b) **Symptom of the soul – "**Individual consciousness"
- This consciousness is spread all over the body *e.g.* one can experience the pain and pleasures of the body
- Each and everybody is the embodiment of an individual soul, one cannot perceive the pains and pleasures of another's body

(c) **Size of the soul –** *Ref. Svetasvatara Upanisad*
- It is one ten-thousandth (1/10,000th) of the tip of the hair
- This is a spiritual atom smaller than the material atom
- This spark is the basic principle of the material body

(d) ***Ref. Mundaka Upanisad 3.1.9* – Explains the measurement of the atomic spirit soul**
- Size – The soul is atomic in size and can be perceived by perfect intelligence
- Life airs – Atomic soul is floating in five kinds of airs (prana, apana, vyana, samana, udana)
- Position – The soul is situated within the heart and spreads its influence all over the body
  - o Opinion of scientists – Because the measurement of the atomic soul is beyond their power of appreciation, they foolishly assert that there is no soul
- Purification of soul – When the soul is purified from the contamination of the five kinds of material airs, it's spiritual influence is exhibited

(e) **Influence of soul all over the body**
- Material body minus consciousness equals a dead body
- Two analogies to explain this:
  - o Active principle of medicine spreads all over the body, similarly the current of the spirit soul is felt all over the body as consciousness
  - o Like the sun pervades the entire universe and maintains it, similarly the light of soul maintains the material body
- Conclusion – Consciousness is not due to any amount of material combination and cannot be revived by any material administration

(f) **'Vedic science' *vs* 'Modern science' on the soul** – The heart is the seat of all energies of the body
- **Vedic science**
  - o Individual soul is present in the heart along with the Supersoul, and therefore all energies of the body are emanating from the heart
- **Modern science**
  - o It accepts the important of red corpuscles and the heart as the seat of all energies
  - o But it cannot ascertain that the source of energy is the soul

(g) **Never mistake atomic soul to be all-pervading *Vishnu-tattva***
- Constitution of atomic soul is admitted in all Vedic literatures and is also felt in the practical experience of any sane man
- Only an insane man can think of the atomic soul as all-pervading *Vishnu-tattva*

FOCUS OF LEARNING: PURPORTS 2.17 continued…

(h) **Analogy to compare soul and Supersoul**
- Such atomic particles of spirit whole are compared to sunshine molecules
- The fragmental parts of the Supreme Lord are atomic sparks of the rays of the Supreme Lord, called by the name *'prabha'* or superior energy

(i) ***Hatha-yoga* and purification of soul**
- Purpose of *Hatha-yoga* – This is meant to control the five kinds of life airs:
  - Not for material benefit
  - But for liberation of minute soul from the material atmosphere
- How this control is practiced – By different sitting postures

FOCUS OF LEARNING: PURPORTS 2.18

(a) **Body:**
- Body is perishable by nature – may perish immediately or after a hundred years
- Basis of acquiring material bodies
  - One acquires body according to one's work
  - Practical application: Observance of religious principles should to utilized to elevate because one acquires the body according to one's work

(b) **Soul:**
- Soul as indestructible – The soul is too minute to be seen by the enemy what to speak of being killed
- Soul as immeasurable – It is too small to be measured

(c) **How does this verse help Arjuna to overcome lamentation and material compassion**
- Because the living entity cannot be killed
- Nor can the material body be saved for any length of time

(d) **The Spirit soul is important, not the body because**
- As soon as the spirit soul is out of the body, the body begins to decompose
- *Ref. Vedanta Sutra: Analogy* – The living entity is qualified as light, because of being the part and parcel of the Supreme light

(e) **Practical application for Arjuna based on this verse:**
- He is advised to fight
- Not sacrifice the cause of religion for material, bodily considerations

Texts 2.19 – 2.21

COMMON THEME: Krishna reiterates the same points of the body and soul from different angles in these verses

Text 2.19

THEME: The soul can neither kill nor is killed

❖ "Neither he who thinks the living entity to be the slayer, nor he who thinks it slain is in knowledge, for the self slays not, nor is slain"

FOCUS OF LEARNING: PURPORT 2.19

(a) **Living entity is never killed, when the body is hurt by weapons**
- The soul is too small to be killed by any material weapon
- Nor is the living entity killable because of spiritual constitution

(b) **Immortality of soul** – Does not encourage killing of the body – (*Refer to Summarized Theme 2D)*
- **Practical application:** Immortality of soul does not encourage animal slaughter
- Killing of body without authority is abominable

(c) **What justifies Arjuna's killing**
- Arjuna was engaged in killing for the principle of religion and not whimsically

Text 2.20

THEME: Clearly delineates the eternality of the soul

- ❖ This verse is like quoting sastra to support the opinion of Krishna, because the *Katha Upanisad* also mentions a similar passage
- ❖ For the soul there is neither birth nor death
- ❖ He has not come into being, does not come into being and will not come into being
- ❖ He is unborn, eternal, ever existing and primeval

FOCUS OF LEARNING: PURPORT 2.20

(a) **Soul as steady vs Body as temporary**
- Body – undergoes 6 changes like birth, growth, sustenance, by-products, dwindling & death
- *"Kuta-stha"* (Steady) which implies that the soul does not undergo these six changes

(b) **Practical proof that soul never becomes old** – Old man in same spirits as young man

(c) **Perception of soul by "consciousness" as the symptom**:
- *Analogy:* Sun covered by clouds and light is the symptom

(d) **Two kinds of soul** (*Ref. Katha Upanishad*) – *Anu* (infinitesimal) and *Vibhu* (infinite)

(e) **Difference between consciousness of the soul and the Supreme**
- Supreme Soul knows past, present and future; individual soul is prone to forgetfulness

(f) **The relationship between Krishna and Arjuna**
- Krishna is the fountainhead of the Supersoul and Arjuna is the atomic soul forgetful of his real nature
- Therefore Arjuna needs enlightenment by Krishna

(g) **Who can understand the glories of the soul** *(Ref. Katha Upanishad)*
- Only one free from all material desires and lamentations and by the grace of Supreme

(h) **Similar passage like this verse is found in Katha Upanisad**
- One word differs i.e. *"Vipascit"* – learned or 'with knowledge'

Text 2.21

THEME: The soul is never killed

- ❖ How can a person who knows that the soul is indestructible, eternal, unborn and immutable kill anyone or cause anyone to kill

PLEASE NOTE:
All points of the purport are covered in the 'Summarised Theme 2D' below

SUMMARISED THEME 2D

DOES THE IMMORTALITY OF THE SOUL RECOMMEND VIOLENCE? "NO!"

(a) **Supporting Reference** – Ref. Vedic Injunction (2.19 Purport) "Ma himsyat..." – Never commit violence to any living entity

(b) **Criteria to use violence** –
- Killing the body of anyone without authority is abominable and is punishable by the law of the state as well as the law of the Lord
- Violence has proper utility under authority (2.21 Purport) – No sinful reaction

(c) **Who decides the proper utility** – a man situated in complete knowledge knows how and where to apply a thing for its proper utility

(d) ***Analogy:***
- Justice of Peace – *Ref. Manu Samhita (for details study 2.21 purport)*
- Surgeons knife – Proper use can save one's life *(for details study 2.21 purport)*

(e) **How to justify Arjuna's use of violence**
- He was killing for the principle of religion, not whimsically
- When Krishna orders violence, it is for Supreme justice
- For administration of justice, so-called violence is permitted because anyway the soul cannot be killed

Text 2.22

THEME: Krishna gives an analogy: For the soul, death is simply a change of clothes

❖ Rebukes Arjuna's lamentation that Bhishma and Drona will lose their current bodies, which are the source of enjoyment – Krishna establishes that they will get fresh bodies

FOCUS OF LEARNING: PURPORT 2.22

(a) **Opinion of modern scientist on change of body**
- They accept the continuous changes of the body which appears from boyhood to childhood to youth to old age
- They accept the heart as the source of all energies, and we also say that the soul is present in the region of the heart

(b) **How transference of atomic soul to another body is made possible**
- Grace – By the grace of the Supersoul
- Desires and past deeds – Supersoul fulfils the desires of the soul like a friend
- Supporting References – Soul and Supersoul are compared to two friendly birds sitting on the same tree *(Ref. Mundaka and Svetasvatara Upanisads)*

(c) **Cause of changing bodies**
- Forgetfulness of servant-master relationship by the atomic soul with the Supersoul

FOCUS OF LEARNING: PURPORT 2.22 continued…

(d) **Analogy of two birds explained**
- One of the birds (atomic soul) – is captivated and eating the fruits of the tree
- Other bird (Krishna) – simply witnesses the activities of his friend (atomic soul)
- Although they are friends one is still the master (Krishna as Supersoul) and the other is servant (atomic soul)
- How to become free from all lamentations – By voluntary surrender unto the master bird or unto Krishna, the Supreme spiritual master
  - If somehow one turns his face to Krishna and knows His glories, at once he becomes free from all anxieties

(e) **How does this verse help Arjuna to overcome lamentation and material compassion**
- Arjuna should be happy to kill the bodies of grandfather and teacher in a righteous fight so that they can be cleansed of all reactions and get fresh bodies (fresh garments)
- One who lays down his life on the sacrificial alter or in the proper battlefield, is at once cleansed of bodily reactions and promoted to a higher status

Texts 2.23 – 2.25

COMMON THEME: Mentions more qualities of the soul

❖ These verses reiterate a principle Krishna has already established. Generally repetition is considered proper in *Sanskrit* literature only when used for emphasis. Krishna thus repeats Himself to remove all doubts about the soul's eternality

Texts 2.23 – 2.24

COMMON THEME: The individual soul is eternally the atomic particle of the spirit whole

❖ The soul is unbreakable and insoluble (2.24)
- Can never be cut into pieces by any weapon, nor moistened by water (2.23)

❖ Soul can neither be burned nor dried (2.24)
- Nor burned by fire, nor withered by the wind (2.23)

❖ Soul is eternally the same – He is everlasting, present everywhere, unchangeable, immovable (2.24)

FOCUS OF LEARNING: PURPORT 2.23

(a) **Different kinds of weapons** none of which can affect the soul
- Made of earth, water, fire, air, ether etc
- Example of fire weapons – Nuclear weapons

(b) **Failure of *Mayavadi's* to explain the following points** – They <u>cannot</u> explain:
- How the individual soul came into existence simply by ignorance
- How the individual soul got separated from the original Supreme Soul

(c) **Correct understanding of the position of the soul:**
- The individual soul is eternally a separated part of the Supreme Soul
- Being atomic individual souls eternally, they are prone to be influenced by illusory energy
- Thus they become separated from the Supreme Lord
  - *Analogy:* Just like sparks of a fire, although one in quality of the fire are prone to be extinguished when out of the fire
- *Ref. Varaha Purana* – Living entities are eternally separated parts and parcels

FOCUS OF LEARNING: PURPORT 2.23 continued…

(d) **PRACTICAL APPLICATION: Applying this philosophy to Arjuna's case** – Arjuna became liberated by the knowledge received by Krishna, but he never became one with Krishna

FOCUS OF LEARNING: PURPORT 2.24

(a) **What is established by the qualities given in this verse**
- Individual soul is eternally the atomic particle of the spirit whole
- He remains the same atom eternally, without change

(b) **This verse refutes the monistic theory (*Mayavada*)**
- Spirit soul is insoluble – Thus can never merge into Impersonal Brahman but always remains unchangeable, eternal individual
- What about impersonal liberation – The atomic soul may prefer to remain as a spiritual spark in *Brahmajyoti*
- Destiny of intelligent souls – They enter the spiritual planets to associate with the Supreme Personality of Godhead

(c) **Importance of the word *'Sarva-gatah'*** – All-pervading
- This is significant because the living entities are present all over God's creation
- They are present in water, air, land or even in fire
- **Practical application:**
  - Sterilization by fire is refuted here, because the soul cannot be burned by fire
  - Living entities are also present in the sun with suitable bodies

Text 2.25

THEME: Further qualities of the soul – Soul is invisible, inconceivable and immutable

PRACTICAL APPLICATION OF TEXT 2.25

As the soul is beyond the range of ordinary perception, it cannot be understood by direct empiric methods alone. We must therefore understand the soul on the basis of Vedic wisdom

FOCUS OF LEARNING: PURPORT 2.25

(a) **Soul as invisible** – The soul is too small to be seen even by the most powerful microscope

(b) **Soul as inconceivable** –
- No-one can establish the existence of the soul by human experimental efforts
- Only source of understanding is the proof by '*sruti'* (Vedic wisdom)
  - Example of understandings based solely on superior authorities and beyond the capacity of experiment
    - To know the existence of one's father based on the authority of the mother

(c) **Soul as immutable** – This establishes the stability of the conception of the soul
- Never changes like matter – Unlike body which goes through six changes
- Never becomes God – The soul always remains atomic to the infinite Supreme

Text 2.26

THEME: *Bauddha-vada* – Even if you reject the soul, still there is no cause for lamentation; Krishna addresses Arjuna as *'Maha-bahu'*

FOCUS OF LEARNING: PURPORT 2.26

(a) **History** – This verse indicates that such philosophers existed even at the time when Krishna spoke *Bhagavad-gita*
(b) **Examples of philosophies in this category**
- Buddhists
- *Lokayatika's & Vaibhasikas* – They maintain that life symptoms take place at a certain mature condition of material combination
- Modern material scientists and materialist philosophers – They think the body is a combination of physical elements and life symptoms develop at a certain stage by interaction of physical and chemical elements
- Science of Anthropology
- Many pseudo-religions fashionable currently and nihilistic non devotional Buddhists sects

(c) **How does this verse help Arjuna to overcome lamentation and material compassion**
- No lamentation for loss of chemicals *e.g.* modern scientific warfare
- Also if there is no rebirth, there is no fear of sinful reactions

(d) **Significance of *'Maha–Bahu'*** – Sarcasm to Arjuna, such philosophy is not expected from an Aryan because such philosophies leave aside Vedic wisdom

Text 2.27

THEME: *Karma-vada* – One has to take birth according to his activities in his past lives and die after finishing his term of reactions
- ❖ Thus death generates no loss in this natural cause of events
- ❖ Thus this verse helps to dispel the lamentation based on the illusory bodily concept of life

FOCUS OF LEARNING: PURPORT 2.27

(a) **Unnecessary violence is not encouraged** – Cycle of birth and death does not support unnecessary slaughter, murder and war
(b) **But violence is an inevitable factor** – But at the same time, violence and war are inevitable factors for law and order (*e.g.* Battle of *Kurukshetra* is an inevitable event by will of Supreme)
(c) **Practical Application: Applying this philosophy to Arjuna's case**
- <u>No need to fear the death of relatives</u> because fighting was his proper duty as a *ksatriya*
- <u>No need to fear sinful reactions</u> because He did not deserve to break the law; He was simply carrying out the will of the Supreme

Text 2.28

THEME: Death generates no loss, irrespective of the philosophy followed; therefore there is no cause of lamentation
- ❖ All created beings are unmanifest in their beginning
- ❖ They are manifest in the interim state
- ❖ They become unmanifest again when annihilated

FOCUS OF LEARNING: PURPORT 2.28

(a) **Srila Prabhupada establishes that the loss of body is never a cause of lamentation**
- Whether you accept the existence of the soul or not

(b) **If you do not accept soul**
- Then the body changes from unmanifest to manifest to unmanifest
- Conservation of energy and matter is maintained – thus there is no reason to lament
- *Analogy: Skyscraper* – (study purport – skyscraper manifests from earth and goes back into the earth)

(c) **If you accept soul**
- *Analogy:* Then the body is like a dress
  - Or like a dream (*e.g.* flying in the sky or sitting on the chariot as a king)
  - Nobody laments for the change of dress or situations of a dream

(d) **Vedic wisdom** – encourages self-realization on the basis of non-existence of the material body

Text 2.29
'Amazing' verse

THEME: Krishna says that the idea that there is no distinct soul is merely the creation of groping philosophers whose insufficient minds are bewildered by the imperceptible and amazing soul
- ❖ Some look on the soul as amazing
- ❖ Some describe him as amazing
- ❖ Some hear of him as amazing
- ❖ Others, even after hearing about him, cannot understand him at all

FOCUS OF LEARNING: PURPORT 2.29

(a) **Different types of people who misunderstand the soul and find it amazing**
- Those who find this fact too amazing that the same soul in magnitude and quality is the cause of varieties of species (Biggest to the smallest)
- Those who are too engrossed in gross material conception and sense gratification
  - Subject of soul is too subtle to be understood by men with a poor fund of knowledge and who are not austere
- Some who accept the soul but
  - Misguided as acceptance of the Supersoul and atomic soul to be equal in magnitude

(b) **Easiest Process of Understanding the Soul**
- Accept *Bhagavad-gita* as given by the Supreme Personality of Godhead
- It requires great penance and sacrifice to accept Krishna as the Supreme Personality of Godhead
- Only possible way is – by the causeless mercy of a devotee

Text 2.30

THEME: Conclusion of *Jnana* section (2.11 – 2.30) – Factually soul is the indestructible living entity within the body, therefore there is no need of lamentation

FOCUS OF LEARNING: PURPORT 2.30

(a) **Purport to this verse summarizes all the verses in the *'Jnana'* section (2.11 – 2.30) in four points:**
- Identity of living entity – Living entity is an immutable spirit soul
- Soul *vs* Body – Soul is immortal and body is temporary
- Immortality does not encourage whimsical violence
- Justified violence – Violence must be justified in terms of sanction of the Lord and not capriciously

(b) **Practical application for Arjuna**
- As a *ksatriya* he should not abandon his prescribed duties out of fear that his grandfather and teacher will die in the battle

SECTION III (2.31 – 2.38)
KARMA-KANDA – FIGHT!
BY PERFORMING PRESCRIBED DUTY – GAIN MATERIAL ENJOYMENT

PLEASE NOTE:
This section refutes Arjuna's second and third arguments raised in 1.31 – 1.38

PRACTICAL APPLICATION OF SECTION III
Material happiness comes from proper execution
of one's dharma. Neglect of dharma means material downfall

LINK BETWEEN SECTION II & SECTION III: In the previous section Krishna used arguments based on *jnana* to induce Arjuna to fight. Now Krishna will use less elevated principles, ones which promise a material reward. This section elaborates on Text 2.2, in which Krishna says that avoidance of duty leads not to higher planets but to infamy

Texts 2.31 – 2.38

COMMON THEME: Happiness comes from prescribed duty – By performing prescribed duty one gains material enjoyment

- **Benefits of Fighting** (which is the prescribed duty in this case) (2.31 – 2.32)
  - Refutes Arjuna's arguments of "Loss of Enjoyment" as mentioned in Texts 1.31 – 1.35
  - Fighting gives 'real enjoyment' in all ways
    - "If you win" – You get an unrivaled kingdom on earth
    - "If you lose" – You go to the heavenly planets
- **Losses by avoiding** the prescribed duty of fighting – (2.33 – 2.37)
  - Refutes Arjuna's arguments of "Fear of Sinful Reactions" as mentioned in (1.36)
  - 3 losses are described:
    - **Sin and infamy** – Not fighting and avoiding the prescribed duties will be the real sin and cause of infamy (2.33). e.g. Loss of fame which was gained by: (3 examples quoted)
      - Fight with Lord Shiva – Lord Shiva gave him 'Pasupata-astra'
      - Credits from Dronacarya and
      - Credits from Lord Indra – His adopted father
    - **Dishonor** – "For a respectable person dishonor is worse is death" (2.34)
    - **Ridicule** – "Your enemies will laugh at you, saying that you ran away" (2.35 – 2.36)

FOCUS OF LEARNING: PURPORTS 2.31 – 2.37

(a) ***Ksatriya*** – This is the second of the four social orders. It is meant for good administration
(b) **Literal meaning of *Ksatriya*** (2.31 purport) – One who gives protection from harm ('*ksat'* – hurt / *'trayate'* – give protection)
(c) **Duty of *Ksatriya* –** *Ref. Parasara Smriti* explains the duty of *ksatriya* (2.32 purport)
- To protect citizens from all difficulties
- Apply violence for law and order
- Conquer inimical kings
- Rule the world according to religious principles
- *Ksatriyas* are never meant for directly accepting the order of *sannyasa*
- Non-violence in politics may be diplomacy, but it is never a factor or principle

(d) **Training of a *Ksatriya*** (2.31 purport)
- Trained for challenging and killing because religious violence is a necessary factor
- How they are trained – Would go to forest, challenge tiger face to face with a sword and offer tiger for royal order of cremation

(e) ***Ref. Religious law books on 'violence'*** (2.31 purport) – The following are not acts of violence:
- Sacrificial animal killing by *brahmanas* – Animal immediately gets a human body without evolutionary cycle / *Brahmana* gets heavenly planets
- *Ksatriyas* fighting on religious principles – Get heavenly planets if killed

(f) **Result of avoidance of duty by *Ksatriyas***
- Infamy (2.31 purport)
- Sinful Reaction – Hellish planets

(g) **Fighting benefits both ways** (2.32 purport) – Win or Lose – (Refer to main theme above)
(h) **Two types of '*Sva-dharmas'*** (Specific duties) – 'Material' and 'spiritual'
- **Spiritual 'sva-dharma' –** Attained after liberation
- **Material 'sva-dharma' (*Varnashrama-dharma*)**
    - Definition – Duties which are performed in accordance with the religious principles, according to particular body, to gradually achieve liberation
    - Must for humanity
        - Human civilization begins at this point
        - As long as one is not liberated, these duties are very important to perform
    - Ordained by the Lord (Clarified further in Bg. Chapter 4)
        - They are unavoidable (Man's stepping stone for spiritual understanding)
    - Benefit – If done in accordance with higher authorities, it elevates one to higher states of life

PLEASE NOTE: *The remaining points of these purports are covered under the Common Theme above*

LINK BETWEEN TEXTS 2.37 & 2.38: Krishna's arguments give here are meant to inspire Arjuna to fight. They are a particular set of instructions that address material enjoyment (based upon identifying oneself with one's body) as the motivating force behind Arjuna's performance of duty. Krishna ends this section in the next verse and then takes the discussion (in Text 2.39) to the higher level of working in knowledge

Text 2.38*

THEME: Fight for the sake of duty – Krishna concludes this section by saying that Arjuna should not make decisions based on material happiness or distress, rather fight for the sake of his duty and thus be purified

- ❖ Which is sinful: "Fighting or not fighting"
    - Arjuna reasoned earlier that fighting the battle would cause him to suffer prolonged sinful reactions, but here Krishna explains that no sin will be incurred by one who executes his duty in the proper consciousness

FOCUS OF LEARNING: PURPORT 2.38

(a) **Transcendental consciousness**
- Everything is performed for the sake of Krishna
- No consideration of happiness or distress, profit or gain, victory or defeat
- Applying to Arjuna's case – 'Fighting for the sake of fighting because Lord desires the battle'

(b) **Material consciousness** – To act for one's own sense gratification either in goodness or in passion
- Result – One is subject to reaction, good or bad

(c) **Krishna conscious devotee is beyond obligations** – *Ref. SB 11.5.41 "devarsi-bhutapta…"*
- One who is completely surrendered to the activities of Krishna consciousness is no longer obliged to anyone, nor is he a debtor to anyone, as in the ordinary course of activities
- No obligation or debts to demigods, sages, people in general, kinsmen, humanity, forefathers

(d) **Indirect hint given to Arjuna by this verse**
- By acting in Krishna consciousness, one is beyond all mundane obligations

SECTION IV (2.39 – 2.53)
BUDDHI-YOGA – FIGHT! BUT WITHOUT ANY REACTION

PRACTICAL APPLICATION OF SECTION IV
- One's consciousness determines the bondage of activity, not the activity itself
- One will remain free from bondage if his activities are guided by a conception of eternal spiritual self

LINK BETWEEN SECTION III & SECTION IV: In Texts 2.11 – 2.30, Krishna described *jnana*, knowledge, as the difference spirit and matter or the soul and the body. The activities of *jnana-yoga* are basically the same as those of *sankhya-yoga*, the analytical study of matter and spirit. To practice either, one must renounce all activities and practice meditation. Krishna, however, has consistently instructed Arjuna in another way. He has told him to work in a renounced spirit, not to renounce activity

SUMMARISED THEME 2E
KRISHNA'S <u>MOTIVATING</u> STRATEGY TO CONVINCE ARJUNA TO FIGHT (2.10 – 2.39)

A) **Texts 2.10 – 2.11**
  - Krishna decides to speak and motivate Arjuna to fight

B) **Texts 2.11 – 2.30**
  - **Strategy used: Philosophy of *'Jnana'***
    - Principle involved – Knowledge of 'immortality of soul'
    - This dispels Arjuna's material compassion and lamentation based on the bodily conception of life

C) **Texts 2.31 – 2.38**
  - **Strategy used: Philosophy of *'Karma Kanda'***
    - Principle involved – How to <u>gain higher enjoyment</u> and <u>avoid misery</u> by performing prescribed duty of fighting
    - This is a mundane principle and has no spiritual value

D) **Texts 2.39 – 2.53**
  - **Strategy used: Philosophy of *'Niskama-karma-yoga'/'Buddhi-yoga'***
    - Principle involved – Detached work (Work based on '*jnana*')
      - Based on 'knowledge of soul' and 'relation with Krishna' (This knowledge was explained in Section II)
      - Detached from calculation of <u>enjoyment and misery</u> as was suggested in *Section III - Karma-kanda (2.31 – 2.38)*
    - This principle involves practical application of the knowledge of the constitutional position of the soul

E) **Srila Prabhupada takes it to an even higher level of motivation – "Pleasure of Krishna"** *(Ref. 2.38 purport).* This equates *Niskama-karma-yoga* on the level of <u>*Bhakti-yoga*</u>

Text 2.39*

THEME: *Buddhi-yoga* as the motivating principle – *Sankhya-yoga* (analytical study of body and soul) is explained to bring one to the platform of *Buddhi-yoga* (working without fruitive results)

❖ **Benefits of acting in *Buddhi-yoga*** – One can work but still remain <u>free from bondage of works</u> (No need to avoid work, if you desire to avoid reaction)

PRACTICAL APPLICATION OF TEXT 2.39
Here *Jnana* is used as a basis to perform duty and not used to renounce duty (as against Arjuna's desire to renounce duty based on *jnana*)

FOCUS OF LEARNING: PURPORT 2.39

(a) **Meaning of terms *Saṅkhyā* & *Sāṅkhya* and *yoga*:**
- ***Saṅkhyā*** – That which describes things in detail
- ***Sāṅkhya*** – That philosophy which describes the real nature of the soul
- ***Yoga*** – *Yoga* involves controlling the senses

(b) **Basis of Arjuna's decision** – Arjuna's decision was based on 'sense gratification' as opposed to the 'concept of yoga'
- Forgetting his prime duty to fight, he thought that by not killing his relatives he would be happier than by enjoying the kingdom after killing all the sons of Dhrtarastra
- Happiness from conquering them and happiness by seeing kinsmen alive are both based on personal sense gratification

(c) **How Krishna addressed this issue based on *Sāṅkhya* philosophy**
- Krishna explained that by killing the body, he would not be killing the soul proper – all are eternal individuals (2.12)
- Body is changed like change of dress (2.22)
- This descriptive knowledge of soul and body from different angles of vision has been described here as *Sāṅkhya* (according to *Nirukti* dictionary)
- This is different from atheistic *Sāṅkhya* (of imposter Kapila)

(d) **'Krishna's *Sāṅkhya* in this text' *vs* 'Lord Kapila's *Sāṅkhya*' *vs* 'Athestic Kapila's *Sāṅkhya*'**
- *Buddhi-yoga* mentioned here refers to devotional service of the Lord
- Athestic *Sāṅkhya* philosophy had no influence during that time, nor would Lord Krishna care to mention such god-less philosophical speculations
- Real *Sāṅkhya* philosophy is described by Lord Kapila in the Srimad-Bhagavatam, but even that *Sāṅkhya* has nothing to do with the current topics.
- *Sāṅkhya-yoga* to *Buddhi-yoga* – Here, *Sāṅkhya* means analytical description of the body and the soul. Lord Krishna made an analytical description of the soul just to bring Arjuna to the point of *buddhi-yoga*, or *bhakti-yoga*
- Krishna's *Sāṅkhya vs* Kapila's *Sāṅkhya* – Therefore, Lord Krishna's *Sāṅkhya* and Lord Kapila's *Sāṅkhya*, as described in the Bhagavatam, are one and the same. They are all *bhakti-yoga*
- Conclusion – Lord Krishna said, therefore, that only the less intelligent class of men make a distinction between *Sāṅkhya-yoga* and *Bhakti-yoga – Ref. Bg. 5.4 (Sāṅkhya-yogau prthag...)*

(e) **What was true Lord Kapila's Sāṅkhya which was explained to His mother Devahuti –** Following are the basic principles:
- Purusha creates material world – It says that Purusha or the Supreme Lord is active and He creates by looking over the prakriti
- Creates by glace – Vedic description indicates that Lord glanced over the prakriti or nature and impregnated it with the atomic individual souls
- Spell of illusion in material world – Under the spell of material energy, all these individuals are working for sense gratification thinking of being enjoyers, this mentality is being dragged to the last snare of maya, when the living entity wants to become one with the Lord
- Ultimate goal of living entity – After many, many births of sense gratification, a great soul surrenders unto Vasudeva (Bg. 7.19)

FOCUS OF LEARNING: PURPORT 2.39 continued…

(f) **Krishna being accepted as spiritual master further enlightens Arjuna by telling him about *Buddhi-yoga* (*Karma-yoga*)**
- Definition of *Buddhi-yoga* – This is the practice of devotional service only for the sense gratification of the Lord
- Reference for *Buddhi-yoga* – This *Buddhi-yoga* is clearly explained in Bg. 10.10 as being 'direct communion' with the Lord, who is sitting as Paramatma in the heart
- Such 'communion' does not take place without devotional service – therefore Lord says that only to those who are engaged in devotional service out of transcendental love, does He award the pure knowledge of devotion in love

(g) **'*Buddhi-yoga*' vs 'Fruitive work'**
- **Fruitive work** is based
  - Works for fruitive results
  - Personal sense gratification is the criteria
  - Only interested in material happiness and family relations
  - Leads to further bondage
- ***Buddhi-yoga*** is the transcendental quality of work that we perform; this fulfills the following criteria:
  - Works in 'Krishna consciousness' – *Buddhi-yoga* means to work in Krishna consciousness in 'full bliss' and 'knowledge'
  - Lord's satisfaction is the criteria – One who works for the Lord's satisfaction only, however difficult such work maybe, he is working under the principles of yoga
  - All knowledge is revealed – By such transcendental engagement one achieves all transcendental understanding automatically by the grace of the Lord
  - Complete liberation is easily achieved – And thus his liberation is complete in itself without his making extraneous endeavors to acquire knowledge

Text 2.40

THEME: Characteristics of *Buddhi-yoga*
- There is no loss or diminution in this endeavor
- A little advancement on this path can protect one from the most dangerous type of fear

FOCUS OF LEARNING: PURPORTS 2.40

(a) **"Highest Transcendental Quality of Work" – Activity in Krishna consciousness**
- For the benefit of Krishna
- Without expectation of sense gratification

(b) **"No loss or diminution on this path"** – *Buddhi-yoga* has a permanent effect
- *e.g.* Ajamila's life episode *(study purport)*
- *Ref. SB 1.5.17 "tyaktva svadharmam…" (study purport)*
- Christian saying: *"What profiteth a man if he gains the whole world, yet suffers the loss of his eternal soul?"*

(c) **Saves one from the greatest danger** – "Gliding down to a lower species from human form of life"
- *Buddhi-yoga* provides, at least, surety of human birth and higher elevation in next life
- This is the "unique quality of work" in Krishna consciousness

Text 2.41*

THEME: Further characteristics of *Buddhi-yoga*

- ❖ Resolute determination in *Buddhi-yoga* / Krishna consciousness
    - Intelligence of those who are irresolute is many branched

FOCUS OF LEARNING: PURPORTS 2.40 – 2.41

(a) **Definitions of Faith**
- Strong faith that Krishna consciousness will elevate one to highest perfection of life – This is called as "*Vyavasayatmika* Intelligence" – *Ref. CC: "Sraddha Sabde..."(study purport)*
- Faith means 'unflinching trust in something sublime'

(b) **Elaborations on 'Firm faith' –** It implies that one engaged in Krishna consciousness has:
- No obligations in material world
- No longer endeavors for fruitive activities
- Krishna conscious activities on absolute plane – no longer subject to dualities of good/bad

(c) **In conclusion firm faith implies:**
- "Renunciation of material concept of life" – As highest perfection of Krishna consciousness
- How to achieve such renunciation – Automatically by progressive Krishna consciousness

(d) **Foundation of "Resolute Determination"**
- Knowledge of soul – Whole process ultimately depends on – perfect knowledge of soul beyond conception of body, not only theoretically but practically, with no chance of sense gratification manifested in fruitive activities
- Knowledge of Vasudeva as the cause of all causes and as all in all *(Ref. Bg. 7.19 – "bahunam janamanam...")*
- *Analogy*: Watering the root satisfies all the parts

(e) **Best practice of service to Krishna – Service to Guru** (*Supporting Ref. "yasya prasada…")* because:
- He knows the nature of student
- Can guide how to act in Krishna consciousness
- One should act firmly and take instructions as mission in life

LINK BETWEEN TEXTS 2.41 & 2.42: Here in Text 2.42, for the first time, Krishna mentions the Vedas to Arjuna. He tells Arjuna to give up his *karma-kanda* mentality, or the idea of using the Vedas for many sacrifices aimed at pleasing various demigods to gain temporary fruits and benedictions such as sons, health, power, wealth, longevity, a bountiful harvest or heavenly pleasures. It should be noted that in the previous section, Krishna encouraged Arjuna to fight by appealing to the same mentality in Arjuna that He now condemns. Although previously encouraging Arjuna to fight to obtain heaven, Krishna now speaks on a higher level, the level of *buddhi-yoga*

Texts 2.42 – 2.46*

COMMON THEME: *Buddhi-yoga vs Karma-kanda*

- ❖ **PURPOSE OF COMPARISION:** To sharpen Arjuna's intelligence and avoid his attempt to renounce
    1. *Karma-kanda* mentality is condemned as less intelligent path and is compared to "fools getting attached to the poisonous flowers of a tree" (2.42 – 2.43)
    2. Material opulence and sense gratification are the two obstacles to Krishna consciousness (2.44)
    3. *Buddhi-yoga* is transcendental to Vedic *Karma-kanda* rituals (2.45 – 2.46)
    4. *Sankirtana-yajna* or Krishna consciousness fulfills the purpose of the Vedas

PRACTICAL APPLICATION OF TEXTS 2.42 – 2.46
Inability to distinguish minor secondary duties from essential duties
of pure devotional service creates a significant impediment to surrender

Texts 2.42 – 2.43

COMMON THEME: *Karma-kanda* is less intelligent path – Men of small knowledge act only for opulence and enjoyment and therefore they follow and consider only those portions of the Vedas that grant material boons (*Karma-kanda* portions of Vedas)

FOCUS OF LEARNING: PURPORTS 2.42 – 2.43

(a) **Example of such sacrifices** – *Jyotistoma* sacrifices
(b) **Example of pleasures available** – *Nandana-kanana* gardens which provide good opportunity for association with angelic beautiful women and profuse supply of soma-rasa wine
(c) **Analogy for such attractions** – As fools are attached to the flowers of a poisonous tree, unenlightened men are attached to the heavenly opulence and enjoyment

Text 2.44

THEME: Two obstacles for the 'resolute determination' of devotional service (also called as *Samadhi*, which means mind fixed for the understanding of the self)

❖ Sense enjoyment (*bhoga*)
❖ Material opulence (*aishvarya*)

FOCUS OF LEARNING: PURPORTS 2.44

(a) **Literal meaning of 'samadhi' –** Fixed mind
(b) **Definition of 'samadhi'** according to *Nirukti* (Vedic dictionary) – When the mind is fixed for understanding the self, it is said to be in *samadhi*
(c) **For whom *'samadhi'* is never possible**
  - For persons interested in material sense enjoyment
  - And bewildered by temporary mundane things
  - Their fate - They are more or less condemned by the process of the material energy

PLEASE NOTE:
Texts 2.45, 2.46 & 3.24 refute Arjuna's fourth argument "Destruction of family traditions" raised in 1.37 – 1.43

Text 2.45

THEME: Rise above Vedic *karma-kanda* – Here Krishna tells Arjuna to rise above the "materialistic portions of the Vedas", by <u>knowing their ultimate purpose of serving Krishna</u>

❖ *Buddhi-yoga* is transcendental to *Karma-kandi* rituals which deal with the three modes of material nature
❖ Become transcendental to these three modes
  - Be free from all dualities and all anxieties for gain and safety
  - Be established in the self

FOCUS OF LEARNING: PURPORT 2.45

(a) **What is material activities all about** – All material activities involve action and reactions in the three modes of material nature, and they create more bondage
(b) **Why to rise above the Vedas** – because they are contaminated by the three modes and mainly deal with fruitive actions
(c) **Why Vedas deal with the 3 modes** – The purpose is "gradual elevation" to a position on the transcendental plane from a field of sense gratification
(d) **Working of science of Vedas / How Vedas work to elevate a living entity**
- Teaches how to live in material world and gradually elevate
- When *Karma-kanda* section finished – Spiritual realization is offered as different *Upanisads*
- *Upanisads* (As part of different Vedas) mark the beginning of human life
- *Vedanta* is the transcendental position which starts with *Brahma-jijnasa*

(e) **Provokes Arjuna to rise above *Karma-kandi* rituals** and thus defeats the argument of "Destruction of Family Traditions" of Chapter 1
- Tolerate dualities, which continue as long as material body exists
- Become free of anxiety of loss and gain
- Be established in the 'self'
- This transcendental position is achieved in full Krishna consciousness, because one is fully dependent on the goodwill of Krishna

Text 2.46

THEME: *"Sankirtana Yajna"* fulfils all the purposes of the Vedas

❖ *Analogy:* Small well and big reservoir of water – All the purposes served by a small well can at once be served by a great reservoir of water

FOCUS OF LEARNING: PURPORT 2.46

(a) **"Highest Perfectional Stage of Vedic Knowledge" is "Revival of Krishna Consciousness" – How?**
- Purpose of Rituals and sacrifices of Vedas – Gradual development of self-realisation
- Purpose of self-realisation – To know Krishna and our relationship with Him (*Ref Bg. 15.15)*
- Our relationship with Krishna – Eternal part and parcels *(Ref Bg. 15.7)*
- Conclusion: Revival of this relationship is the highest perfection

(b) **Supporting Verse for above point:** *Ref SB 3.33.7: "aho bata sva-paco…"*
- One born in dog-eater family – But if chants Holy Name he is considered:
  - On the highest platform of Self-realisation
  - The Best of Aryans
  - To have done all penances, sacrifice, Vedic studies, holy baths many, many times

(c) **PRACTICAL APPLICATION:** Best way to revive Krishna Consciousness: Chanting Lord's Holy Names
- *Kali-yuga* defects
  - Not qualified – Most population is foolish and not educated to understand Vedanta
  - Difficult to process – Vedic Studies and rules and regulations are difficult
  - Lack of resources – Lack of time and energy, resources and knowledge to execute the purpose of the Vedas
- Best process – Chanting of Holy Names is the best way to serve the purpose of the Vedas *(Study purport – Lord Caitanya Mahaprabhu & Prakashananda Saraswati)*

FOCUS OF LEARNING: PURPORT 2.46 continued…

(d) **Conclusion**

- **Best way to fulfill the purpose of *Vedanta* philosophy** – Inoffensive chanting of the holy names
- **Who is the highest *Vedantist*** – one who takes pleasure in chanting Holy Names
- **Ultimate purpose of all Vedic Mysticism** – to take pleasure in chanting Holy Names

LINK BETWEEN TEXTS 2.46 & 2.47: After explaining different levels of action and motivation until Text 2.46. Now Krishna talks about specific level of action for Arjuna in Texts 2.47 – 2.49

Texts 2.47 – 2.49

COMMON THEME: Specific level of activity for Arjuna as per his *Varnasrama* status

- ❖ Krishna recommends *Niskama-karma-yoga* as non-reactive – Prescribed action without attachment does not bear any reaction (2.47)
    - Any attachment, positive or negative is a cause of bondage
- ❖ Krishna tells Arjuna to act in '*yoga'* and thus defines *'yoga'* (2.48)
- ❖ Criticizes fruitive work as abominable and glorifies devotional service by comparison (2.49)
    - Calls fruitive workers misers (*krpana*)
    - Calls *buddhi-yoga* as Supreme
    - This verse becomes the basis for Arjuna's inquiry in Text 3.1

PRACTICAL APPLICATION OF TEXTS 2.47 – 2.49

Niskama-karma-yoga releases one from the bondage of fruitive action and reaction while allowing one active sensory engagement. Thus, compared to total renunciation of activity (*karma-sannyasa*), *Niskama-karma-yoga* incites less provocation of unrest and falldown

Text 2.47

THEME: Krishna recommends '*Niskama-karma-yoga* as non-reactive path' – Prescribed action without attachment does not bear any reaction (2.47)

- ❖ Perform prescribed duties without attachment to the fruit. Why?
    - Because attachment to result implies: "you are also the cause"
    - If you become the cause – you are also entitled to enjoy or suffer the result
- ❖ Never consider yourself the cause of the results of your activities
- ❖ Nor be attached to <u>not</u> doing your duty

FOCUS OF LEARNING: PURPORT 2.47

(a) **3 Kinds of work are defined**
- **Prescribed** – Those enjoined in scriptures according to one's acquired modes
- **Capricious** – Actions without sanction of authorities
- **Inaction** – Not performing one's prescribed duty

(b) **3 Kinds of prescribed duties**
- **Routine –**
  - **Action in the mode of goodness** –If performed as an obligation to the scriptures without attachment for the results
  - **Inauspicious work –** Work with attachment to results becomes the cause of bondage
- **Emergency**
- **Desired**

(c) **Conclusion** – Only auspicious path is "disinterested/obligatory" duties which leads one to the path of liberation. On the other hand:
- Any attachment positive or negative is the cause of bondage
- Inaction or capricious work – both are sinful

Text 2.48

THEME: Definition of "Real *Yoga*"
- ❖ As per translation – To perform duty equiposed without attachment to success or failure
- ❖ As given in purport – To concentrate mind on Supreme by controlling ever disturbed senses

FOCUS OF LEARNING: PURPORT 2.48

(a) **Krishna Consciousness is "Real *Yoga*" because it involves:**
- Following of Krishna's dictations which is "Real *Yoga*"
- Giving up one's own sense of proprietorship
- Right way to act in Krishna consciousness – Working as 'servant of the servant' of Krishna
- Gain and victory are Krishna's concern

(b) **Fighting in 'Krishna consciousness' as recommended yoga practice for Arjuna**
- *Ref. Vishnu Purana* – Aim of Varnashrama is to satisfy Vishnu or Krishna
- For Arjuna fighting as a religious duty under Krishna's dictation is the correct observance of Varnashrama – thus it is "Real *Yoga*"
- **Conclusion** – One can achieve this platform of *yoga* and detachment by following the Lord's dictations in devotional service

Text 2.49

THEME: Reject all abominable actions and act in *buddhi-yoga* – Arjuna is recommended to keep all abominable activities (fruitive actions) far distant by devotional service and surrender unto the Lord

FOCUS OF LEARNING: PURPORT 2.49

(a) **Definition of Miser**
- They do not know how to engage their assets acquired by good fortune / hard labour
- *E.g.* Human energy should be used for Krishna consciousness; But misers want to enjoy fruitive work

(b) **What does "Abominable Activities" refer to**
- Fruitive acts
- All acts which bind to birth and death
- All actions except Krishna consciousness because they continuously bind us to the cycle of birth and death

(c) **What is the "Right course of action" for living entities** – *Buddhi-yoga* or transcendental loving service to the Lord

Texts 2.50 – 2.53

COMMON THEME: 5 Benefits of acting in *Buddhi-yoga*

1. Freedom from good and bad reactions (2.50)
2. Freedom from cycle of birth and death (2.51)
3. Indifferent to Vedic rituals (2.52)
4. Realisation of relationship with Krishna as eternal servitor (*Samadhi*) (2.53)
5. Goes back to Godhead (2.72)

PRACTICAL APPLICATION OF TEXTS 2.50 – 2.53

Arjuna does not wish to fight because he desires to avoid sinful reactions and subsequent misery. But Krishna explains that acting in devotional service (which for Arjuna means 'to fight') will free him from all sin (2.50) and lead him to a place beyond all misery (2.51)

Text 2.50*

THEME: *Buddhi-yoga* is an art of all work and rids one from all good and bad reactions

FOCUS OF LEARNING: PURPORT 2.50

(a) Krishna consciousness is the "purifying process of resultant action"

(b) Arjuna is told that to avoid reaction, he need not renounce work but work in right consciousness
- Since time immemorial the living entity has accumulated the various reactions of good and bad work
- Thus he is continuously ignorant of his real constitutional position
- How to remove ignorance – By instructions of *Bhagavad-gita*, which teaches one to
  - Surrender unto Lord Krishna in all respects
  - Become liberated from the chain of action and reaction, and thus bondage of birth and death

Text 2.51*

THEME: *Buddhi-yoga* provides freedom from cycle of birth and death

- This provides a state beyond all miseries by going back to Godhead

FOCUS OF LEARNING: PURPORT 2.51

(a) ***Param-Padam* (*Vaikuntha-loka)* refers to a state of no miseries** – It is the place of liberated living entities
  - *Ref: SB 10.14.58 – Analogy:* Shelter of the boat of lotus feet of the Lord makes the ocean of the material world as small as a calf's hoof print

(b) **Ignorance of 'conditioned soul' *vs* Position of 'Great Souls' – Conditioned souls do not know that:**
  - Material world – Danger at every step
  - All material bodies anywhere in the universe are full of miseries
  - No adjustment possible by fruitive acts

(c) **How do great sages get free** – By devotional service

(d) **Secret of Success and qualification to enter *Vaikuntha* planets**
  - Know the constitutional position of living entity as <u>eternal servitor</u> of Supreme Personality of Godhead
  - To know the constitutional position also means to know the <u>sublime position of the Lord</u>
  - <u>Fate of thinking of 'Oneness with the Lord'</u> – repeated birth and death
    - One who wrongly thinks that the living entity and Lord are on the same level is understood to be in darkness and cannot engage in devotional service to the Lord

(e) **Definition of *Karma-yoga*/*Buddhi-yoga*/Devotional service** – Service for the cause of the Lord

Text 2.52

THEME: Persons in full Krishna consciousness transcends the limit of *Shabda-Brahman* (Range of *Vedas* and *Upanisads*)

- To engage in dutiful detached activities as explained in Texts 2.50 – 2.51, one must become disinterested in all hopes for sense gratification which are typically promoted in Vedic *karma-kanda* sections
- This verse implies that Arjuna should rise above the calculation of happiness and misery and fight with *buddhi* (fixed intelligence)

FOCUS OF LEARNING: PURPORT 2.52

(a) **Example of indifference to Vedic rituals on strength of devotional service** – Sripad Madhevendra Puri *(study purport)*

(b) **Neophyte must follow the ritual, but one must know the goal** – Otherwise it is a waste of time. This implies:
  - Vedic rites and rituals imperative for neophytes: All kinds of prayers three times a day, taking a bath early in the morning, offering respects to forefathers etc.
  - But one who is fully Krishna conscious becomes indifferent to all these regulative principles because he has already attained perfection

(c) ***Analogy:*** *Karma-kanda* section is compared to the dense dark forest of illusion

(d) **Who becomes <u>indifferent to karma-kanda</u>, even though he is an experienced *brahmana*** – one who understands Krishna and his relationship with Krishna

Text 2.53

THEME: Finally being fixed in Krishna consciousness / *buddhi-yoga*, one achieves *'Samadhi'*

- ***Samadhi* / Divine consciousness means**
    - Realisation of one's relationship with Krishna
    - He is no longer disturbed by flowery words of the Vedas (Divine consciousness)

FOCUS OF LEARNING: PURPORT 2.53

(a) **"Highest perfection of Self-realisation" implies** to realize oneself as an "Eternal Servitor of Krishna" and one's only business is to discharge one's duties in Krishna consciousness

(b) **How does a Krishna Consciousness person get instructions, if he neglects Vedic flowery language?**
- He comes directly in communion with Krishna by this process
- Only one has to simply carry out the orders of the spiritual master and Krishna
- Thus one is sure to achieve the results and attain conclusive knowledge

SUMMARISED THEME 2E

CHARACTERISTICS AND BENEFITS OF BUDDHI-YOGA (2.39 – 2.72)

1. Freedom from bondage of work (2.39)
2. No loss or diminution on this path (2.40)
3. Saves one from the greatest danger (2.40)
4. Resolute determination (2.41)
5. Freedom from good and bad reactions (2.50)
6. Freedom from cycle of birth and death (2.51)
7. Indifferent to Vedic rituals (2.52)
8. Realisation of relationship with Krishna as eternal servitor (Samadhi) (2.53)
9. Goes back to Godhead (2.72)

SECTION V (2.54 – 2.72)
STHITA-PRAJNA (STAGE OF *SAMADHI*) /
SYMPTOMS OF A SELF-REALISED PERSON (ONE ACTING IN *BUDDHI-YOGA*)

PRACTICAL APPLICATION OF SECTION V

- One who is fixed in Krishna consciousness is beyond the disturbance of external material phenomenon. He can experience transcendence even while in this body
- Satisfaction is the fundamental symptom of one fixed in understanding of constitutional position

Text 2.54

THEME: Arjuna asks four questions as to how to recognize a person situated in Krishna consciousness (Self-realized soul) or '*Sthita-prajna'* (One in divine consciousness)

- Arjuna's four questions are:
    - General symptoms (Answered in 2.55)
    - How does he speak (Answered in 2.56-2.57)
    - How does he sit (Answered in 2.58-2.59)
    - How does he walk (Answered in 2.64-2.71)

FOCUS OF LEARNING: PURPORT 2.54

(a) **Importance of the word 'symptom'** – There are symptoms of rich man/ diseased man / learned man, similarly symptoms of a self-realized soul are addressed here
(b) **Most important symptom is how he speaks** – Speech is the most important quality of any man
(c) **Immediate symptom of a Krishna conscious man** – He speaks only of Krishna or of matters relating to Him

Text 2.55

THEME: Answers first question "General description and characteristics of a self-realized person"

- ❖ He gives up all material desires of sense gratification born of mental concoction
- ❖ Thus purified in mind one finds satisfaction in the self alone

FOCUS OF LEARNING: PURPORT 2.55

(a) **How does one give up all material desires**
  - One does not give them up artificially
  - But by complete engagement in Krishna Consciousness as eternal servitor
  - *Ref. SB 5.18.12* – Without Krishna consciousness one is sure to take shelter of mental concoctions and has no good qualities

(b) **How one finds satisfaction in the self alone**
  - By realizing eternal servitorship to the Supreme Lord
  - He has no sense desires from petty materialism

(c) **Related Analogies to illustrate the above two points** *(Ref. 2.60* purport*)*
  - *Analogy for complete satisfaction:* "Satisfied Hunger" (2.60 purport)
  - *E.g.* "Yamunacarya and Ambarisa Maharaja" *(2.60* purport*)* – By Krishna consciousness one is free from all material desires and all good qualities manifest

Texts 2.56 – 2.57*

COMMON THEME: Answers to second question – How does he speak?

- ❖ This question implies: "How the intelligence and words respond to affection, anger and neutrality"
- ❖ This is answered as follows:
  1. Equipoised in happiness and distress (2.56)
  2. Free from attachment, fear and anger (2.56) Because
  3. Unaffected by good & evil and firmly fixed in perfect knowledge (2.57)

FOCUS OF LEARNING: PURPORTS 2.56 – 2.57

(a) **Definition of *'Sthita–Dhira'* Muni** (2.56)
- He is a sage of steady mind
- He is always in Krishna consciousness
- He has exhausted all business of creative speculation
    - *Ref. Stotra-ratna* – He has surpassed the stage of mental speculations and come to the conclusion that Krishna or Vasudeva is everything (*Ref. Bg. 7.19 "Vasudevah sarvam iti…")*

(b) **Muni** – one who can agitate his mind in various ways (2.56)
- For mental speculation
- Without factual conclusion
- All Munis have different angles of vision *(Ref. Mahabharata "na casav rsir…")*

(c) **How one in Krishna consciousness is:**
- **Equipoised (2.56)** – because:
    - He accepts everything (happiness / distress) as Krishna's mercy
- **Free from attachment, fear and anger (2.56)** – because:
    - He is always daring and active, and fixed on the service of the Lord
    - He does not come under attachment / aversion
    - He never gets angry, whether successful or not
    - He is steady in determination
- **Unaffected by good and evil (2.57)** – because:
    - The material world is anyway full of relativities and dualities, and there is always some upheaval
    - The soul is simply concerned with Krishna who is always all-good & Absolute
    - Such a Krishna conscious position is in perfect transcendental position called "Samadhi"

Texts 2.58 – 2.59

COMMON THEME: Answers the third question – How does he sit?

- ❖ This implies "How he restrains his senses and mentality"
- ❖ Answer: He uses his senses <u>only for Krishna's service.</u> Based on <u>higher taste</u> he can control his senses
- ❖ *Anology:* Tortoise and Devotee – Implies to keep senses always in service of Lord and withdraw the senses when not required (2.58)

FOCUS OF LEARNING: PURPORTS 2.58 – 2.59

(a) **Test of a *yogi*/devotee/self-realized soul** (2.58) – He is able to control senses according to his plan

(b) **Two analogies for self-controlled *yogi* –** (2.58)
- <u>Tortoise and Devotee</u> *(Refer to translation)*
- <u>Snake Charmer, Senses and Serpents</u> (purport) – He never lets the senses loose, but control senses (which are like venomous serpents) under do's and don'ts, just like a snake charmer controls a snake

FOCUS OF LEARNING: PURPORTS 2.58 – 2.59 continued…

(c) **Restraining is difficult, because taste of sense objects still remain** (2.59)
- This is the cause of falldown for Impersonalists or those in Astanga-yoga
- *Analogy:* Restriction of diseased patient from some food item – patient still has taste for it

(d) **Restrictions are only good in neophyte stage, because:** (2.59)
- On advanced platform one develops a higher taste and it becomes easier to restrain the senses, one automatically loses taste for pale things
- What kind of higher taste recommended
  - One who has tasted the Lord's beauty in the course of his advancement such a person loses all taste of dead material things

Texts 2.60 – 2.63

COMMON THEME: Explains how one who is not Krishna Consciousness may easily falldown, It implies the dangers of Arjuna's plan to go to the forest, to practice *Jnana* & meditation, trying to avoid fighting and its apparent sinful reaction.

Text 2.60*

THEME: Without developing a higher taste, there is no other effective means to control the senses. The only way is to fix the mind and senses on Krishna

❖ **Power of senses** – Strong and impetuous – Carry away the mind of even a man of discrimination

FOCUS OF LEARNING: PURPORT 2.60

(a) **Practical Application: 'Man of discrimination' refers to a *jnani***, who endeavors to curb his senses simply on the strength of his own philosophical understanding and mental conviction

(b) **Example of power of senses –** Visvamrita Muni and many other learned sages, philosophers and transcendentalists fall victim due to their agitated mind

(c) **Only way to control senses** – Higher taste of Krishna consciousness – *e.g.* Yamunacarya

(d) **Krishna consciousness** is on the transcendental platform
- Automatically material enjoyment becomes distasteful
- *Analogy:* Krishna consciousness is like a hungry man satisfied by sufficient nutritious eatables
- *e.g.* Ambarisa Maharaja conquered Durvasa Muni because of Krishna consciousness

Text 2.61*

THEME: This verse provides contrast between process of dry renunciation and devotional service

❖ **"Steady Intelligence" defined**
- One who restrains his senses, keeping them under full control
- And fixes his consciousness upon 'Me'

FOCUS OF LEARNING: PURPORT 2.61

(a) **Highest conception of *Yoga* perfection is Krishna consciousness**
- *E.g.* Durvasa Muni (*yogi*) vs Ambarisa Maharaja (Krishna conscious devotee) – Ambarisa Maharaja engaged fully his senses in Krishna's service and thus silently tolerated Durvasa Muni's injustice

(b) ***"Mat-para"*** – It implies all senses and mind are engaged in relationship with Krishna
- *e.g.* Ambarisa Maharaja *(Ref. SB 9.4.18-20)*
- *Ref. Baladeva Vidyabushana who is another 'mat-para' devotee remarks:* "Senses can be completely controlled only by strength of devotional service"

(c) **Analogy of 'devotional service' compared to 'Vishnu as fire'** – Just like fire burns all to ashes, similarly Vishnu in the heart of a yogi burns all impurities

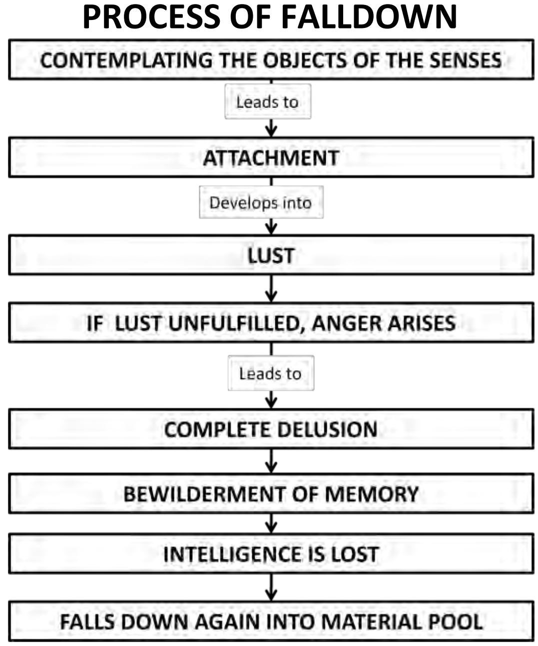
(d) **Therefore the aim of real *Yoga*** is "Devotion to Supreme Personality of Godhead" and "Meditation on Vishnu" and <u>not void</u>

PRACTICAL APPLICATION OF TEXT 2.60 – 2.61
- Krishna contrasts the struggle of *jnani* with the simiplicty and ease by which a devotee remains aloof from sensual entanglement
- In devotional sense control one does not become frustrated by inactivity because he engages all of his senses in regulated devotional activity
- Krishna conscious activities bring true peace and lasting happiness

Texts 2.62 – 2.63

COMMON THEME: Process of falldown – If mind is not on Krishna then it fixes on the sense objects and inevitably drags one into illusion

PROCESS OF FALLDOWN



FOCUS OF LEARNING: PURPORTS 2.62 – 2.63

(a) **Senses are naturally active** – Need real engagement; either in service of Lord or materialism
(b) **Only way to get out of material puzzle** – Krishna consciousness
(c) **Negative example (Influenced by sense objects)** – Even when powerful demigods like Lord Shiva was agitated by Parvati, Kartikeya was born
(d) **Positive examples (Sense control)** – Haridasa Thakura (a young devotee) and Yamunacarya easily overcame all sensual attractions by the power of Krishna consciousness
(e) **Secret of success in terms of sense control**
- <u>Higher taste</u> shuns off all material enjoyment
- <u>*Yukta-vairagya*</u> – Use everything in the service of the Lord
- <u>*Yukta-vairagya* offers positive enjoyment</u> *e.g.* Good eatables – One enjoys life by prasadam
- <u>No danger of falldown</u> because of the philosophy of *Yukta-vairagya*
    - Whereas dry renunciation (*Phalgu-vairagya*) may lead to **falldown** because of **lack of positive enjoyment**

Texts 2.64 – 2.71

COMMON THEME: Answers fourth question "How does he walk?"
- **Implies** – How does he engage his senses
- **Answer** – While engaging senses, he does with regulation and religious principles

Text 2.64

THEME: While engages senses, he does with regulation and religious principles
- The self-realized person is free from all attachment and aversion
- He controls his senses through regulative principles of freedom
- Thus he <u>obtains the complete mercy of the Lord</u>

FOCUS OF LEARNING: PURPORT 2.64

(a) **How a Krishna conscious person transcends all attachment and aversion**
- He may appear to be on the sensual plane, but he has <u>no attachment to sensual activities</u>
- He is <u>only concerned with the satisfaction of Krishna</u> and nothing else
    - If Krishna wants, one can do anything ordinarily undesirable
    - If Krishna does not want, one shall not do that which he would have ordinarily done for his own satisfaction

(b) **On what strength does a devotee achieves this exalted consciousness**
- This consciousness is the <u>causeless mercy of the Lord</u>, which the devotee can achieve in spite of his being attached to the sensual platform

Text 2.65*

THEME: Result of achieving the Lord's mercy
- Complete satisfaction of senses and consciousness
- Threefold miseries exist no longer
- Intelligence is soon well established

LINK BETWEEN TEXTS 2.65 & 2.66:
What takes place when one lacks satisfaction in Krishna consciousness?

Text 2.66

THEME: No happiness and peace by lack of Krishna consciousness – By Krishna consciousness the mind becomes peaceful. But if one is not connected with the Supreme then,

- Neither transcendental intelligence possible
- Nor steady mind
- Without steady mind, no possibility of peace
- No happiness without peace

PRACTICAL APPLICATION OF TEXT 2.66

The contrast between Text 2.66 & 2.65 strengthens Krishna's argument. If the mind and intelligence deviate from meditation on Krishna, there can be no question of happiness. Deviating from thoughts of Krishna and contemplating sense objects results in becoming overwhelmed by desires for material enjoyment

FOCUS OF LEARNING: PURPORT 2.66

(a) **Without Krishna consciousness there is no peace**
- Real peace formula is given in Bg. 5.29
  - Krishna is the only enjoyer
  - As the supreme proprietor
  - As the real friend of all living entities
- Without Krishna consciousness there cannot be a final goal for the mind and disturbance is due to want of an ultimate goal

(b) **Krishna consciousness is a self-manifested peaceful condition** which can be achieved only in relationship with Krishna

LINK BETWEEN TEXTS 2.66 & 2.67: In the next verse Krishna explains 'What happens if senses are not regulated by Krishna consciousness'

Text 2.67

THEME: Agitated senses search for satisfaction in sense objects dragging one deep into illusion

- *Analogy:* As a strong wind sweeps away a boat on the water, even one of the roaming senses on which the mind focuses can carry away a man's intelligence

FOCUS OF LEARNING: PURPORTS 2.67

(a) **Correct technique for controlling mind** is engaging all the senses in Krishna consciousness
- *e.g.* Ambarish Maharaja

Text 2.68*

THEME: Defines a man of steady intelligence – Senses are always searching for satisfaction in sense objects, therefore one whose senses are restrained from their objects is of steady intelligence

FOCUS OF LEARNING: PURPORTS 2.68

(a) **Who is a *sadhaka*, or a suitable candidate for liberation** – One who has understood that:
- Only by Krishna consciousness is one really established in intelligence
- And one should practice this art under the guidance of a bona-fide spiritual master

(b) ***Analogy:* Controlling enemies requires a superior force**
- Similarly senses cannot be controlled by any human endeavor
- But can be controlled only by keeping them in the service of the Lord

Text 2.69

THEME: Krishna gives an analogy: Although sensory engagements appear similar for self-realized soul and materialist – there is difference of day and night

FOCUS OF LEARNING: PURPORTS 2.69

(a) **Two classes of intelligent men**
- **Those involved in material action for sense gratification** – They are asleep to self-realisation
  - They dream of varieties of sense pleasures
  - Sometimes they feel happy and sometimes distressed
- **Those who are introspective and awake to self-realisation** – They are always indifferent to materialism
  - They feel transcendental pleasure in gradual advancement of spiritual culture
  - Always undisturbed and indifferent to materialistic happiness and distress

LINK BETWEEN TEXTS 2.69 & 2.70: Unlike common man, actions of *Buddhi-yoga* are not driven by selfish desire**.** Krishna now gives an example to illustrate this nature of *sthita-prajna* (self-realised soul)

Text 2.70

THEME: Krishna gives a second analogy: Rivers into the ocean
- ❖ Self-realized person is not disturbed by the incessant flow of desires that enter, just like rivers enter into the ocean which is ever being filled but is always still
- ❖ This is the platform of real peace

FOCUS OF LEARNING: PURPORTS 2.70

(a) **Krishna conscious person is full** because the Lord fulfils all his material necessities therefore he is always full like the ocean

(b) **Proof of Krishna conscious man**
- Lost all inclination for sense gratification although desires are present
- He is steady like the ocean because he remains satisfied in transcendental loving service and thus achieves real peace
- He enjoys full peace – On the contrary: *Bhukti (fruitive workers), Mukti (Salvationist)* and *Siddhi-Kaami (yogis)* never attain peace

Text 2.71*

THEME: Platform of 'actual desirelessness' – Activities of *Bhakti-yoga* are free from false ego and sense of proprietorship – thus one can attain real peace

FOCUS OF LEARNING: PURPORTS 2.71

Actual desirelessness – Desire for satisfaction of Krishna, not an artificial attempt to abolish desires

(a) **Living entity can never be desireless** – But can change quality of desires
(b) **Knowledge of materially desireless person**
- Knows <u>*Isavasyam idam sarvam*</u> (Krishna is the Supreme proprietor
- This transcendental knowledge is based on self-realisation – namely,
  - Knowing perfectly well that every living entity is an eternal part and parcel of Krishna in spiritual identity,
  - And that the eternal position of the living entity is therefore never on the level of Krishna or greater than Him.
  - <u>This understanding of Krishna consciousness is the basic principle of real peace.</u>

(c) **Actual desirelessness in conclusion** – Desire for becoming Krishna conscious is actual desirelessness
(d) **Perfect stage of Krishna consciousness**
- <u>Knowing one's actual position</u> as an eternal servitor – <u>basic principle of real peace</u>
- <u>Free from false ego</u> – Without falsely claiming material body as oneself
- <u>Free from proprietorship</u> – Without falsely claiming proprietorship over anything in this world
- <u>Krishna as the Supreme Proprietor</u> – therefore uses everything for his satisfaction

(e) **Practical Application for Arjuna**
- He fought only for the satisfaction of Krishna to his best ability although he had no desire to fight

LINK BETWEEN TEXTS 2.71 & 2.72: This verse ends Krishna's answer to the question: "How does he walk?" Krishna concludes Chapter 2 with a brief summary.

Text 2.72

THEME: Conclusion – One thus situated (as explained till now) at the time of death enters the Kingdom of God. Thus Krishna glorifies the position of "*sithita-prajna*"
- ❖ That is the way of spiritual and godly life
- ❖ After attaining this, one is not bewildered

FOCUS OF LEARNING: PURPORT 2.72 – *Explains different terms and concepts as follows:*

(a) **Attaining 'status of divine life' or 'Krishna consciousness'**
- One May attain at once *e.g.* Khatvanga Maharaja – Attained immediately by surrender to Krishna, just a few minutes before death
- May attain after millions of births

FOCUS OF LEARNING: PURPORT 2.72 continued…

(b) ***'Nirvana'*** – It implies ending the process of materialistic life
- Buddhist conception – Only void after completion
- *Bhagavad-gita* / Krishna conscious conception – Actual life begins after the completion of material life
- For the gross materialist it is sufficient to know that one has to end this materialistic way of life, but for spiritually advanced persons there is another life after materialistic life

(c) **Krishna consciousness as equivalent to Brahma-nirvana** – If one fortunately becomes Krishna conscious before ending this life, he at once attains the Stage of '***Brahma-nirvana****'*
- Such a person is one absolute transcendental plane even in material world and is as good as being in the spiritual kingdom

(d) ***'Brahmi-sthiti'*** – It means not on the platform of material activities (liberation from material bondage)
- 'Devotional service' is accepted in *Bhagavad-gita* as the <u>liberated stage</u> *(Ref. Bg. 14.26 "sa gunan..."*)

SUMMARISED THEME 2F

ONE NOT IN KRISHNA CONSCIOUSNESS MAY EASILY FALLDOWN

(a) **Process of falldown** – Starts from contemplation by uncontrolled mind and senses (2.62 – 2.63)

(b) **Artificial repression does not help** – Although artificially restraining, taste for sense objects remain (2.59)
- *Analogy:* Diseased patient restricted from food, taste remains
- *e.g.* Visvamrita Muni

(c) **One cannot enjoy life** – even slight agitation makes him falldown (2.63 purport)
- *Analogy:* Boat swept away by the wind (2.67)
- *e.g.* Visvamrita Muni

(d) **No peace** – because of no relationship with Krishna (2.66)

(e) **Comparision of *yogi* vs devotee** – Durvasa Muni vs Ambarisa Maharaja (2.60 purport)

SUMMARISED THEME 2G
DEVOTEE CONTROLS SENSES BY REGULATIVE PRINCIPLES
(Explanation of "How he walks")

(a) **He exhibits freedom from attachment and aversion** (2.64)
- Only concern – Satisfaction of Krishna / Direction of Krishna
- How such consciousness can be achieved – Causeless mercy of the Lord

(b) **He attainments the Lord's mercy** (2.65)
- Freedom from three-fold miseries
- Intelligence is soon well established

(c) **Mind peaceful and happy** – (Lack of goal – causes disturbance in mind) (2.66)

(d) **He enjoys life** – Because he utilizes everything in Krishna's service and accept prasadam (2.63 purport)

(e) **Attains peace** – Because he attains real desirelessness (2.66, 2.71)
- *Analogy:* Rivers and ocean (2.70)

(f) **Attains Brahman** – Because devotional service is not different from being in spiritual world (2.72)
- *E.g.* Ambarish Maharaja and Haridasa Thakura
- *Analogy:* Night for materialist / Day for devotee (2.69)

END OF CHAPTER 2

CHAPTER 2 Appendix

Selected Texts extracted from "Surrender unto Me"

Text 2.1

By calling Kṛṣṇa "Madhusūdana," Sañjaya informs Dhṛtarāṣṭra that Arjuna's doubts will now be killed by the killer of the Madhu demon.

Dhṛtarāṣṭra was happy to hear of Arjuna's mood of renunciation. Now his sons could be victorious. Sañjaya's words, however, dispel Dhṛtarāṣṭra's happiness.

Text 2.3

Kṛṣṇa immediately decries Arjuna's decision with the word klaibyam, impotence. Kṣatriyas are by nature proud and virile. By accusing Arjuna of impotence and weakness, Kṛṣṇa slaps Arjuna. Simultaneously Kṛṣṇa reminds Arjuna of his great heritage by addressing him as Pārtha. Arjuna is the son of Lord Indra, who is a great warrior and the king of the heavenly planets. Kṛṣṇa wants to know how someone with such a high birth could act more like a kṣatra-bandhu, simply a member of a kṣatriya family, than an actual kṣatriya. Śrīla Prabhupāda says, "If the son of a kṣatriya declines to fight, he is a kṣatriya in name only."

Kṛṣṇa has not accepted Arjuna's numerous arguments. Kṣudram means low-class and petty. Kṛṣṇa directs this insult at Arjuna to challenge him and stir his kṣatriya blood.

Text 2.4

Arjuna wants Kṛṣṇa to know that his decision not to fight is due to strong-heartedness, not weak-heartedness. As Śrīla Prabhupāda mentions, offering even a verbal argument to one's superiors transgresses Vedic etiquette, what to speak of fighting and killing them.

According to Śrīla Viśvanātha Cakravartī Ṭhākura, by addressing Kṛṣṇa as Madhusūdana and Arisūdana, Arjuna calls attention to the fact that Kṛṣṇa is the killer of His enemies, not of His guru and grandfather. Arjuna would prefer to offer flowers at the feet of Droṇa and Bhīṣma, not arrows.

But how would Arjuna maintain himself if he were to give up his duty as a warrior and not fight?

Text 2.5

Again, kṣatriyas do not beg; they rule. Without a kingdom, Arjuna would have nothing to rule. Arjuna is well aware of that, but he prefers the embarrassment of begging to the sinful reaction for killing his worshipable superiors. Although his present life would be difficult, his future life would not be stained with the sin of killing his guru.

Arjuna, strongly justifying his position, continues in the next verse to give his fifth and final reason not to fight (referred to in the comment to Bg. 1.27).

Text 2.7

Arjuna has based his reasons not to fight on compassion, logic and śāstra, yet the result of his reasoning has been confusion. Therefore Arjuna, to remove his confusion, surrenders to his guru, Śrī Kṛṣṇa.

Because Arjuna surrenders to Kṛṣṇa in text 7, we naturally expect Kṛṣṇa to begin His instructions in text 8. But He doesn't. He has not yet accepted Arjuna as His student.

When Arjuna says, "I am perplexed, confused, and I want to surrender to You," Śrīla Baladeva Vidyābhūṣaṇa gives Kṛṣṇa's reply as follows: "You know śāstra. Why not use your own logic and reasoning?" Śrīla Viśvanātha Cakravartī Ṭhākura says that Kṛṣṇa replies: "I'm your friend. I'm not in the mood of being your guru, so how can I accept you as my disciple? Because you have a respectful attitude toward Vyāsadeva and others, why not go to them?"

Text 2.9

Srīla Baladeva Vidyābhūṣaṇa comments that Arjuna, by addressing Kṛṣṇa as Hṛṣīkeśa, the master of the senses, indicates: "Because You are the master of my senses, You are going to draw my intelligence into involvement with the fighting. And because You are the knower of the Vedas, You are going to make me understand that this fight is my personal dharma."

Śrīla Prabhupāda explains the significance of the word parantapa: "Dhṛtarāṣṭra must have been very glad to understand that Arjuna was not going to fight and was instead leaving the battlefield for the begging profession. But Sañjaya disappointed him again in relating that Arjuna was competent to kill his enemies (parantapaḥ). Although Arjuna, for the time being, was overwhelmed with false grief because of family affection, he surrendered unto Kṛṣṇa, the supreme spiritual master, as a disciple."

Text 2.10

Prahasan literally means smiling. Śrīla Prabhupāda explains that Kṛṣṇa is smiling because His friend has become a disciple. Kṛṣṇa's smile gradually changes to a grave expression. He will now act as Arjuna's spiritual master, and talks between the spiritual master and disciple are serious. Therefore Kṛṣṇa smiles as His friendly affection gives way to parental affection, which is similar to the relationship between guru and disciple.

Text 2.38

Working in this consciousness is technically called niṣkāma-karma-yoga or buddhi-yoga, detached work on the platform of knowledge. Śrīla Baladeva Vidyābhūṣaṇa defines buddhi-yoga as "niṣkāma-karma-yoga incorporating jñāna within itself."

One can perform niṣkāma-karma-yoga on one of two levels depending upon the advancement of one's transcendental knowledge. One who simply has jñāna, knowledge that he is not his body, performs niṣkāma-karma, detached work. Such a person receives no reactions for his work because his knowledge has fostered his detachment from the work's results.

However, one who has actual knowledge of Kṛṣṇa possesses superior knowledge. He not only knows of his spiritual identity beyond his body, but he also knows that he is Kṛṣṇa's eternal servant. Such a person also performs niṣkāma-karma, but he receives no reactions for his work because he offers the fruits of his work to Kṛṣṇa.

Both niṣkāma-karma-yogīs are free from reaction because they practice detachment in knowledge, but the niṣkāma-karma-yogī who aspires for Kṛṣṇa's loving service is far superior. He may not yet be on the level of transcendental devotional service, but his activities will one day lead him to Kṛṣṇa's lotus feet. The niṣkāma-karma-yogī who knows only that he is not his body may, if he desires brahmavāda liberation, gradually attain mukti. Or, if his transcendental knowledge increases because he associates with Vaiṣṇavas, he may elevate his desire and attain Kṛṣṇa's service.

Śrīla Prabhupāda's purport brings this verse to the level of bhakti: "Lord Kṛṣṇa now directly says that Arjuna should fight for the sake of fighting because He desires the battle. There is no consideration of happiness or distress, profit or gain, victory or defeat in the activities of Kṛṣṇa conscious-

ness. That everything should be performed for the sake of Kṛṣṇa is transcendental consciousness; so there is no reaction to material activities."

Kṛṣṇa, in this verse, has directly instructed Arjuna to fight, though His order is in the form of requesting Arjuna to fight dutifully "for the sake of fighting." Actually, Arjuna's fighting will ultimately be impelled by his desire to fulfill this order of Kṛṣṇa's. That is bhakti. Kṛṣṇa wants Arjuna to fight on His order, as His surrendered servant, with bhakti, detached from the results. In this way Arjuna will remain sinless.

Text 2.39

Buddhi-yoga or karma-yoga may be practiced at different stages. The topmost stage, as Śrīla Prabhupāda mentions above, is when Kṛṣṇa blesses the devotee and inspires him with full buddhi, and thus one effortlessly becomes fully absorbed in Kṛṣṇa consciousness. That is called love of God.

Text 2.41

Vyavasāyātmikā buddhiḥ, one-pointed intelligence, is required for success. Śrīla Prabhupāda once told his disciples that in the 1950s, before he spread Kṛṣṇa consciousness throughout the world, he read the commentary on this verse written by Śrīla Viśvanātha Cakravartī Ṭhākura. He said he was struck by the commentary, which further fixed him in his resolve to follow Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura's order to preach Kṛṣṇa consciousness in English.

Śrīla Viśvanātha Cakravartī Ṭhākura writes:

Of all kinds of intelligence, the best is intelligence focused on bhakti-yoga. In bhakti-yoga, one's intelligence becomes single- pointed, or fixed in determination. One thinks, "The instructions of my spiritual master to worship the Personality of Godhead by chanting, remembering, serving His feet and so on are my only sādhana, my only sādhya, my only livelihood. I am incapable of giving up these instructions either in the stage of practice or in the stage of perfection. They alone are my object of desire and my only responsibility. Besides them I can desire no other responsibility, not even in my dreams. It is all the same to me whether I feel happy or unhappy, or whether my material existence is eradicated or not."

Text 2.46

Śrīla Viśvanātha Cakravartī Ṭhākura comments that in India, each well is used for only a specific purpose: for drinking water, for washing clothes, for cleaning utensils or for bathing. All those activities, however, can be performed simultaneously on the shore of a lake or a river. Where a source of fresh water is available, we do not need to go from well to well to fulfill our purposes. Similarly, one who is vijānataḥ, in complete knowledge of the Vedic purpose, need only perform buddhi-yoga for the Lord's pleasure. The performance of buddhi-yoga satisfies the purpose behind the Vedas. Karma-kāṇḍa rituals then become unnecessary. Even one who has material desires, but who performs buddhi-yoga, will become purified, because he is fixed in transcendental knowledge.

Text 2.50

Jñānīs desire to become free of reactions by renouncing all activities. The same effect can be more easily achieved by acting with detachment. For example, mercury is poisonous, but in the hands of an Āyurvedic doctor, mercury becomes a powerful medicine. Similarly, while regular, attached work entangles the soul in the material world, detached, dutiful work, performed in knowledge and aimed at pleasing the Supreme, leads him to liberation.

Text 2.51

Śrīla Viśvanātha Cakravartī Ṭhākura explains that detached work leads to realized knowledge of the soul. When one thus becomes self-realized, he can gradually become blessed with knowledge of the Lord and can surrender to Him. Such surrender frees him from the material world, and after liberation he becomes eligible to attain Vaikuṇṭha. This progression is known as "the yoga ladder." The yoga ladder is detailed in the first six chapters of Bhagavad-gītā.

Text 2.57

These symptoms describe a Kṛṣṇa conscious person, but they may also describe one who is liberated but not Kṛṣṇa conscious. An exalted devotee is unaffected by material happiness or distress because his consciousness has nothing to do with matter, but one who is simply liberated in Brahman may be neutral in relation to the material world, while having no positive engagement in Kṛṣṇa consciousness. Thus these symptoms are applicable to both personalists and impersonalists, though Śrīla Prabhupāda emphasizes how they apply to personalists.

Text 2.60

Kṛṣṇa is telling Arjuna, "Do not give up work. Do not become a jñānī, a man who simply discriminates between matter and spirit. Perform your duty in buddhi-yoga." Kṛṣṇa is showing Arjuna the defect of jñāna in order to propose the superiority of bhakti-yoga.

Text 2.61

The key words in this verse are mat-paraḥ, "in relationship with Me." Thus Kṛṣṇa, directly referring to Himself for the first time as the object of devotion, stresses bhakti. We can control the senses only by engaging them in relationship to Kṛṣṇa. When our senses are subjugated—fully engaged in Kṛṣṇa's service—our consciousness is called pratiṣṭhitā, fixed.

Text 2.65

A soul connected to Kṛṣṇa through Kṛṣṇa consciousness is free from material attractions and aversions and is fully satisfied. He experiences no misery, for his intelligence, being "well-established," is fixed on Kṛṣṇa (mat-paraḥ). Without bhakti, regardless of what one possesses or what one does, no one is satisfied, as we see in the example of Śrīla Vyāsadeva's lamentation in the First Canto of the Śrīmad-Bhāgavatam. Vyāsadeva had compiled the Vedas, added the Purāṇas and composed the Mahābhārata, yet because he had not emphasized bhakti, he remained dissatisfied in mind. He reflected, "I have, under strict disciplinary vows, unpretentiously worshiped the Vedas, the spiritual master and the altar of sacrifice. I have also abided by the rulings and have shown the import of disciplic succession through the explanation of the Mahābhārata, by which even women, śūdras and others [friends of the twice-born] can see the path of religion. I am feeling incomplete, though I myself am fully equipped with everything required by the Vedas. This may be because I did not specifically point out the devotional service of the Lord, which is dear both to perfect beings and to the infallible Lord." (Bhāg. 1.4.28–31)

Text 2.68

Śrīla Viśvanātha Cakravartī Ṭhākura says that mahā-bāho implies: "Just as you subdue your enemies, O mighty-armed one, in the same way you should subdue your mind."

Text 2.71

Mahārāja Priyavrata is an excellent example of the person herein described. Although he behaved as a pious but worldly king, he was internally renounced and peaceful because his mind was fixed on the Supreme Personality of Godhead.

CHAPTER 3
KARMA YOGA

Connection between Chapter 2 and Chapter 3

- In *Bg. 2.49 "durena hy avaram…"*, Krishna tells Arjuna
  - "To keep all abominable activities far distant by *Buddhi-yoga*"
- Arjuna thinks that *buddhi* means intelligence
  - By using his intelligence, he should avoid all abominable activities and thus, not fight
  - Still Krishna is urging him to fight
- Chapter 3 begins with Arjuna's question to clarify this contradictory instruction
- According to Arjuna (renunciation) '*Jnana'* and 'work' are incompatible

BREAKDOWN OF CHAPTER 3

SECTION I (3.1 – 3.2) — RENUNCIATION OR WORK

- Arjuna asks if it is better to be situated in knowledge or to work, as if two were opposed to each other

SECTION II (3.3 – 3.9) — NISKAMA-KARMA YOGA

- Work combined with knowledge and detachment
- Offer the fruit of the work for the satisfaction of Krishna
- *Niskama-karma-yoga* allows the soul (active by nature) to be purified through detached activities

SECTION III (3.10 – 3.16) — FROM KARMA KANDA TO KARMA-YOGA

- If one cannot perform detached, dutiful work; it is better to follow *Karma-kanda* section of Vedas
- But do it for Krishna's pleasure (All the Vedic duties which prescribe sacrifices, etc.)

SECTION IV (3.17 – 3.35) — NISKAMA-KARMA TO SET CORRECT EXAMPLE

- Dutifully acting without attachment sets the correct example for others, who are less advanced

SECTION V (3.36 – 3.43) — BEWARE OF LUST AND ANGER

- They foil one's performance of duty, and incur sin
- Regulate senses and strengthen intelligence to control lust

SECTION I (3.1 – 3.2)
RENUNCIATION OR WORK

Texts 3.1 – 3.2

COMMON THEME: Arjuna is confused

- Based on Text 2.49, Arjuna doubts the compatibility of *Karma* (Duty of fighting) & *Jnana* (*Buddhi – yoga* based on knowledge of the soul) and requests for the one conclusive path

FOCUS OF LEARNING: PURPORTS 3.1 – 3.2

(a) **Krishna consciousness often misused as an excuse** to avoid duty or misunderstood to be inertia (3.1). Correct understanding is
  - Without being trained in the philosophy of Krishna consciousness it is not advisable to chant the holy names in a secluded place
  - It only acquires cheap adoration from the innocent public

(b) **Practical Application: Sign of a sincere student** – Sincere student places the doubt before master to elicit best course of action (3.1). In response Krishna explained *karma-yoga* (work in Krishna consciousness)

(c) **Arjuna clears apparently confusing path of Chapter 2** for sincere students of *Bhagavad-gita*

SECTION II (3.3 – 3.9)
NISKAMA-KARMA-YOGA

PRACTICAL APPLICATION OF SECTION II

- Liberation or bondage is not determined by one's activities, but by ones consciousness in performing those activities. Thus, renunciation is not giving up of activities, but is the giving up of attachment to the fruit of activity
- Renunciation of activity without the necessary training, knowledge and purification will lead to destruction on the path of spiritual advancement. Without prescribed duties, an unfulfilled desire for activity will lead the premature renunciate to sinful action

LINK BETWEEN SECTION I & SECTION II: Krishna begins answering Arjuna's question by pointing out the defects in his desire to renounce duty in Texts 3.3 – 3.9

Texts 3.3 – 3.9

COMMON THEME: This section describes the defects in the desire to renounce prescribed duty and thus focuses on the following points which summarize Texts 3.3 – 3.9:

- The "Active Nature of Soul"
- Inactivity is not an option available
- So it is advised to perform our activities in a way that they are directed towards self – purification and self–realization
- Self-purification and self–realization are the purposes of performing prescribed duties

Text 3.3*

THEME: Both *karma* and *sankhya* are valid and interdependent parts of self-realisation. Action without knowledge is mundane. Knowledge without action is powerless.

- Text 2.39 explained two processes
  - *Sankhya-yoga* or analytical study (based on *jnana*) ;
  - *Karma-yoga* or *buddhi-yoga* which involves activities or *karma*
- But the right understanding is that **"*karma* stage" and "*jnana* stage" are two rungs on the same yoga ladder** depending on **one's "*nistha*"**
  - 'Nistha' is the word used in Text 3.3 – it means purity of heart or level of faith
- ***Karma* stage vs *Jnana* Stage** – *Karma* stage is the platform at which work is recommended and *jnana* stage is the platform when one is sufficiently purified and detached to renounce work

FOCUS OF LEARNING: PURPORT 3.3

(a) **It compares the two paths of *Sankhya-yoga* and *buddhi-yoga***
- ***Sankhya-yoga* or philosophical speculation**
  - Defined as the analytical study of the nature of spirit and matter
  - For whom – This is the subject matter for persons who are inclined to speculate and understand things by experimental knowledge and philosophy
- ***Buddhi-yoga* or Direct Krishna Consciousness**
  - Described in Text 2.61 – *Buddhi-yoga* is to depend entirely on the Supreme (Krishna)
  - By working in *Buddhi-yoga* one is relieved from the bondage of work (2.39)

(b) **Both yogas are interdependent as religion and philosophy**
- Religion without philosophy is "sentiment / fanaticism", and
- Philosophy without Religion is "mental speculation"

(c) **'Ultimate Goal'** is <u>Krishna</u> for both yoga processes

(d) **'Purpose'** is to establish the real position of self with the Super-self

COMPARISION OF *SANKHYA-YOGA* & *BUDDHI-YOGA* (3.3 purport)

S. NO	***SANKHYA-YOGA*** **(Philosophical speculation)**	***BUDDHI-YOGA*** **(Krishna consciousness)**
1	**INDIRECT PATH**	**DIRECT PATH** A process of directly connecting the level of our activity or karma for the purpose of Krishna consciousness
2	**DEPENDENCE ON PERSONAL ENDEAVOUR** Meant for persons who want to understand things by experimental knowledge and philosophy on one's own limited capacity	**DEPENDENCE ON KRISHNA'S MERCY** A process of depending Entirely on Supreme (2.61), and does not depend one's own limited capacity of sense control, purity to advance. Therefore it is easy and better
3	**UNSURE OF SUCCESS** May never reach the highest rung of ladder which is to attain Krishna's mercy	**SURETY OF SUCCESS** There is surety of success because strength is given by mercy of Krishna and Vaishnavas, thus one is easily relieved from bonds of action (2.39) and there is no flaw in the process (2.40) of *Buddhi-yoga*

S. NO	*SANKHYA-YOGA* (Philosophical speculation)	*BUDDHI-YOGA* (Krishna consciousness)
4	**INITIAL PURIFICATION REQUIRED BY PRESCRIBED DUTY** A gradual path of purification of senses by philosophical process	**ENDS AND MEANS ARE THE SAME** Krishna consciousness is itself the purificatory process

LINK BETWEEN TEXTS 3.3 & 3.4: Premature renunciation performed before sufficient purification at the karma stage, will neither bring purification nor liberation.

Text 3.4

THEME: Premature Renunciation carries no benefit – Premature Renunciation of prescribed duties will neither lead to freedom from reaction (Purification of heart) nor Perfection (Success or Liberation) – Thus no benefit achieved

PRACTICAL APPLICATION OF TEXT 3.4

Renunciation of activity is not a means of purification; it is the result of purification

FOCUS OF LEARNING: PURPORT 3.4

(a) **When does one accept renounced order** – only when one is purified by the discharge of prescribed form of duties
(b) **Purpose of "prescribed duties"** – To purify the hearts of 'materialistic men'
(c) "**Refutation of empiric philosophers that by adopting *sannyasa* one becomes "As Good as Narayana"**
- Disadvantage of *sannyasa* without purification
  - Disturbance to social order
  - No success and no freedom from reaction.

(d) **Practical application: Srila Prabhupada compares such 'renunciation of activity' to the 'power of *buddhi-yoga'* –**
- *Ref Bg. 2.40 "nehabhikramo naso…"* – Even a little endeavor in transcendental service of Lord, even if performed without the discharge of prescribed duties, whatever he may be able to perform directly purifies and saves one from the greatest difficulties

Text 3.5

THEME: *Sankhya-yoga* is impractical because soul is always active

- ❖ Everyone is forced to act helplessly according to the qualities acquired from the modes of material nature
- ❖ Therefore no-one can refrain from doing something, not even for a moment

FOCUS OF LEARNING: PURPORT 3.5

(a) **Premature *sannyasa* is harmful**
- Premature renunciation is harmful because soul is always active
  - Either it has to be engaged in service of Krishna or
  - Under illusory energy where it may acquire three modes

(b) **Thus this verse sets criteria on when one should take *sannyasa***
- Depending on the kind of modes one is affected by, *sastras* present different prescribed duties
  - to purify us from affinity of modes
  - to bring us to the level of jnana, with the knowledge of difference between body and soul
- Thus when sufficiently purified, one can take *sannyasa*

(c) **"Ultimate goal of *Sannyasa*, or any purificatory processes** is to reach to the point of becoming Krishna conscious" *(Ref. SB 1.5.17)*

(d) **Krishna consciousness turns yoga-ladder into an elevator** – Therefore contact with Krishna (through contact with devotee) at any step of yoga ladder will speed up the process of purification

Text 3.6

THEME: Condemns "An unfortunate renunciant" who renounces without purification

❖ **Defines 'pretender' or *'mithyacarah'*** – He restrains the senses of action but minds dwells on sense objects

FOCUS OF LEARNING: PURPORT 3.6

This purport focuses on some possible characteristics of such pretenders

(a) **Show-bottle spiritualist** – They make of show of yogic meditation which is "of no value"

(b) **No value of the show of meditation**
- It is of no value because "mind is impure", dwelling upon sense enjoyment
- His knowledge has no value because the effects of such a sinful man's knowledge are taken away by illusory energy of the Lord

(c) **Greatest cheaters** – May speak dry philosophy to bluff sophisticated followers, but they are the greatest cheaters
- One who makes a show of being a yogi while actually searching for the objects of sense gratification must be called the greatest cheater

(d) **What they should understand –** They should understand the following:
- For sense enjoyment one can act in any capacity of the social order,
- But if one follows the rules and regulations of his particular status he can make gradual progress in purifying his existence

LINK BETWEEN TEXTS 3.6 & 3.7:
Next Krishna compares an attached *sannyasi* and a detached householder

Text 3.7*

THEME: Appreciates a "Sincere dutiful householder" to be better than "Attached or *Mithyacarah* Sannyasi"

- One should sincerely try to control active senses by the mind and begin Karma-yoga without attachment

PRACTICAL APPLICATION OF TEXTS 3.6 – 3.7

- Taking to quick renunciation before one is qualified may be an attempt to acquire subtle sense gratification through profit, adoration and distinction. Krishna mockingly contrasts this pseudo-renunciation with the honest attempt at purification through the regulations of *karma-yoga*
- We should always act according to our level or position and never try to imitate higher levels, without purification; and thus follow the guidance of *guru*, *sadhu* and *sastra*

FOCUS OF LEARNING: PURPORT 3.7

(a) **What is Prime '*svartha-gati'* or the 'goal of self-interest'**
  - To reach Vishnu, which implies to be free from material bondage and enter God's kingdom

(b) **Purpose of 'Varnashrama' institution** – Designed to lead one gradually to this 'goal of self-interest'
  - This implies that a sincere householder can also reach this destination by regulated service in Krishna consciousness

(c) "**Sincerity" means**
  - Live a controlled life based on *sastras* and
  - Carry out your business without attachment

(d) **"Sincere sweeper is better than charlatan meditator"**, who adopts show-bottle spiritualism to cheat innocent public

Text 3.8

THEME: Recommends Arjuna that his prescribed duty as *ksatriya* is "Fighting or Work" and not "renunciation", as per discussion in Text 2.47 "*Karmany evadhikaras te…"*

- One cannot even maintain one's physical body without work

PRACTICAL APPLICATION OF TEXTS 3.8

Prescribed duties are too important to be capriciously abandoned. Besides the value in purifying the heart, they also maintain a balanced society and even one's physical health

FOCUS OF LEARNING: PURPORT 3.8

(a) **Two examples of pretenders**
- Many <u>pseudo-mediators</u> who misrepresent themselves as belonging to high parentage, and...
- Great <u>professional men</u> who falsely pose that they have sacrificed everything for the sake of advancement in spiritual life

(b) **Prescribed duties are meant to 'cleanse of heart'** (Refer to Text 3.4 Focus of Learning box)
(c) **What is the heart's contamination or the polluted propensities** – Desire to lord over material nature which manifests as the desire for sense gratification
(d) **Renunciation for the purpose of maintenance of body and soul is condemned in this verse**
- Without purification by prescribed duties, one should never attempt to be a so-called transcendentalist

LINK BETWEEN TEXTS 3.8 & 3.9: Arjuna wanted to avoid work out of fear that he will develop material attachments and desires and especially he fears the reaction that follows this work. Lord speaks Text 3.9 to differentiate ordinary entangling work from *'Karma-yoga'*, which carries one to liberation.

Text 3.9*

THEME: Work done as a sacrifice (yajna) for satisfaction of Vishnu is a means of liberation from all bondages

FOCUS OF LEARNING: PURPORT 3.9

(a) **Meaning of '*yajna*'** – It refers to Lord Vishnu or Sacrificial performance
- Some references given are as follows:
  - Vedas: "yajna vai visnu" – "Purpose of sacrifice" is pleasure of Vishnu
  - Vishnu–purana – Goal of *varnahsrama* – Satisfaction of Vishnu

(b) **Krishna Consciousness is process of 'Yajna' as per this verse because**
- The same purpose is served whether one performs 'prescribed yajnas' or 'directly serves Lord Vishnu'
- Also, *varnashrama* institution also aims at satisfying Lord Vishnu or Lord Krishna

(c) **"Work in Krishna Consciousness"** –<u>An art of doing work</u> which requires expert Guidance
(d) **PRACTICAL APPLICATION: How to perform 'work in Krishna consciousness'**
- Act diligently and under expert guidance of a devotee
- Not at all for sense gratification but all for Krishna's satisfaction

(e) **Benefit of such action in Krishna consciousness**
- Freedom from reaction
- While performing one is in liberated state
- Gradual elevation to love of God
- Entrance into the kingdom of God

(f) **Conclusion of Section II:** Text 3.9 elevates the *'Niskama-karma'* of Texts 3.3 to 3.8 to the level of *bhakti* by including knowledge of Vishnu

SUMMARISED THEME 3A
YOGA LADDER

(a) **KARMA-KANDA**
- Encourages regulated sense gratification
- Meant to bring general mass of people to the platform of religiosity
- Purifies the practitioner in many ways:
  - Regulation brings detachment which fosters knowledge
  - Gradually Vedas expose him to Jnana and Upasana sections
  - Results of Yajna gives him faith in Sastras
  - Motivates him to associate with Brahmanas who give higher knowledge
- Gradually the practitioner finds the <u>'futility of material life'</u> and makes <u>'transcendence as his goal'</u>

(b) **SAKAMA-KARMA-YOGA –** Understands transcendence as the goal
- Frustration in material life / Desires purification
- Attempts to renounce fruits of labor
- But attachment to material desires (fruits) still linger on

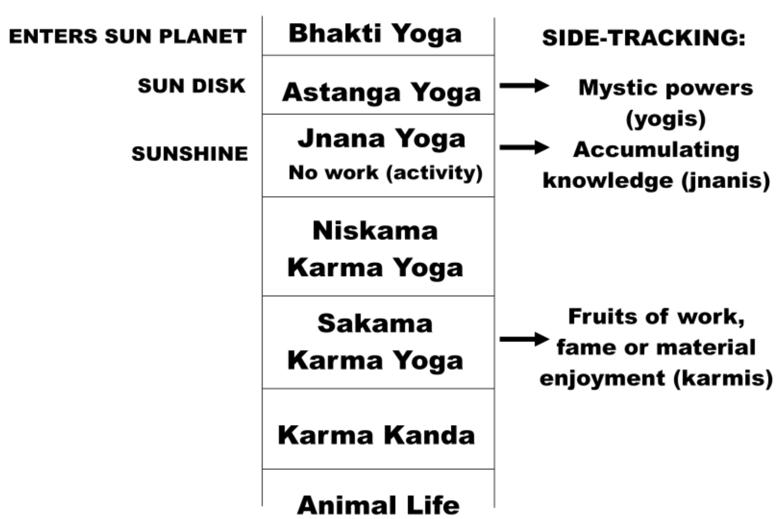
(c) **NISKAMA-KARMA-YOGA** – Gives up the attachment to the fruits of work, but still attached to the work itself

(d) **JNANA-YOGA**
- Platform of philosophical enquiry
- Detached from both, 'action' and the 'fruit of action'

(e) **ASTANGA-YOGA**
- Achieved when *jnana-yoga* elevates to the point of meditation

(f) **BHAKTI-YOGA**
- Can permeate any of the stages mentioned above other than Karma Kanda , but generally does not fully manifest before the deep realisation evolved at the Jnana stage *(Ref. Bg. 7.19 "Bahunam janmanam….")*

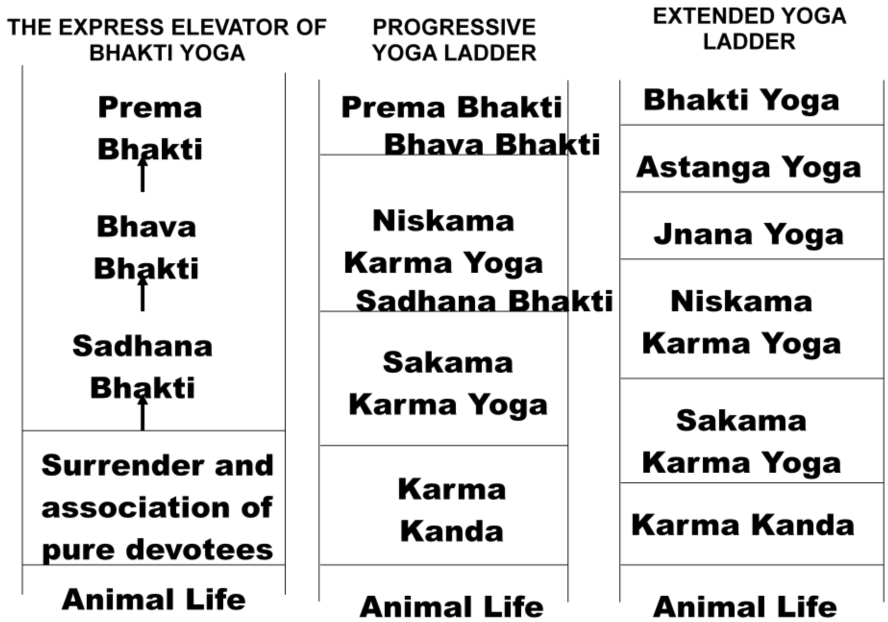
THE EXTENDED YOGA LADDER



PROGRESSIVE YOGA LADDER



EXPRESS ELEVATOR vs YOGA LADDERS



PLEASE NOTE: *These diagrams have been extracted from His Grace Brhat-mrdanga Prabhu's Yoga Ladder course notes. An elaborate explaination of the Yoga ladder can be found in texts 3.9 & 3.16 in the Chapter 3 Appendix.*

SECTION III (3.10 – 3.16)
FROM *KARMA-KANDA* TO *KARMA-YOGA*

PRACTICAL APPLICATION OF SECTION III

- Lord Krishna has designed the material world to encourage sacrifice
- He does this by making material advancement dependent upon yajna
- By worshiping the Lord for material well-being, one becomes purified and advances

LINK BETWEEN SECTION II & SECTION III: If a person is too attached to material life, and cannot perform *Niskama karma–yoga*, for them Krishna describes the yoga ladder from lowest rung and gradually moving higher; from *Karma-kanda* to *Karma-yoga*. Srila Prabhupada ends all the purports in Section III by glorifying the supremacy and the need of *Sankirtana-yajna*

Text 3.10

THEME: Krishna explains Vedic *karma-kanda* system – Live happily in this world and gradually achieve liberation

- ❖ Principle behind the concept of *karma-kanda* – By satisfying desires in a religious way, those who are attached will be purified

FOCUS OF LEARNING: PURPORT 3.10

(a) **Purpose of material creation**
- A chance offered to conditioned souls to come Back to Godhead
- To "Learn how to perform *yajnas*" for satisfaction of Supreme

(b) **Benefit of *yajnas*:**
- To get happiness in material world and
- To purify the heart of the living entity
- Later enter into kingdom of God and thus get ultimate liberation

(c) **Cause of conditioning in material world** – Forgetfulness of our relationship with Krishna
(d) **Purpose of Vedic Principles:** To help us in understanding this eternal relationship
(e) **Understanding of the Lord as *"Pati"* (**Only master for all the living entities)
- *Ref. Vedic hymns – "Patim visvasyatmesvaram…"*
- *Ref. SB 2.4.20* – Vishnu is the only *'pati'* or *'Lord of all living entities'*

(f) **Best yajna to satisfy Vishnu in the Age of kali** – *"Sankirtan-yajna"* – which is easy and sublime
- Introduced by Lord Caitanya *(Ref. SB 11.5.32: "krsna-varnam…")*
- *Ref Bg. 9.14: "satatam kirtayanto…"* – Mahatmas constantly glorify the Lord

LINK BETWEEN TEXTS 3.10 & 3.11:
Two results of sacrifices are:
1. Fulfilling all material desires (3.11 – 3.14)
2. Purify the heart to elevate one out of the material world (3.15 – 3.16)

Texts 3.11 – 3.12

COMMON THEME: How our desire can be fulfilled in material world by demigod worship

- ❖ Demigods being pleased by sacrifices will please the living entities; thus by co-operation between men and demigods prosperity will reign over all (3.11)
- ❖ Without *yajna*, one is a thief – One who enjoys the gifts without offering them to the demigods is certainly a thief (3.12)

PRACTICAL APPLICATION OF TEXT 3.11 – 3.12

- This entire process is designed to foster a mood of dependence and service within the hearts of materialistic people
- With this goal in mind Krishna explains that those who receive the fruits of sacrifice without recognizing (and consequently offering back to) the Lord and the demigods, is a thief partaking of sinful life

FOCUS OF LEARNING: PURPORTS 3.11 – 3.12

(a) **"Who are demigods (3 different definitions)**
- Empowered administrators of material affairs
- Innumerable assistants in different parts of the body of Supreme Personality of Godhead
- Authorized supplying agents on behalf of the Supreme Personality of Godhead

(b) **Function of the demigods (3.11)**
- Supply all the benedictions necessary to keep body & soul together
- Their pleasure and displeasure depend on the performance of yajna

(c) **Chief purpose of all *yajnas* –** Ultimate satisfaction of *Yajna-pati* "Vishnu" (3.11) – *Ref. Bg. 5.29* "bhoktaram…"

(d) **Benefits of *"yajna"* (3.11)**
- No scarcity of the supply of natural products – thus happiness in this world is guaranteed
- Side Benefits: Gradual purification to help ultimate liberation – this happens in the following steps:

  When eatables are sanctified by yajna →Existence is Purified → Finer tissues in memory are sanctified→ Thus one can think of path of liberation → All these combined lead to Krishna Consciousness, the great necessity of present day society

(e) **For whom, sacrifice to demigods is recommended**, **if ultimate beneficiary is supposed to be Vishnu**
- This is for one who cannot understand the Supreme Personality of Godhead

(f) **Basis of different *yajnas* –** They are recommended based on different modes of different person. Ultimate Goal of all yajnas is gradual promotion to transcendental position

(g) **All material necessities come through *yajna e.g.***
- All eatables, either vegetarian or non-vegetarian (because all animals subsist on vegetation)
- Heat, light, water, air etc.
- All manufacturing enterprises

FOCUS OF LEARNING: PURPORTS 3.11 – 3.12 continued…

(h) **Purpose of all these material supplies**
- To keep body and soul together for the self–realization

(i) **"Dangers" of not performing *yajnas***
- One is called a 'thief' – Because one forgets the purpose of creation and takes all the supplies for sense gratification and thus enjoys the gifts without offering to the demigods in return (3.12)
- Society of thieves can "never be happy" because they have no aim in life (3.12)
- "Gets sinful reaction" (3.13)

(j) **Easiest *yajna* for this age** – *Sankirtana-yajna* inaugurated by Lord Caitanya

LINK BETWEEN TEXTS 3.12 & 3.13: Arjuna, however, could think, "I don't need yajnas, demigods and opulent necessities of life. Nor must I perform *yajnas* to live. I will go to the forest and live by begging. I won't take from the demigods, so I won't be sinful by not offering *yajnas* to them. Not only won't I be a thief, but I won't take part in this ghastly, sinful warfare."
Krishna replies in the next two verses. Krishna in Text 3.14 especially warns Arjuna that even in the forest, all food is nurtured by rain coming from the demigods. Therefore he cannot avoid his obligation to perform the sacrifices born of his prescribed duty.

Text 3.13

THEME: Devotees get freed from all sins, because they eat food which is first offered in sacrifice and thus they experience <u>real peace and happiness</u>

- ❖ Those who prepare food for personal sense enjoyment, verily eat only sin

FOCUS OF LEARNING: PURPORT 3.13

(a) **Definition of *'Santas'* –** Devotees who are always in love with lord
- *Ref. Brahma Samhita 5.38 – "Premanjana…"*

(b) **Different *yajnas* performed by devotees** – different varieties of devotional service as *sravanam, kirtanam* etc.

(c) **Benefit –** Freedom from "sinful reaction"

(d) **"*Sankirtana-yajna*" : "Easy process to happiness and peace"** for all people because without *yajna*, one is thief and sinful, and thus <u>no happiness</u>

(e) **How devotees are freed from sinful reactions** – because they eat food first offered in sacrifice

(f) **Fate of those who prepare food for their own self** – They are <u>thieves</u> and <u>sinful</u> – Thus there is <u>no happiness</u>

PLEASE NOTE: *Refer to the Summarized Theme 3B "Cycle of Sacrifice" diagram below (After Text 3.15) which covers the translation of Texts 3.14 – 3.15*

Text 3.14

THEME: Cycle of sacrifice – Sacrifice brings **rains** which nourishes the **crop (food grains)** which make **living entities** prosperous and happy

FOCUS OF LEARNING: PURPORT 3.14

(a) **Why there is no need to worship demigods. Because:**
- Demigods are only the appointed officers for material management
- Vedas give sacrifices to satisfy these demigods to achieve all material supplies
- Satisfying Krishna satisfies all the demigods who are like different limbs of the body; therefore no separate need to worship the demigod

(b) ***Analogy of Krishna consciousness and antiseptic immunity:*** Prasadam gives immunity from all material reactions, *e.g.* Antiseptic vaccine during epidemic
- Conclusion – Krishna conscious sacrifice provides freedom from all past sins and immunizes against future reactions

(c) **Dangers of not accepting offered food –**
- Such a person continues to increase the volume of sinful action
- Thus prepares the next body to resemble hogs and dogs to suffer the resultant actions

(d) **Role of *Sankirtana-yajna* even for supply of food and protection from scarcity**
- For all eatables we have to depend upon the production of fields which depends on rains
- Rains are controlled by demigods who are servants of the Lord
- And the Lord can be satisfied only by sacrifices
- Sacrifice for this age – *Sankirtana-yajna*

Text 3.15

THEME: Following the acts of sacrifice as given in the Vedas is equivalent to following the will of Krishna. Therefore it is purifying and transcendental.

- ❖ Regulated activities are prescribed in the Vedas and Vedas are directly manifested from Supreme Personality of Godhead
- ❖ Consequently the All-pervading Transcendence is eternally situated in acts of sacrifice

PRACTICAL APPLICATION OF TEXT 3.15

- *Yajna*, sacrifice, is more than an elaborate ritual. Adherence to one's duties is actually *yajna*. The Vedas prescribe various types of duties for different classes of beings.
- By participating in sacrifice (*yajna*), even with materialistic objective, one comes in contact with transcendence. This is because the Vedas directly emanate from the Lord.
- Sacrifice removes false ego, the sense of self-proprietorship. One can perceive transcendence to the extent that one partakes of sacrifice. Thus spiritual life can be seen as varying degrees of sacrifice for a transcendental cause. It starts with materialists performing *yajnas* to achieve pious sense gratification. The culmination of sacrifice is the life of a pure devotee, pure sacrifice

FOCUS OF LEARNING: PURPORT 3.15

(a) ***"Yajnartha-Karma"*** – It implies "Necessity to work for satisfaction of Krishna only" *(yukta-vairagya).* This is more expressly stately here:
- If we have to work for the satisfaction of the *Yajna-purusha*, 'Vishnu', then we must find out the direction of work in Brahman, or the transcendental Vedas

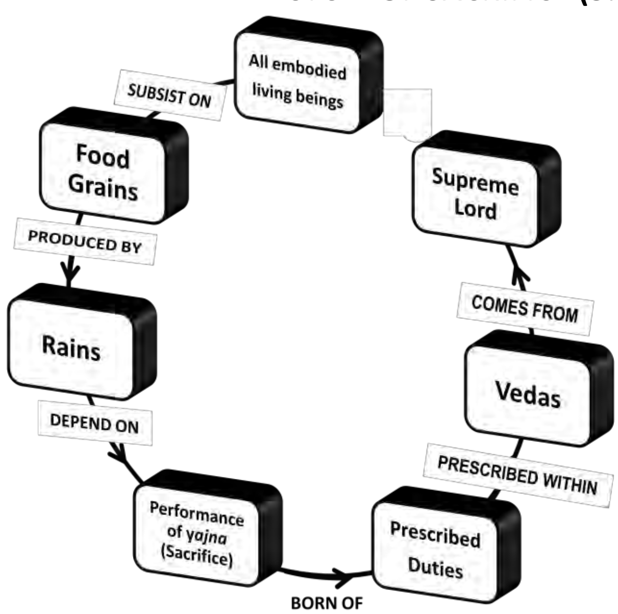
FOCUS OF LEARNING: PURPORT 3.15 continued…

(b) **The need of Vedas:**
- Vedas – They are the codes of working direction
- *Analogy:* Just like one has to work in ordinary life by the direction of the state, one similarly has to work under the direction of the Supreme state of the Lord
- Avoiding the Vedas – Any unauthorized or sinful work, without Vedic direction is called Vikarma

(c) **Omnipotency of the Lord** – This implies He can perform through each of His senses, the action of all other senses. 3 examples:
- Speak by breathing air – Vedas emanations from breathing of Lord
- Impregnates material nature by His glance
- Eat by seeing or hearing the words of devotion

(d) **Plan for the living entity**
- All conditioned souls are eager for material enjoyment.
- Vedic directions are designed in a way one can satisfy one's perverted desires and then return to Godhead, having finished his so-called enjoyment
- Material creation offers conditioned souls to learn the science of *yajna* and attain liberation
- **Importance of Krishna consciousness** – Even those who have not followed the Vedic injunctions may adopt the principles of Krishna Consciousness and that will take the place of performance of Vedic *yajnas* or *karmas*

SUMMARIZED THEME 3B
CYCLE OF SACRIFICE (3.14 – 3.15)



- **<u>PURPOSE OF HUMAN LIFE</u>**
Please the Supreme Lord

- **<u>BEST PROCESS</u>**
Please the Supreme Lord by unalloyed and un-deviated devotional service

- **<u>BEST YAJNA FOR THIS AGE OF KALI</u>**
Sankirtan-yajna – Chanting the holy names of the Lord

- **<u>BEST MANTRA TO BE CHANTED</u>**
Hare Krishna Maha-mantra

CONCLUSION: Thus All-pervading Transcendence is eternally situated in acts of sacrifice

Text 3.16*

THEME: Emphasizes "Sacrifice is a must"

- Without following these Vedic prescriptions, selfish activities simply take one into darkness
  - Thus one leads a life of sin
  - Living only for satisfaction of the senses such a person lives in vain

FOCUS OF LEARNING: PURPORT 3.16

(a) **Condemns the 'Mammonist Philosophy' of "Work very hard and enjoy sense gratification"**
(b) **The cycle of performing *yajna* is an absolute necessity**
- *Yajna* is important for happiness in this world
- Also, it helps one in spiritual elevation which is the purpose of human life.
- *Yajna* process gradually purifies to bring one to the platform of Krishna consciousness – Therefore indirectly it is the practice of Krishna consciousness
  - If by performing *yajnas*, one does not become Krishna conscious, such principles are counted as moral codes
  - One should not therefore limit his progress only to the point of moral codes, but should transcend them, to attain Krishna consciousness

(c) **Nature's law for human life** – Human life is specifically meant for self-realisation in either of the three ways: *karma-yoga*, *jnana-yoga* or *bhakti-yoga*
- *Exception* – No necessity to rigidly follow the prescribed *yajnas* for those transcendentalist who are above vice and virtue
- But those engaged in sense gratification require purification by performance of *yajna*

SECTION IV (3.17 – 3.35)
NISKAMA-KARMA-YOGA TO SET CORRECT EXAMPLE

PRACTICAL APPLICATION OF SECTION IV

One in full knowledge is above material attachment. He does not need prescribed duties for purification. Still he acts, setting the example for those who are less knowledgeable

LINK BETWEEN SECTION III & SECTION IV: A *Niskama-Karma yogi* may conclude: "My prescribed duties are meant to bring material reward. But I do not have any material desire in this life, nor do I desire *Svargaloka*. I know I am not this body. So why should I need to perform my prescribed duties." In the following verses (3.17 – 3.32) Krishna explains why one freed from material desires should nevertheless perform his duties.

Texts 3.17 – 3.18

COMMON THEME: **Self-realized soul is free from all material duties** – Yes, one with no material desires and who is already purified has no need of material duties nor has he any aversion to them

PRACTICAL APPLICATION OF TEXTS 3.17 – 3.18

- Sastra and guru assigns one duty according to his material attachments
- One is given activities to purify him while letting him fulfill his desires in a regulated way
- The only person free from duties is the self-realisation man because he has no desires to fulfill, nor any purification to achieve

FOCUS OF LEARNING: PURPORTS 3.17 – 3.18

(a) How a Krishna conscious person is free from all other obligations and prescribed duties, save and except his activities in Krishna consciousness – It is all due to the following reasons:
- **Krishna consciousness purifies** – Due to Krishna consciousness, all impiety within is instantly cleansed
- **Fixed in identity** – By clearing of consciousness, one becomes fully confident of his eternal relationship with the Supreme
- **Self-illuminated** – Then one becomes self-illuminated by the grace of the Lord
- **Loses all material interests** – Such a person is no longer interested in material activities and no longer takes pleasure in material elements like wine, women and similar infatuations
- **Free from all obligations** – Krishna conscious man does not take shelter of any person, man or demigod; thus free from all obligations

Texts 3.19 – 3.21

COMMON THEME: Such great people or purified souls perform prescribed duties without attachment to set the proper example for the common man

- ❖ Why a self-realized soul works (3.20 – 3.21):
  - To set the example *e.g.* Janaka Maharaja
- ❖ How he works (3.19):
  - With detachment from fruits
  - As a matter of duty, under proper guidance
  - For Krishna
- ❖ Benefits of such work (3.19):
  - One attains the Supreme
- ❖ 2 examples of leaders who perform their duties just to "set an example"
  - Janaka Maharaja (3.20)
  - Krishna, Himself as a householder (3.22 – 3.24)

Text 3.19

THEME: Prescribed duties as the recommended path to attain the Supreme

- ❖ One should act as a matter of duty without being attached to the fruits
- ❖ By working without attachment one attains the Supreme

FOCUS OF LEARNING: PURPORT 3.19

(a) **Two meanings of 'Supreme'**
- The Supreme is the Personality of Godhead for the devotees
- The Supreme is liberation for the impersonalists

(b) **Certainty of progress for Krishna conscious devotees** – A person acting in Krishna consciousness under proper guidance and without attachment to the results, is certainly making progress towards the Supreme goal of life

(c) **'Perfect action of highest degree' as per Supreme Personality of Godhead'**
- To act on behalf of the Supreme, without attachment for the result
- *Example of 'Personal Attachment'* – To be a good man or a non-violent man *e.g.* Arjuna wants to avoid fighting; but is told to fight for the interest of Krishna

FOCUS OF LEARNING: PURPORT 3.19 continued…

(d) **Vedic rituals *vs* Krishna consciousness**
- Purpose of Vedic rituals like prescribed sacrifices – They are performed for purification of impious activities that were performed in the field of sense gratification
- Action in Krishna consciousness – Such action is transcendental to the reactions of good and evil work
  - A Krishna conscious person acts only on behalf of Krishna and has no attachment to the results
  - Engages in all kinds of activities but is completely unattached

Text 3.20

THEME: Example of perfection achieved by a leader by performance of prescribed duties
- Kings such as Janaka attained perfection solely by performance of prescribed duties
- Therefore perform your work just for educating the people in general

FOCUS OF LEARNING: PURPORT 3.20

(a) **Why Janak Maharaja had no obligation for Vedic prescribed duties** – Because he was a self-realized soul
(b) **Why still he performed his prescribed duties**
- Just to set an example
- As the King of Mithila, he had to teach his subjects how to perform prescribed duties

(c) **Another example** quotes by Srila Prabhupada to emphasize the need for prescribed duties – Krishna and Arjuna fought on the battlefield to teach people in general that "violence is necessary where good arguments fail"
(d) **How experienced persons in Krishna consciousness act**
- Without any interest in the world; still works to teach the public how to live and how to act
- Experienced persons act in such a way that ~~others will follow~~

Text 3.21*

THEME: A leader should perform prescribed duties to set an example for others

FOCUS OF LEARNING: PURPORT 3.21

(a) **Definition of *'Acarya'*** – An ideal teacher who teaches by perfect personal behavior
(b) **Lord Chaitanya Mahaprabhu on 'teaching'**
- One should behave properly before he begins teaching
- *e.g.* A leader cannot teach the public to stop smoking if he himself smokes

(c) **What are the 'Standard books/scriptures for humanity'** – The revealed scriptures like *Manu Samhita* and similar others
(d) **What is the 'basis of leaders' teachings'** – These should be based on the principles of such standard sastras

FOCUS OF LEARNING: PURPORT 3.21 continued…

(e) **Examples of 'Natural leaders' and their 'responsibility'**
- Natural leaders – The King or the executive head, the father and the school teacher
- Responsibility – They have great responsibility to their dependents to help them progress on the spiritual path

(f) **Srimad Bhagavatam's recommendation for progress** – Follow in the footsteps of great devotees

Texts 3.22 – 3.24

COMMON THEME: Second example of performing duties as a leader – "Krishna also performs prescribed duties" although He has no material desires

PLEASE NOTE: *Points of the purports for Texts 3.22 – 3.33 are included as some of the sub-points below; as such there is no individual Focus of Learning section for these texts; This is however, a separate Focus of Learning section for Text 3.24*

❖ **Why He has no prescribed duties** (Bg. 3.22)
- There is no work prescribed for Me within all three planetary systems
- Nor am I in want of anything; Nor have I the need to obtain anything
- Srila Prabhupada gives a supporting reference – *Ref Svetasvatara Upanisad Bg. 6.7-6.8* – Describes Krishna as Supreme self-sufficient, beyond all the prescribed duties
  - **Conclusion** – Since everything is in full opulence in the Personality of Godhead and is existing in full truth, there is no duty for the Supreme Personality of Godhead

❖ **Why He still carefully performs prescribed duties** (Bg. 3.23)
- To set example
- To keep social tranquility for progress in spiritual life (Bg. 3.23)
- To establish religion (purpose of descent) (Bg. 3.23)

❖ **What if He does not follow** (Bg. 3.24)
- All the worlds would be put into ruination, because all would follow My path
- Unwanted population (*Varna-sankara*) will be created
- "I would thereby destroy the peace of all living beings"

FOCUS OF LEARNING: PURPORT 3.24

(a) **This verse shows *'varna-sankara'* is caused by 'not fighting'** and not by 'fighting' *(refutes Bg. 1.40)*
- This refutes Arjuna's argument based on "Destruction of family" as given in Text 1.37 – 1.43

(b) **'Imitating' and 'following' are not on the same level. The examples are**
- We cannot imitate Krishna's Rasa Lila or lifting Govardhana Hill, but one should follow the instructions
- Many pseudo devotees of Lord Shiva indulge in smoking ganja and other drugs, but one cannot imitate Lord Shiva's drinking the ocean of poison

(c) **Suggestion to prevent us from imitating** – One should consider the position of the Ishvaras (controllers) who can actually control the movements of the sun and moon; therefore we cannot imitate the Ishvaras who are super powerful; <u>one should simply follow their instructions</u>

Text 3.25

THEME: Compares attached and detached worker and thus establishes that self-realized person performs duties to set proper example for common people

- **'Ignorant'** – work with attachment
- **'Self-realized'**
  - Work without attachment
  - To set the example and lead people on the right path
- **Basis of differentiation** between attached and detached worker – 'Desire'

PLEASE NOTE: *Text 3.26 is covered after Texts 3.27 and 3.28.*
Texts 3.25, 3.27 & 3.28 deal with a common them: The differences between the attached and detached worker.
Texts 3.26 and 3.29 deal with another common them: How a detached person deals with an attached person.

Texts 3.27 – 3.28

COMMON THEME: Differences in consciousness of 'Ignorant' (Material consciousness) and 'Knower of Absolute Truth' (Krishna consciousness)

- **Study purports 3.25; 3.27 – 3.28 to** find out the differences in the following points:

ATTACHED WORKER (Ignorance) *vs* DETACHED WORKER (Knower of Absolute Truth)

S. NO	DIFFERENTIATING THEME	ATTACHED WORKER (3.27)	DETACHED WORKER (3.28)
1	'One' differentiating factor – **Desire**	• **Desires** own sense gratification	• **Desires** Krishna's satisfaction
2	**Convictions**	• Convinced by false ego that he is the doer of everything	• Convinced of his awkward position in material association
3	**Knowledge of Identity**	• Does not know that body is produced by material nature which works under the supervision of the Lord • Does not know that he is under the control of Krishna • **Symptoms of nescience** (Ignorance or not knowing) **–** One takes all the credit for doing things independently	• Knows his real identity as part and parcel of the Supreme, who is eternal bliss and knowledge • Knows that somehow he is entrapped in the material conception of life • Meaning of **"tattva-vit"** – *Ref. SB* One who knows the Absolute Truth in three different features and knows one's factual position in relationship with the Supreme
4	**Engagements**	• Does not engage his bodily and mental activity in the service of Krishna; because he forgets that the Supreme Lord is Hrsikesha (The master of the senses)	• Engages himself in the activities of Krishna consciousness and thus naturally gets unattached from activities of material senses
5	**Consequences**	• One forgets the Supreme Personality of Godhead	• Consequence of knowledge is that he is not disturbed by all kinds of material reactions; and considers all reactions to be the mercy of the Lord

LINK BETWEEN TEXTS 3.25 & 3.26: If a person in knowledge is expected to set an example, then why don't they set an example of renunciation? **ANSWER:** Most people are not qualified to follow the example of renunciation. If an attached person renounces worldly responsibilities, he will eventually try to fulfill desires through irresponsible means

Text 3.26* & Text 3.29

COMMON THEME: How a 'Detached man' relates to a 'Man in ignorance'

- ❖ Not agitate their minds attached to fruitive activities
- ❖ Not induce them to stop work
- ❖ Engage them in all activities for gradual Krishna consciousness

PRACTICAL APPLICATION OF TEXTS 3.26 & 3.29

- One who realizes the futility of materialistic activities should not encourage the masses to give up work prematurely
- Instead he should encourage them to work by his own example
- Engaging in the prescribed process of purification slowly but surely brings one to genuine self-realisation, but premature renunciation simply makes one a social parasite

FOCUS OF LEARNING: PURPORTS 3.26 & 3.29

(a) **Why a self-realized soul should not disturb others who are attached to 'fruitive acts' (3.26)**
- **Vedic rituals lead to ultimate goal –** *Ref. Bg. 15.15* All Vedic rituals are meant for understanding Krishna, the ultimate goal of life
- **Conditioned souls study Vedas to a limited end** – Conditioned souls do not know anything beyond sense gratification and they study the Vedas to that end
- **Give conditioned soul a chance for gradual elevation** – Through regulated fruitive activities and sense gratification as per Vedic rituals, one is gradually elevated to Krishna consciousness

(b) **What is the end of all Vedic rituals (3.26)**
- *Ref. Bg. 15.15* All Vedic rituals are meant for understanding Krishna, the ultimate goal of life

(c) **Definition of *'Manda'* and what are their activities (3.29)**
- ***'Manda'*** – A lazy person who is too much attached to the bodily consciousness without the understanding of the spirit soul
- Their activities
  - o Accept bodily connections with others as kinsmanship, land of birth as the object of worship and formalities of religious rituals as ends in themselves
  - o Engages in social work, nationalism and altruism

(d) **How devotees are more kind than Lord (3.29)**
- Lord recommends that for such people spiritual realisation is a myth
  - o One should not try to agitate materially engrossed persons; better to prosecute one's own spiritual activities
  - o Such bewildered persons may be engaged in primary moral principles of life as non-violence and similar materially benevolent work
- But devotees know the heart of the Lord – They undertake all kinds of risks to engage ignorant men in Krishna consciousness (The Absolute necessity for living entity)

LINK BETWEEN TEXTS 3.29 & 3.30: While the past several verses have stressed *niskama-karma-yoga* (detached work), the next verse describes *bhakti*.

Text 3.30*

THEME: Discusses the stage of *bhakti-yoga*

- ❖ Recommends to work exclusively for Krishna and teach others to do the same
  - Surrendering all your works "unto Me"
  - With full knowledge of Me
  - Without desires for profit
  - With no claims of proprietorship
  - Free from lethargy, FIGHT!

PRACTICAL APPLICATION OF TEXT 30

The highest level of self-realized work is pure devotional service, above ritualistic religion or dutiful work for purification

FOCUS OF LEARNING: PURPORT 3.30

(a) This verse indicates the "**Purpose of *Bhagavad-gita***"
(b) **'Military discipline'** as the 'mood' in Krishna conscious duties
(c) **Why such a difficult mood recommended**
- Duties must be carried out with dependence on Krishna, as in military discipline. Because
  - o That is the <u>constitutional position</u> of the living entity – Eternally subordinate to the Supreme Lord
  - o Living entity <u>cannot be happy independent of the co-operation</u> of the Supreme Lord

(d) **Meaning of**
- ***'Adhyatma-cetas'*** – One who is fully Krishna conscious and depends solely and wholly on the Supreme Soul without personal considerations
- ***'Nirasih'*** – To act on the order of the master without expecting fruitive results
  - o *E.g.* Cashier counting millions of dollars for the employer
- ***'Mayi'*** (Unto Me) – Nothing in the world belongs to anyone, but everything belongs to the Supreme Lord
- ***'Nirmana'*** (Nothing is mine) – Free from sense of proprietorship
- ***'Vigatah-jvara'*** – Without feverish mentality or lethargy
  - o Give up any reluctance to fight because of bodily relationships

(e) **What is the 'Path of liberation' recommended in conclusion**
- **Act according to *Varnashrama*** – Everyone according to his quality and position has a particular type of work to discharge
- **Act in right consciousness** – Discharge all such duties in Krishna consciousness

Text 3.31

THEME: Result of acting according to Lord's injunctions (Bg. 3.30)

- ❖ How to follow:
  - With faith
  - Without envy
- ❖ Result – Freedom from all bondage

PRACTICAL APPLICATION OF TEXT 3.31

One's ability to advance in spiritual life is directly connected with his faithful and non-envious acceptance of Krishna and His teachings. Even if one is not at the stage of devotion mentioned in Text 3.30, as long as he is sincerely faithful to the words of Krishna, he will ultimately qualify for pure devotional service

FOCUS OF LEARNING: PURPORT 3.31

(a) **Truth of Krishna consciousness is eternal**
- The injunction of the Supreme Personality of Godhead is the essence of all Vedic wisdom and therefore is eternally true without exception

(b) **Studying *Bhagavad-gita* without faith has no benefit**
- Many philosophers write commentaries on *Bhagavad-gita*, but have no faith in Krishna
  - Their destiny – Never gets liberated from the bondage of fruitive action

(c) **Firm faith gives surety of success**
- But one who has firm faith, even though unable to execute such orders, such a person is surely promoted to pure Krishna consciousness

(d) **Firm faith, even though unable to execute the injunctions**
- In the beginning of Krishna consciousness, one may not fully discharge the injunctions of the Lord
- Still he will surely be promoted to the stage of Krishna consciousness, if:
  - One is not resentful of the principle and
  - Works sincerely without consideration of defeat and hopelessness

Text 3.32

THEME: Flaw of not being Krishna conscious –
- Such a person out of envy disregard these teachings and do not follow them
- Fate of disobedient persons
  - Is considered bereft of all knowledge and befooled
  - Ruined in their endeavors for perfection

FOCUS OF LEARNING: PURPORT 3.32

(a) ***Analogy for 'Disobedience'*** – As there is punishment for disobedience to the order of the supreme executive head, similarly there is punishment for disobedience to the order of the Supreme Personality of Godhead

(b) **What is the 'ignorance' and 'destiny' of disobedient soul**
- He is ignorant of his own self and of the Supreme Brahman, Paramatma and the Supreme Personality of Godhead, due to vacant heart
- Destiny – Therefore there is 'No hope for perfection'

LINK BETWEEN TEXTS 3.32 & 3.33: Why do people who transgress your desire not fear punishment from You , as criminals fear from a king? **ANSWER:** Text 3.33 (The next verse)

Text 3.33

THEME: We cannot force someone to give up his conditional nature and material desires

- ❖ Even a man of knowledge acts according to his own nature
- ❖ Everyone follows the nature he has acquired from the three modes
- ❖ What can repression accomplish

FOCUS OF LEARNING: PURPORT 3.33

(a) **Only 'platform' to be free from modes** – Transcendental platform of Krishna consciousness *(Ref. Bg. 7.14)*

(b) **'High education' fails to help** – Impossible to get out of Maya simply by theoretical knowledge. Examples:
- Many so called spiritualists pose as advanced in science but inwards or privately, they are completely under the modes of nature
- One may be academically learned but because of long association with material nature, he is in bondage

(c) **'Without being fully in Krishna consciousness one should not give up one's occupational duties** – because:
- Krishna consciousness helps one to get out of material entanglement, even though one may be engaged in his material prescribed duties
- No-one should suddenly give up his prescribed duties and become a so-called transcendentalist artificially
- Stay in one's position and try to attain Krishna consciousness under **superior training**

LINK BETWEEN TEXTS 3.33 & 3.34: Maya, despite one's intelligence, is invested with the potency to push a conditioned soul away from Krishna consciousness. The next verse answers the question, "If we all are helplessly forced to act according to our natures, what is the use of so many rules in the sastra to regulate our activities?"

Text 3.34*

THEME: Gradually purify them (conditioned souls) by dovetailing their sense enjoyment propensities according to religious duty

- ❖ Stumbling blocks on path of self-realization (3.34)
    - <u>Attachment</u> and <u>aversion</u> pertaining to senses and their objects
- ❖ How to get out of it (3.34)
    - Do not come under the control of such attachment and aversion
    - There are principles to regulate attachment and aversion

PRACTICAL APPLICATION OF TEXTS 3.33 – 3.34

- Except for the self-realized all people are driven to act by the three modes of nature
- Therefore the sincere aspiring spiritualist follows the path of regulation to gradually purify his modal attachments, while giving him enough sense gratification to pacify his mind
- Still, if one clings on to the concessions given for sense gratification in the sastra, he risks falling down to sinful life

FOCUS OF LEARNING: PURPORT 3.34

(a) **Cause of material encagement and how to get out**
- Unrestricted sense enjoyment is the cause
- One can get out by following rules and regulations of the revealed scriptures
  - *e.g.* Sex enjoyment is allowed under the license of marriage ties

(b) **Explain: "There is always a chance of accident, even on royal road"**
- As long as the material body is there, the necessities of material body are allowed, but under rules and regulations
- Yet one should not rely upon the control of such allowances – sense gratification under regulation may also lead one to go astray
  - *e.g.* Sense gratification in married life

(c) **'One attachment' leads to all detachments** – What?
- Attachment to Krishna consciousness (Loving service of Krishna)

(d) **Avoid one detachment** – What?
- To be detached from Krishna consciousness at any stage of life

(e) **What is whole purpose of all detachments** – Ultimately to become situated on the platform of Krishna consciousness

Text 3.35*

THEME: Never imitate another's duties – *"*It is very dangerous to give up one's own duty and try to follow someone else's path"

- ❖ It is far better the discharge ones prescribed duties, even though faultily, than another's duty perfectly
- ❖ Destruction in the course of performing one's own duty is better than engaging in another's duties, for to follow another's path is dangerous

PRACTICAL APPLICATION OF TEXT 3.35

The following three angles may help one understand why one should rather perform one's own duty although imperfectly, than do another's, although he can do it perfectly

1. **Accepting another's duty promotes whimsicality and thus ultimately creates havoc –** It creates the option to reject his duty if it proves uncomfortable and thus invites a fall to the platform of accepting and rejecting in terms of sense gratification
2. **Accepting another's duty causes a social disruption –** Prescribed duties are given not only for personal purification but also to have a stable society of different integrated parts. If one decides to change his activities, those who depend on him for certain needs, may be let down
3. **Accepting another's duty is not as easy as one thinks –** One's conditioned tendencies run deeper than he realizes. Giving up one's natural work is very difficult. Engaging in unnatural work promotes dissatisfaction and thus the risk of falldown to immorality escalates

FOCUS OF LEARNING: PURPORT 3.35

(a) **Two kinds of prescribed duties**
- Materially prescribed duties – Duties enjoined according to one's psycho-physical condition, under the spell of the modes
- Spiritual duties – As ordered by the spiritual master for the transcendental service of the Krishna

(b) **Common 'principle' for both kinds of prescribed duties** – Following the <u>authorized direction</u> is always good

(c) **'Decisive factor' for material prescribed duties: It is all based on 'Influence of modes', *e.g.***
- *Brahmana* is in mode of goodness – Non-violent
- *Ksatriya* is in the mode of passion – Allowed to be violent

(d) **When one can transcend the level of 'materially prescribed duties' –**
- Everyone has to cleanse his heart by gradual process and not abruptly
- However when one transcends the modes and is fully situated in Krishna consciousness, he can perform anything and everything under the direction of a bona-fide spiritual master. Examples:
  - *Vishvamitra* was originally a *ksatriya*, but later on acted as a *brahmana*
  - *Parasurama* was originally a *brahmana*, but later on acted as a *ksatriya*
- As long as one is on the material platform he must perform his duties as prescribed according to the modes; at the same time with a full sense of Krishna consciousness

SECTION V (3.36 – 3.43)
CONQUERING THE ULTIMATE ENEMY: LUST

PRACTICAL APPLICATION OF SECTION V

The arch-enemy of spiritual advancement is **lust**. One can curb lust by following <u>regulations of religious life (sense control)</u> and by <u>cultivating knowledge of the soul's real nature</u>.

LINK BETWEEN SECTION IV & SECTION V: Next, Arjuna asks an important question. After hearing Text 3.34, one may determinedly think, "Yes, from today onward I will steadily do my duty and control my attachments and aversions. I will act only according to sastra." Experience teaches, however, that such immediate inspirations may prove difficult to adhere to over time. Arjuna, being aware of reality, asks the following question.

Text 3.36

THEME: Arjuna's enquiry – There is some force that pushes one to abandon duty and act sinfully, even against one's own will. What is that force?

FOCUS OF LEARNING: PURPORT 3.36

(a) **Original nature of living entity**
- As part and parcel of the Supreme, he is originally spiritual, pure and free from all material contaminations
- Therefore he is not subject to the sins of the material world

(b) **Perverted nature of living entity**
- When living entity is in contact with material nature, he acts in many sinful ways without hesitation
- **Sometimes against his own will** – He is forced to act even if he doesn't want to

(c) **Link between 3.36 & 3.37:** What impels sinful action – Supersoul or not?
- Sinful actions are not impelled by the Supersoul within, but are caused by another cause mentioned in Text 3.37

Text 3.37*

THEME: Lust is that force which impels one to act sinfully

- Characteristics of lust:
  1. Born of mode of passion
  2. Changes into wrath (born of the mode of ignorance)
  3. Forces us to act sinfully
  4. All-devouring <u>greatest enemy</u> of living entity

PRACTICAL APPLICATION OF TEXT 3.37

- Lust also has its origin in transcendence
- Lust originates when the soul's inherent love for Krishna is refracted back upon himself
- Thus lust, the intense desire to please one's senses, is a reflection of the soul's original intense desire to please Krishna's senses

FOCUS OF LEARNING: PURPORT 3.37

(a) **When and what contact transforms 'love' into 'lust'**
- Living entity comes in <u>contact with material creation</u> and eternal love for Krishna transforms into lust, in <u>association with the mode of passion</u>
- *Analogy:* Milk in contact with sour tamarind transforms into yoghurt

(b) **Elevate passion (lust) into mode of goodness & not degrade into mode of ignorance – How?**
- By the prescribed method of <u>living and acting</u>
- Benefit – Then one can be saved from the degradation of wrath, by spiritual attachment

(c) **Ever-blissful spiritual entities come to material world under lust. Why?**
- Because of misuse of their partial independence – service attitude is transformed into the propensity to Lord over
- Purpose of material creation – To give facility to the conditioned souls to fulfill their lustful propensities

FOCUS OF LEARNING: PURPORT 3.37 continued…

(d) **When does living entity inquire about reality**
- When completely baffled by prolonged lustful activities

(e) **One should inquire – What?**
- Inquire about the Supreme – *Ref. Vedanta Sutra: "atatho brahma-jijnasa…"*
- Supreme – Who is He? – *Ref. SB "janmady asya…" – The origin of everything is the Supreme Brahman*

(f) **What is origin of lust**
- The origin of everything is in the Supreme – Therefore origin of lust is also in the Supreme

(g) **How to make 'lust' and 'wrath' be spiritualized, and thus making them our friends**
- By desiring everything for Krishna i.e. in Krishna consciousness. Examples:
  - Hanuman used his wrath for Lord Rama
  - Arjuna is induced to exhibit wrath on the battlefield

Text 3.38

THEME: Lust covers the living entity – 3 different degrees of covering
- ❖ Fire covered by smoke
- ❖ Mirror covered by dust
- ❖ Embryo covered by womb

FOCUS OF LEARNING: PURPORT 3.38

(a) **Comparisons of 3 levels of covering:**
- Smoke/fire – beginning of Krishna consciousness
- Mirror/dust – cleansing by spiritual methods
- Embryo/womb – knowledge completely covered

(b) **Also another category of comparison:**
- Smoke/fire – consciousness of human beings
- Mirror/dust – consciousness of birds and beasts
- Embryo/womb – helpless like trees

(c) **Human life is an opportunity**
- A chance to kindle fire of Krishna consciousness by careful handling of smoke
- One can conquer lust, by cultivation of Krishna consciousness under proper guidance

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Text 3.39

THEME: Further characteristics of lust
- ❖ Covers the living entities pure consciousness
- ❖ Lust is never satisfied
- ❖ *Analogy:* Never satisfied, like fire which is never satisfied by constant supply of fuel *(Ref. Manu Smrti)*

PRACTICAL APPLICATION OF TEXT 3.39

- In a completely different analogy, Krishna compares lust to fire.
- Lust is never satisfied with any amount of fuel: it simply grows as it is fed
- <u>The best way to stop lust</u> is to stop feeding it and let it die

FOCUS OF LEARNING: PURPORT 3.39

(a) ***Analogy:* Material world is like 'Shackles of sex life' (Maithunya-agara)**
- This is the punishment for living entities disobedient to the laws of God

(b) **Lust – symbol of ignorance, because**
- Advancement of material civilization on the basis of sense gratification means increasing the duration of material existence
- So-called happiness from sense gratification is the ultimate enemy of the sense enjoyer

Texts 3.40 – 3.43

COMMON THEME: How to conquer the enemy – Lust

Text 3.40*

THEME: Know the 3 sitting places of lust – Senses, Mind and Intelligence

FOCUS OF LEARNING: PURPORT 3.40

(a) **What are the repositories of lust** – Mind and the senses
(b) **Mind as center of all sense activities** – Reservoir of ideas of sense gratification
(c) **Intelligence** – Capital and next-door neighbor
(d) **Intelligence influences the spirit soul** – How?
- Lusty intelligence influences the spirit soul to acquire the false ego and identify itself with matter, and thus with the mind and senses
- Spirit soul becomes addicted to enjoying the material senses and mistakes this as true happiness

(e) **False identification: Manifested in various ways *(Ref. SB 10.84.13)***
- Identifying the body made of three elements with one's own self
- Considering the by-products of the body to be his kinsmen
- Considering the land of birth worshipable
- Goes to place of pilgrimage simply to take a bath rather than meet men of transcendental knowledge

Text 3.41*

THEME: Regulate the senses – *Since* the senses are the weakest, they are the easiest to begin conquering lust with. Therefore destroy lust in senses by following religious regulations

❖ Lust as destroyer of *'jnana'* (knowledge) and *'vijnana'* (self-realisation)

PRACTICAL APPLICATION OF TEXT 3.41
- One's senses are influenced by lust when he feels attracted to pleasure and repulsed by pain
- The senses send images of desirable and undesirable objects to the mind

FOCUS OF LEARNING: PURPORT 3.41

(a) **What is *'jnana'* and *'vijnana'***
- ***Jnana*** – Knowledge of the self as distinguished from the non-self
- ***vijnana*** – Specific knowledge of the spirit soul's constitutional position and his relationship to the Supreme Soul

(b) **Learn Krishna Consciousness from *Bhagavad-gita***
- *Ref. SB 2.9.31: "The knowledge of self and Superself is very confidential and has to be understood as explained by the Lord Himself"*
- What is Krishna Consciousness based on *Bhagavad-gita*?
    - Living entities are part and parcel of the Lord, and simply meant to serve the Lord

(c) **Krishna consciousness protect love from deteriorating into lust**
- Lust is only the perverted reflection of 'Love of God', which is natural for every living entity
- Krishna conscious education from the very beginning prevents that natural love from deteriorating into lust
- When 'love of God' deteriorates into lust, it is very difficult to return to the normal condition

(d) **Power of Krishna Consciousness** – 'Even a late beginner benefits and can become a lover of God by following the regulative principles of devotional service'

Text 3.42

THEME: Hierarchy of sitting places of lust
- Working senses are superior to dull matter
- Mind is higher than the senses
- Intelligence is higher than the mind
- Soul is higher than the intelligence

FOCUS OF LEARNING: PURPORT 3.42

(a) **Senses are superior to matter, because**
- The senses are different outlets for the activities of lust

(b) **Solution to the whole problem**
- Understand the constitution of the soul and engage in the direct connection with Krishna in Krishna-Consciousness
- In Krishna Consciousness – these outlets (senses) are not in use to exhibit lust

(c) **Only stoppage of bodily action does not help**
- Bodily action means function of the senses and stopping the senses means stopping all bodily action
- But the mind is always active, even though the body may be silent *e.g.* dreaming
- Therefore the soul has to be directly engaged with the Supreme, then all other subordinates (intelligence, mind etc) follow
    - *Ref. Katha Upanisad:* Soul is referred to as *"mahan"* because superior to all, senses, mind and intelligence
    - *Ref. Bg. 2.59: "param drstva nivartate…"* – Higher taste

FOCUS OF LEARNING: PURPORT 3.42 continued…

(d) **Solution to the whole problem**
- Directly understanding the constitutional position of soul is the real solution
- By complete surrender unto the Supreme Personality of Godhead
    - By intelligence one engages the mind in Krishna consciousness
    - *Analogy:* Even though the senses are very strong like serpents, they will no more effective than serpents with broken fangs

(e) **CAUTION!** Even though the soul is the master of intelligence and mind, and the senses also, still, unless it is strengthed by association with Krishna in Krishna consciousness, there is every chance of falling down due to the agitated mind

Text 3.43*

THEME: Steady the mind by deliberate spiritual intelligence (Krishna consciousness)
- Knowing that the soul is higher than material senses, mind and intelligence, take strength to defeat the enemy
- By spiritual strength conquer this insatiable enemy lust

PRACTICAL APPLICATION OF TEXT 3.43
- Images of lust arise in the mind and attack the intelligence. If defeated, the intelligence is commandeered to make plans for fulfilling the lusty desires of the mind
- Thus lust enters through the senses and conquers the mind and intelligence

FOCUS OF LEARNING: PURPORT 3.43

(a) **Essence of Chapter 3**
- Do not give up work and prescribed duties all of a sudden
- Greatest enemy of conditioned soul – Desire for over-lording and for sense gratification, which are manifestations of lust
- Gradually develop Krishna consciousness and then one can be situated in a transcendental position unaffected by mind and senses – by the help of steady intelligence directed towards one's pure identity
- Chapter 3 is conclusively directed towards Krishna consciousness by knowing oneself as the eternal servitor of the Supreme Personality of Godhead and not the impersonal voidness as the ultimate end

(b) **In Immature stage** – 'philosophical speculations' and 'artificial attempts to control senses by yoga' fails to help
- **Recommendation:** One must be trained in Krishna Consciousness by higher intelligence

SUMMARISED THEME 3C
CHARACTERISTICS OF LUST (3.37 – 3.41)

1. Born of mode of passion (3.37)
2. Changes into wrath (born of the mode of ignorance) (3.37)
3. Forces us to act sinfully (3.37)
4. All-devouring greatest enemy of living entity (3.37)
5. Covers the living entity's pure consciousness (3.38)
    - As smoke covers fire
    - Mirror covered by dust
    - Embryo covered by womb
6. Lust is never satisfied, like fire (3.39)
7. Sitting places of lust – Senses, Mind and Intelligence (3.40)
8. Covers *jnana* (knowledge) and *vijana* (self-realisation) (3.41)

SUMMARISED THEME 3D
CONCLUSION – HOW TO FIGHT LUST (3.40 – 3.43)

(a) **Regulate senses** – Because the intelligence and mind are difficult to control, one begins by regulating the senses
- How to regulate the senses
    - By devotional service according to sastra
    - Under guru's direction

(b) **Engage soul in Krishna consciousness** – One can attack the lust in mind and intelligence by contemplating that he is spiritual, superior to the dictates of the senses, mind and intelligence. He can thus practice acting on the platform of spiritual desire (Krishna consciousness) rather than material lust
- Intelligence is strengthened
- Mind is engaged in Krishna consciousness
- Mind engages senses which become serpents with broken fangs (Analogy)

(c) **If no Krishna consciousness, then:**
- Senses drag mind
- Mind drags intelligence
- Intelligence drags soul into sense gratification

☙ END OF CHAPTER 3 ❧

CHAPTER 3 Appendix

Selected Texts extracted from "Surrender unto Me"

Introduction

"Buddhi-yoga" is bhakti-yoga, but it literally means the yoga of buddhi, intelligence. Taking the meaning of buddhi as intelligence, Kṛṣṇa's order would mean that Arjuna, by the use of his intelligence, should avoid all abominable activities. Kṛṣṇa has even emphasized intelligence by using the word buddhi ten times in the final thirty-three verses of the Second Chapter.

We can thus easily imagine Arjuna concluding that he should renounce fighting and thus keep the abominable activity of killing his kinsmen far distant by buddhi-yoga, or linking his intelligence to the Supreme. "But why then," thinks Arjuna, "is Kṛṣṇa still urging me to fight?"

Text 3.3

Śrīla Viśvanatha Cakravartī Ṭhākura explains that the word niṣṭhā ("faith" or "platform") is significant. Karma and jñāna are two platforms or stages on the path to transcendental consciousness. The karma stage is the platform on which work is recommended, and the jñāna stage is the platform on which one is sufficiently purified and detached to renounce work. They are not separate processes, but two rungs, one above the other, on the yoga ladder. Depending on one's niṣṭhā (his position, faith or purity of heart), one is recommended to act either on the platform of karma or jñāna. Arjuna has misunderstood this point and is thinking of jñāna and karma as two processes leading in different directions.

Text 3.7

This verse describes the dutiful householder as being better situated than the mithyācāra sannyāsī. In his purport Śrīla Prabhupāda glorifies the varṇāśrama system because it leads a conditioned soul gradually toward self-realization.

Text 3.9

Verses 3–8 have hinted at niṣkāma-karma, work with both knowledge and detachment. Niṣkāma-karma, in other words, combines karma and jñāna. Niṣkāma-karma allows a soul to be active, but in a detached way, so that he is protected from material entanglement. Higher still, as stated in text 9, is when one's knowledge increases to include knowledge of Viṣṇu, and the detached activities one then performs are offered to Him with devotion. Niṣkāma-karma is meant to lead to bhakti.

The question arises: "What if a person is overly attached to material life and cannot perform niṣkāma-karma-yoga?" To explain this, Kṛṣṇa now describes the yoga ladder, beginning with the lowest rung and gradually moving higher. The next seven verses (10–16) describe the progressive stages of the yoga ladder from karma-kāṇḍa to karma-yoga.

Every soul in the material world attempts (either subtly or grossly) to position himself—not Kṛṣṇa—as the enjoyer and controller. This is true regardless of the body the soul inhabits. The striving of ignorant animals for pleasure, according to their limited capacity, is the same as that of spiritually undeveloped humans, who, in their attempt to taste sensual pleasure, act in ignorance.

The Vedas and their supplements contain 100,000 lakhs of verses (one lakh equals 100,000); of these, a great majority discuss fruitive activities, and only a small percentage discuss jñāna-kāṇḍa, which leads the living entity toward transcendental knowledge and ultimately to an understanding of the Supreme Personality of Godhead. The Vedic culture provides a system by which the materi-

ally attached person can satisfy his material desires yet gradually become purified. Therefore such a high percentage of Vedic information centers on karma-kāṇḍa, the performance of sacrifices to reach higher planets and to satisfy superior beings, the demigods.

To become situated under the protection of such a system, one must agree to regulate his enjoyment by the descending authority of Vedic formulas. One following that system does not act simply as he desires. His mood of subservience to God's order in the form of the Vedas—even though his purpose is to attain sense pleasures—is purifying, for he is following Kṛṣṇa's system. By following this Vedic system of sacrifice, one also implicitly accepts the principle that he is not independent; rather, his enjoyment depends upon the satisfaction of higher authorities. Śrīla Prabhupāda confirms this in his purport to Śrīmad-Bhāgavatam 2.7.32: "Sacrifices recommended in the Vedic literature for satisfaction of the demigods are a sort of inducement to the sacrificers to realize the existence of higher authorities." Such followers of the Vedas are called karma-kāṇḍīs.

Gradually, by following the Vedic system, one may accept an eternal, transcendental objective to replace his temporary, fruitive goals. With that acceptance, one abandons the designation of karma-kāṇḍī and becomes a karma-yogī. By properly performing his appropriate duties, the karma-yogī will gradually move from sakāma-karma-yoga (attached work) to niṣkāma-karma-yoga (detached work on the platform of jñāna, knowledge). He can then follow the yoga ladder upward toward liberation, Paramātmā realization and finally devotional service to Kṛṣṇa. His association and desires will dictate how far he actually climbs on his step-by-step ascension of the yoga ladder. The Bhagavad-gītā describes this gradual ascension in Chapters Three through Six.

In addition to the step-by-step process, Kṛṣṇa explains what takes place when, either from the beginning of one's practices or on any rung of the ladder, one attains the association of a devotee and comes to accept Kṛṣṇa as the Supreme Personality of Godhead and oneself as Kṛṣṇa's servant.

Śrīla Prabhupāda describes this in relationship to Mahārāja Parīkṣīt's meeting with Śukadeva Gosvāmī, in his purport to Śrīmad Bhāgavatam 2.4.3–4:

The three activities of religion, economic development and sense gratification are generally attractive for conditioned souls struggling for existence in the material world. Such regulated activities prescribed in the Vedas are called the karma-kāṇḍīya conception of life, and householders are generally recommended to follow the rules just to enjoy material prosperity both in this life and in the next. Most people are attracted by such activities. As a great emperor of the world, Mahārāja Parīkṣit had to observe such regulations of the Vedic karma-kāṇḍīya section, but by his slight association with Śukadeva Gosvāmī he could perfectly understand that Lord Kṛṣṇa, the Absolute Personality of Godhead (Vāsudeva), for whom he had a natural love since his birth, is everything, and thus he fixed his mind firmly upon Him, renouncing all modes of Vedic karma-kāṇḍīya activities. This perfectional stage is attained by a jñānī after many, many births. The jñānīs, or the empiric philosophers endeavoring for liberation, are thousands of times better than the fruitive workers, and out of hundreds of thousands of such jñānīs one is liberated factually. And out of hundreds of thousands of such liberated persons, even one person is rarely found who can firmly fix his mind unto the lotus feet of Lord Śrī Kṛṣṇa.

As soon as a person accepts his position as a servant of Kṛṣṇa, though he may be practicing either sakāma-karma-yoga or niṣkāma-karma-yoga, he is no longer on the same step-by-step path as other practitioners. Although he may not be fully realized and may still have material attachments, nevertheless, he is more fortunate because he has acknowledged the ultimate goal and will, by

steady and appropriate practice, gradually advance in a way that appears parallel to other practitioners but in fact is not.

A devotee who practices sakāma-karma-yoga, for example, will gradually have his material attachments loosened by his performance of appropriate practices. This is also true of the nondevotee sakāma-karma-yogī. The devotee sakāma-karma-yogī, however, is far superior because he has already begun to aspire for the highest goal. The nondevotee sakāma-karma-yogī is on the transcendental path but may never reach an understanding of the highest goal. Therefore he may never reach the highest rung of the yoga ladder.

Additionally, when one proceeds in a step-by-step fashion, his advancement is limited by his own capabilities, but one who sets Kṛṣṇa's service as his goal attains the mercy of Kṛṣṇa and the Vaiṣṇavas. They act as his supports throughout his spiritual journey. The nondevotee faces these two difficulties: He may never understand that the highest rung of the yoga ladder is to attain Kṛṣṇa's service, and he is limited by his own detachment, purity and power to advance. He does not gain the assistance of Kṛṣṇa's descending mercy.

Actually, as Śrīla Prabhupāda explains in his purport to Śrī Caitanya-caritāmṛta, Madhya-līlā 19.149, only a devotee can become niṣkāma, desireless:

If one understands Kṛṣṇa, he immediately becomes desireless (niṣkāma) because a kṛṣṇa-bhakta knows that his friend and protector in all respects is Kṛṣṇa, who is able to do anything for His devotee. Kṛṣṇa says, kaunteya pratijānīhi na me bhaktaḥ praṇaśyati: "O son of Kuntī, declare it boldly that My devotee never perishes." Since Kṛṣṇa gives this assurance, the devotee lives in Kṛṣṇa and has no desire for personal benefit. The background for the devotee is the all-good Himself. Why should the devotee aspire for something good for himself? His only business is to please the Supreme by rendering service as much as possible. A kṛṣṇa-bhakta has no desire for his own personal benefit. He is completely protected by the Supreme. Avaśya rakṣibe kṛṣṇa viśvāsa pālana. Bhaktivinoda Ṭhākura says that he is desireless because Kṛṣṇa will give him protection in all circumstances. It is not that he expects any assistance from Kṛṣṇa; he simply depends on Kṛṣṇa just as a child depends on his parents. The child does not know how to expect service from his parents, but he is always protected nevertheless. This is called niṣkāma (desirelessness).

Although karmīs, jñānīs and yogīs fulfill their desires by performing various activities, they are never satisfied. A karmī may work very hard to acquire a million dollars, but as soon as he gets a million dollars he desires another million. For the karmīs, there is no end of desire. The more the karmī gets, the more he desires. The jñānīs cannot be desireless because their intelligence is unsound. They want to merge into the Brahman effulgence, but even though they may be raised to that platform, they cannot be satisfied there. There are many jñānīs or sannyāsīs who give up the world as false, but after taking sannyāsa they return to the world to engage in politics or philanthropy or to open schools and hospitals. This means that they could not attain the real Brahman (brahma satyam). They have to come down to the material platform to engage in philanthropic activity. Thus they again cultivate desires, and when these desires are exhausted, they desire something different. Therefore the jñānī cannot be niṣkāma, desireless. Nor can the yogīs be desireless, for they desire yogic perfections in order to exhibit some magical feats and gain popularity. People gather around these yogīs, and the yogīs desire more and more adulation. Because they misuse their mystic power, they fall down again onto the material platform. It is not possible for them to become niṣkāma, desireless.

The conclusion is that only the devotees who are simply satisfied in serving the Lord can actually become desireless. Therefore it is written: kṛṣṇa-bhakta niṣkāma. Since the kṛṣṇa-bhakta, the devotee of Kṛṣṇa, is satisfied with Kṛṣṇa, there is no possibility of falldown.

Thus by studying Śrīla Prabhupāda's Bhagavad-gītā As It Is, no one can become bewildered and mistake a rung on the yoga ladder as the goal. Śrīla Prabhupāda mercifully reveals Kṛṣṇa's ultimate desire for the conditioned soul—sarva-dharmān parityajya: that he abandon all forms of religion and surrender to Him. Why should we remain incomplete, fixed at one level of the elaborate Vedic system, when we can achieve the system's full purpose by the simple, easy step of surrender to Kṛṣṇa? By writing Bhagavad-gītā As It Is, Śrīla Prabhupāda clearly proved that the Lord's devotee is even more merciful than the Lord.

Text 3.16

He lives in vain because human life is meant for spiritual elevation and he has wasted that opportunity. His engaging solely in animalistic endeavors ensures his taking a lower birth. The performance of karma-kāṇḍa sacrifices, however, would gradually purify him by redirecting his desires from concentration on the temporal to concentration on the eternal.

Here is how a follower of the Vedic system progresses: Instead of trying to enjoy his senses unrestrictedly, a follower of the Vedas surrenders to Vedic authority, which then regulates his actions and engages him in karma-kāṇḍa sacrifices. The goal of those sacrifices is to attain prosperity, either in this life or a future life. Desiring abundance, he may perform a sacrifice to give birth to a son, to reap a bountiful harvest or to overcome a disease. Those are considered low-level sacrifices because their fruits are limited to this life.

Gradually, however, by associating with brāhmaṇa priests, he hears about sacrifices that will award him birth on the higher, heavenly planets. Simultaneously, as he lives in this world, he inevitably experiences a variety of miseries. Family members die, droughts occur, his riches are plundered—difficulties must over time arise because that is the nature of the material world. He is pushed to seriously contemplate Svargaloka: "Why be satisfied with wealth, a son or health in this life? I can go to Svarga, drink soma-rasa, dance with beautiful women and wander blissfully through the Nandakanana gardens. Why live for a hun- dred years when I can live for thousands?"

Karma-kāṇḍa sacrifices meant to attain either short-term or long-term results are born of the mode of passion. They are performed for selfish, sensual enjoyment. Long-term sacrifices, however, are a step further on the path because they are based on the implicit acceptance of the soul's eternality. The performer of the sacrifice will think, "I am not this body. Therefore I will perform opulent sacrifices, leave this body behind and attain heaven." Within that thought is the seed of eternal spiritual life.

Then he hears from his priests that there is distress even in heaven. Indra fears attacks on his kingdom. Thus he realizes that he too will experience fear even in Svargaloka. Despite having fulfilled his material desires, he recognizes that his heart is still devoid of true satisfaction. Gradually the truth of material reality dawns on him: Birth and death are everywhere, and the material world is temporary, frustrating and miserable.

Over time, he becomes receptive to the philosophy of transcendence. Having heard from his priests about sacrifices, and having experienced their results, he has become more trusting of the priests and the śāstras. He has also become more detached from material life, because performing sacrifices has allowed him to taste the happiness of sacrificing the hard-earned results of his work.

His goal slowly evolves. He no longer thinks of attaining more material happiness, but of leaving the material world. Now, after having heard countless verses glorifying karma-kāṇḍa sacrifices and their heavenly results, he is ready to consider the jñāna-kāṇḍa section of the Vedas and to contemplate a nonmaterial, spiritual life based on the soul's eternality. Thus he is no longer a karma-kāṇḍī, but a karma-yogī.

A karma-yogī is someone who has accepted transcendence as his objective. There are two types of karma-yogīs: Brahmavādīs (impersonalists) and devotees. Each may be on one of two levels: sakāma (with material desires) or niṣkāma (free from material desires). If a Brahmavādī associates with merciful and powerful devotees, he can abandon his attempts to reach the Brahman and aspire for loving service at Kṛṣṇa's lotus feet.

Both types of karma-yogīs progress gradually from sakāma to niṣkāma by dutifully performing their prescribed duties. As their realizations increase, they also become more detached from matter. Thus they leave their performance of sakāma-karma-yoga and climb to the next rung of the yoga ladder and become niṣkāma-karma-yogīs, performers of dutiful, detached work. Their work is no longer motivated by fruitive desire, and they perform their work on the platform of jñāna.

While progressing in this way, however, the niṣkāma-karma-yogī may conclude: "My prescribed duties are meant to bring me material rewards. I no longer have material desires. I don't want a son or money or a nice house. I have no desire to go to Svargaloka. I know I am not my body. Because I no longer have material desires, I do not need to perform my prescribed duties."

Text 3.21

Few people consider their own disqualification: "He is more qualified than me, so I should be wary of my tendency to imitate him." If we see another's activities and they seem pleasurable, we immediately want to join in. We do not stop to consider whether such activities will uplift us or degrade us. Kṛṣṇa's instructions to Arjuna are meant to uplift humanity. Even though Arjuna, being highly qualified, might do well by going to the forest and begging, others who are less qualified will become degraded because they will imitate Arjuna without considering their own disqualification for renunciation.

Text 3.26

We may preach to an attached materialist: "It's no use working for māyā. You can't take your gains with you when you die. What will you eternally gain by such work?" Obviously that is true, but Kṛṣṇa herein recommends an additional strategy: encouraging those who are attached to use their work and its fruits for devotional service. Kṛṣṇa again says that premature renunciation, without spiritual realization, leads to degradation.

This verse describes how those with knowledge should relate to those without knowledge. A person with knowledge should, by his example and words, encourage those who are attached to the results of their work to engage them in Kṛṣṇa's service. This is practical. The third line, joṣayet sarva-karmāṇi, indicates that we should first work ourselves, and then (as said in the fourth line) engage others in devotional work.

We have already discussed three levels of work: (1) working only for the fruits (karma-kāṇḍa), (2) establishing Kṛṣṇa as the goal yet remaining attached to the fruits (sakāma-karma-yoga), and (3) being completely detached from the fruits of work (niṣkāma-karma-yoga). In the second form of work, though the mode of passion is still present, one advances from passion to goodness by re-

nouncing a portion of the results of one's work. A person working in this way will gradually become detached, attain transcendental knowledge and advance toward the transcendental platform.

Two men may be doing similar work, but each may be working with a different consciousness. Superficially it may appear that their work is the same, but a sakāma worker is attached to the fruits of his work and to the specific nature of the work he does. The niṣkāma worker is detached from the fruits of his work, but remains attached to the work itself. The quality of the work is measured by their attachments.

The highest stage of work occurs when one is detached from the fruits of his work and from the work itself. He continues to work, but his impetus is simply devotional surrender to the order of guru and Kṛṣṇa.

Text 3.30

Kṛṣṇa orders Arjuna to fight, but He also describes the consciousness in which Arjuna should perform that duty. "Without desires for profit" and "with no claims to proprietorship" indicate freedom from the mode of passion. "Freed from lethargy" hints at freedom from ignorance. Knowledge of the difference between the soul and the body is simply born of the mode of goodness (sattvāt sañjāyate jñānaṁ—Bg. 14.17). But "full knowledge" is beyond goodness and is transcendental, as it indicates knowledge of the soul's eternal relationship with Kṛṣṇa. When "surrendering all your works unto Me" (mayi sarvāṇi karmāṇi) is added to the other above-mentioned requirements, Arjuna's niṣkāma-karma, fighting in goodness, becomes bhakti-yoga, detached work done in devotion for Kṛṣṇa's pleasure. Although Kṛṣṇa has often requested Arjuna to act on the platform of detachment and duty, He now reveals His actual desire that Arjuna fight with devotion.

Text 3.34

According to the dictates of the modes of nature, the conditioned living entity does whatever his mind suggests. Because the mind is surrendered to the senses, whatever we are attached to (rāga), we do, and whatever we are averse to (dveṣa), we avoid. Kṛṣṇa here instructs us that our actions should not be based on attachment and aversion, which are stumbling blocks on the path of self-realization.

The senses are attracted to the pleasures of this world, especially sex and those bought by wealth. They are repulsed by holy places, fasting, selflessly following our spiritual master and other items that limit sense enjoyment. Śāstra directs us to shift our rāga and dveṣa away from sense gratification by encouraging us to perform our duty with the ultimate aim of acting only for Kṛṣṇa's pleasure. The next verse, therefore, again stresses that we should perform our prescribed duties.

Text 3.35

We should be careful to do our own duty and not the duty of another. Duty, like medicine prescribed by a physician, has its proper, curative effect only upon the patient to whom it has been prescribed. A spiritual master prescribes different duties for different individuals according to their natures.

Text 3.37

Lust is more subtle than wrath. A man of lusty intentions may go undetected. An angry person, however, is easily noticed. Lust inevitably turns to wrath because it cannot be satisfied. Lust burns like fire, and like fire, it is all-devouring. If fuel is added to a fire, rather than satisfying the fire, it makes the fire burn more fiercely. In rāja-nīti (instructions for kṣatriyas on diplomacy) it is said that

an enemy is controlled with words, gifts, a position or finally, punishment. Lust, however, is mahā-pāpām, the mightiest enemy, and most of these ordinary methods will not defeat it. Śrīla Baladeva Vidyābhūṣaṇa comments that daṇḍa, punishment, is the only way to deal with lust.

Lust arises from the mode of passion. We should meticulously avoid rajo-guṇa if we wish to be free of lusty desires.

Text 3.40

Lust is the greatest enemy because it covers our knowledge of the Absolute Truth. And, as it has already been explained in verse 28 of this chapter, it is that knowledge which makes the difference between working for Kṛṣṇa and working for fruitive results.

Text 3.41

While controlling our senses, however, we should not neglect our intelligence. The intelligence, like a guard, is the next-door neighbor of the soul, and its business is to protect us from māyā. If the guard has been corrupted by lust, however, the situation is as dangerous as when a bodyguard is bribed by the enemy. Thus the materially contaminated intelligence, which works in the service of our enemy, should be neglected. We should instead accept the intelligence of guru, sādhu and śāstra.

Text 3.43

In this chapter, Kṛṣṇa has glorified transcendental knowledge as that which elevates us from sakāma-karma-yoga to niṣkāma-karma-yoga, from the platform on which we perform our duty with attachment to the platform of detached action. Transcendental knowledge has been described as having the power to purify our consciousness of passion and raise it to goodness. Now, in the final verse of this chapter, Kṛṣṇa has certified transcendental knowledge as being able to award our intelligence the strength to overcome lusty desires. After describing so many of the benefits of transcendental knowledge, Kṛṣṇa will further glorify it in Chapter Four.

CHAPTER 4
TRANSCENDENTAL KNOWLEDGE

Connection between Chapter 3 and Chapter 4

- In Chapter 3 Krishna explained that lust covers knowledge and that ignorance binds us to the material world. Dutiful detached work, or *karma-yoga* is the means given to attain **transcendental knowledge**
- Chapter 3 thus glorifies **transcendental knowledge** as
  - Being able to elevate us from *sakama karma-yoga* to *niskama karma-yoga*
  - Being able to award our intelligence the strength to overcome all lusty desires
  - Having the power to purify our consciousness from passion to goodness
- Now Chapter 4 emphasizes on what is **transcendental knowledge** and how it is received
- Also *Bg. 3.30* mentions that, to perform the highest level of *karma-yoga* – surrendering all works to Krishna – one must know who Krishna is. Chapter 4 provides this knowledge.

BREAKDOWN OF CHAPTER 4

SECTION I (4.1 – 4.10) — TRANSCENDENTAL KNOWLEDGE ABOUT KRISHNA

- Transcendental knowledge about Krishna should be received by disciplic succession
- This reveals the truth about Krishna's form, His birth and His activities
- Knowing these truths, one who takes shelter of Krishna becomes purified and attains Krishna

SECTION II (4.11 – 4.15) — APPLYING TRANSCENDENTAL KNOWLEDGE

- Krishna is neutral and sanctions the awarding of fruits of everyone's work
- Awards the fruits according to the living entity's desire and past deeds
- Understanding Krishna in this way, keeps one free from material bondage

SECTION III (4.16 – 4.24) — UNDERSTANDING *KARMA* ON THE PLATFORM OF *JNANA*

- One can perform detached actions in Krishna's service by applying 'transcendental knowledge' They are called *akarma*
- *Akarma* refers to actions without reactions and such actions are on the absolute platform
- Krishna explains how in this way *karma* can be seen as *jnana*

SECTION IV (4.25 – 4.33) — SACRIFICES LEAD TO TRANSCENDENTAL KNOWLEDGE

- Fruit of all kinds of Vedic sacrifices is 'transcendental knowledge'
- This leads to liberation and ultimately to pure devotional service

SECTION V (4.34 – 4.42) — CONCLUSION

- Acting on 'transcendental knowledge' received by disciplic succession destroys the sinful reactions to all work
- Therefore one should do his duty fixed in transcendental knowledge

SECTION I (4.1 – 4.10)
TRANSCENDENTAL KNOWLEDGE ABOUT KRISHNA

PRACTICAL APPLICATION OF SECTION I

Krishna is Absolute Truth, the Supreme Personality of Godhead, who comes to the world to protect eternal *dharma*. One who knows this is factually liberated

Texts 4.1 – 4.3

COMMON THEME: Ancient origins of *Bhagavad-gita* and qualifications to receive

- ❖ The Lord explains that science of work, explained in Chapters 2 and 3, is very old and authorized; and He gave this knowledge to Vivasvan and then the Supreme science was received through 'disciplic succession' (Answer to how it was received) but in the course of time the succession was broken.
- ❖ Who is qualified to receive the transcendental mystery of this science?
  - Devotee
  - Friend (Devotee can be in one of the five primary rasas,e.g. Arjuna is a friend)
  - *Other references on Qualifications Ref. 4.34, 4.39, 9.1, 18.67-68*

PRACTICAL APPLICATION OF TEXTS 4.1 – 4.3

The presentation of *Bhagavad-gita's* history is a precursor to Krishna's revelation of His transcendental nature

- Learning the tradition of this knowledge will give Arjuna faith in what he is hearing
- Additionally, Krishna's claim to be the original proponent of knowledge that is more than 2 million years old sparks a conversation that allows Krishna to reveal His supreme transcendental position

FOCUS OF LEARNING: PURPORTS 4.1 – 4.3

(a) **Importance of *Bhagavad-gita* for Royal order. Why?** (4.1)
- To rule the citizens and protect them from material bondage to lust
- To impart "Krishna consciousness" and "value of human life" to citizens by education, culture and devotion
- Thus helps them pursue a successful path of human life

(b) **Importance of *Bhagavad-gita* being given to the sun-god as the first disciple** (4.1)
- This indicates that *Bhagavad-gita* is not a speculative treatise for insignificant mundane scholars but a standard book of knowledge from time immemorial
- Krishna did not give this knowledge to any ordinary person
- He selected sun god because the sun is the king of all planets and controls all planets and is rotating under Krishna's order *(Ref. Brahma Samhita 5.52)*

(c) **History of *Bhagavad-Gita*** (4.1)
- Exists in human society since Maharaj Iksvaku (2,005,000 years)
- Given to Vivasvan at least 120,400,000 years ago
- Again spoken to Arjuna 5000 years ago. Why? – Because original purpose was scattered by motives of unscrupulous commentators (4.2 purport)

FOCUS OF LEARNING: PURPORTS 4.1 – 4.3 continued…

(d) ***Bhagavad-gita* is '*Apaurusheya*'** (Superhuman) (4.1) Because
- Spoken by Supreme Personality of Godhead who is beyond the four defects of conditioned human being
- **WARNING!** One should accept without mundane interpretation, "as it is"

(e) **What is demoniac spirit to approach *Bhagavad-gita* (4.2 purport)**
- Not follow parampara
- Whimsical interpretation and thus they dissipate its value for no one's benefit
- Using God's property to make money
- To accept it as a treatise of philosophical speculation – This is simply a waste of time
- Not to accept Krishna as He is and concoct something about Krishna

(f) **Importance of this edition** (4.2 purport)
- Most of the present editions are not according to authorized disciplic succession
- Need of an edition in line with parampara
- To revive the original purpose of *Bhagavad-gita*

(g) **Arjuna's qualification** (4.3)
- Arjuna is devotee and friend
- Accepts Krishna as Supreme Personality of Godhead

(h) **What is real "devotional service to the cause of *Bhagavad-gita*"** (4.3) – Any commentary on *Bhagavad-gita* in footsteps of Arjuna – This is the only way to benefit from *Bhagavad-gita*

Text 4.4

THEME: Arjuna's doubt: How can Krishna, born as son of Devaki, instruct Vivasvan who is millions of years older

FOCUS OF LEARNING: PURPORT 4.4

(a) **Why does Arjuna question about this doubt**
- To defy demoniac and atheistic people who say that 'Krishna is ordinary'
- Wants Krishna to speak authoritatively
  - Benefits of Krishna's speaking
    - Krishna's speech is auspicious for the whole world
    - Devotees heartily welcome and worship such statements
    - They are always eager to hear more and more about Krishna
- Wants demons to know that Krishna is superhuman, transcendental and above modes, time and space

(b) **Is Arjuna convinced of Krishna's position** – Yes, as evident from Chapter 10 mentioned in this purport

(c) **What is demoniac standpoint about Krishna's position?** (*These points are similar to those mentioned in Purports of 4.1 – 4.3)*
- Not like the idea that Krishna is Supreme Personality of Godhead
- Reject Him as 'Supreme Authority'
- Distort Him according to their understanding
- Find such explanations strange, because they study from their own standpoint

LINK BETWEEN TEXTS 4.4 & 4.5: This question in Text 4.4, asked for the benefit of others, gives Krishna the opportunity to speak directly about Himself in the next few verses

Texts 4.5 – 4.10

COMMON THEME: Krishna reveals His transcendental position about His birth and activities

- **Text 4.5 and 4.6 talks about 'His appearance and disappearance'**
  - **Text 4.5**: My birth and death are not like yours
  - **Text 4.6:** I appear in My original transcendental form which is unborn and never dies , I appear by My own will
- **Texts 4.7 – 4.8 talks about 'His activities.'** It explains when and why Krishna appears – **reasons of descent**:
  - **When**
    - Decline in religion
    - Predominant rise in irreligion
  - **Why**
    - To annihilate the demons
    - To deliver the devotees (from anxiety to see the Lord)
    - To re-establish the principles of religion
- **Text 4.9 – 4.10 talks about the result of understanding the knowledge of 'transcendental birth' (Texts 4.5 & 4.6) and 'activities' (Texts 4.7 & 4.8)**
  - To be absorbed in Krishna
  - Become purified
  - Freed from attachment, fear and anger
  - Attain love for Krishna
  - Go back to Krishna (Transcendental abode)
  - No re-birth in material world

PLEASE NOTE: All Themes of Texts 4.5 – 4.10 are described above under the common theme and their purports are described in their respective Focus of Learning sections below. Only some points of the purports of Texts 4.5 and 4.6, are described under the Summarsized Theme 4A.

SUMMARISED THEME 4A

DIFFERENCES BETWEEN KRISHNA AND THE CONDITIONED LIVING ENTITY (4.5 – 4.6 purports)		
S.No	**Krishna**	**Conditioned Living entity**
1	• Eternal and remembers past, present and future (*Acyuta:* never forgets – infallible)	• Eternal but forgets
2	• Remembers all births because body does not change or deteriorate (*Avyayam*)	• Forgets because body changes and deteriorates
3	• Appears by own will	• Forced to appear by karma
4	• Body is transcendental	• Body is material
5	• No difference between body and self (*Adwaita*)	• The soul acquires an external body (gross and subtle)

FOCUS OF LEARNING: PURPORTS 4.5 – 4.6*

(a) **Peculiarity of Lord's birth**
- Lord appears like an ordinary person
- But remembers many many past births
- Common man cannot remember past few hours, therefore no-one can claim to be God

(b) **Lord has many incarnations but He is original**
- *Ref. Vedas – Analogy:* Lord is like the *Vaidurya* stone which changes color but still remains one (Lord manifests so many innumerable forms)
- *Ref. Brahma-Samhita 5.33; 5.39*

(c) **Qualification to understand these multi-forms** – and example of such a qualified person
- Only by pure unalloyed devotion and not by simple study of the Vedas, can one understand
- *e.g.* Arjuna incarnates as one of the associate devotees in all incarnations

(d) **Difference between 'devotee forgetting the nature of Lord' and 'demon not understanding'**
- Devotee may forget but by His divine grace, one immediately understands the infallible nature of the Lord
- Non-devotee never understands

(e) **Living entity can never equal the Lord** (4.5)
- Lord is Achyuta (Infallible) – Never forgets Himself and His previous births even in material contact
- Lord is Advaita – There is no distinction between His body and Self, therefore He does not change His spiritual body and never forgets His past births
- Living entity, however great, spiritually liberated or materially great, can never equal the Lord, *e.g.* Arjuna
  - Materially – He is famous as *'Parantapa'* (Subduer of enemies)
  - Spiritually – is one of the liberated associates

(f) ***'Atma-maya'*** (4.6) – means
- Lord descends by 'internal potency' and not by 'external potency'
  - Lord's body and intelligence never deteriorates *('avyayam')* and is never contaminated by material nature (thus it defeats Mayavada teaching)
  - Prakriti means nature or '*svarupa*' (own form)
  - *Analogy:* His appearance and disappearance are likes the sun's rising and setting
  - He is always the "Lord of all living entities" – evident by wonderful and superhuman acts on Earth
- *'Atma-maya'* also means that Lord descends by 'causeless mercy' so that we can concentrate on His form as He is and not on 'Mental concoctions and imaginations'
  - *Ref. Amara-kosa dictionary*

FOCUS OF LEARNING: PURPORT 4.7

(a) **How the Lord incarnates** – By His internal potency – This is indicated by the word *'Srjami'*
- Meaning of *'Srjami'* – Lord is not created or born but "manifests" as per free will
- *'Srjami'* is mentioned as "manifests" because Text 4.6 refutes the Lord being born or created, by calling Him as *'aja'*

(b) **When does the Lord incarnate** – Usual schedule of Lord's appearance
- End of *Dvapara-yuga* of 28th millennium of seventh Manu of a day of Brahma
- But no obligation to rule

(c) **For what purpose does the Lord decend** – Lord comes to establish "principles of dharma"
- What are the 'principles of dharma' – Direct orders of Supreme Personality of Godhead
  - *Ref. SB 6.3.19 "Dharmam tu…"*
- What is 'Highest dharma' – Surrender unto Him only

(d) **Certain facts about *'Avatara'***
- Mission: Comes with mission, *e.g.* Lord Buddha came to establish Vedic principles of 'Non-violence'
- Sanctioned: Mentioned in scriptures – criteria to accept
- Place: Can appear anywhere, not only on Indian soil
- Message: Speaks as per audience, *e.g.* higher and lower mathematics
- Common mission:
  - To lead people to God-consciousness,
  - Obedience to the principles of religion

(e) ***Bhagavad-gita* is for highly advanced people**, *e.g.* Arjuna (higher principles of religion begin with *Varna-asrama*)

FOCUS OF LEARNING: PURPORT 4.8

(a) **Definition of *Sadhu*** – A man in Krishna consciousness, apparently may be irreligious but if he is wholly and fully Krishna conscious, he is a sadhu

(b) **Definition of '*Duskrtam*'** – Does not care for Krishna consciousness

(c) **Prime purpose of any *Avatara***
- To appease His unalloyed devotees *e.g.* Prahlada Maharaja and Devaki
- Otherwise the athiests can be dealt with by the Lord's agents

(d) ***Ref. Caitanya-caritamrta* on (Principles of Incarnation)**
- The *avatara*, or incarnation of Godhead, descends from the kingdom of God for material manifestation
- And the particular form of the Personality of Godhead who descends is called an incarnation, or *avatara*
- Such incarnations are situated in the spiritual world, the kingdom of God. When they descend to the material creation, they assume the name *avatara*

(e) **Why specifically does Lord Krishna descend (Prime purpose)** – To mitigate anxieties of pure devotees who are anxious to see His Vrindavana pastimes

FOCUS OF LEARNING: PURPORT 4.8 continued…

(f) **Who is the '*Avatara*' for Kali-yuga – Lord Caitanya Mahaprabhu**
- How does he spread religion and deliver miscreants – Propogated Sankirtan Movement throughout India
- Sastric proof – This *Avatara* is mentioned secretly and not directly in Upanisads, *Mahabharata* and *Srimad Bhagavatam*
- Mission
    - He does not kill but delivers by causeless mercy
    - Predicts the broadcast of Sankirtana movement all over the world

FOCUS OF LEARNING: PURPORT 4.9*

(a) **Liberation of living entity from material bondage is not very easy** – Two paths are possible:
- Path of impersonalism and yoga
- Path of devotees

(b) **Path of Impersonalists and yogis**
- Endeavor – Not very easy - many, many births
- Goal – Only partial success, *brahmajyoti*
- Safety – Risk of fall-down

(c) **Path of Devotees in Krishna consciousness**
- Endeavor – Very easy, one has to simply understand the transcendental nature of Lord's birth and activities (4.9)
- Goal – Abode of Krishna – Thus complete success is assured
- Safety – Lord protects from falldown again into the material world

(d) **Who can attain 'Perfection of liberation'**
- A faithful devotee, who accepts Krishna's protection with faith
- One who accepts Krishna as Supreme Personality of Godhead
    - He has many transcendental forms
    - These forms have relations with unalloyed devotees
- One who does not waste time in philosophical speculations
    - *Ref. Brahma Samhita, Vedas, Svetasvatara Upanisad (study purport)*

(e) **Fate of other processes like empiric philosophers and puffed-up mundane scholars**
- Waste of time
- May get important roles in material world, not liberation
- *Analogy:* licking the outer surface of a bottle of honey

(f) **What is the hope for these speculators etc.** – 'Only causeless mercy of devotee of the Lord'

(g) **Conclusive suggestion –** Cultivate Krishna consciousness with faith and knowledge and attain perfection

FOCUS OF LEARNING: PURPORT 4.10

(a) **Problem: They are too materially affected** – They cannot understand personal nature of Lord as per Text 4.9
(b) **Different degrees of affliction**
- *'Raga'*: Strong attachment to material life – leads to negligence of spiritual life
- *'Bhaya'*: Fear of personal spiritual identity – For them merging into impersonal is highest,
  - Because they are too absorbed in material bodily concept, concept of retaining personality after liberation from matter frightens them
  - *e.g. Analogy:* Impersonalists compare living entities to the bubbles in the ocean which merges into the ocean
- *'Krodha':* Conception of void resulting from frustration of life
  - Become angry at all sorts of spiritual speculation out of hopelessness
  - Takes to intoxications
  - Accept hallucinations as spiritual vision

(c) **Solution to get freedom from these three:**
- Take complete shelter of Lord
- Under the spiritual master's guidance
- Follow disciplines and regulative principles of devotional life

(d) **Different stages of *bhakti*** – This is a progression to higher levels of purity, free from any of the above mentioned three diseases
- *Sraddha* to *prema (study purport)* (*Ref. Bhakti Rasamrita Sindhu 1.4.15 – 1.4.16)*
  - This explains the 'Science of devotional service'

SECTION II (4.11 – 4.15)
APPLYING TRANSCENDENTAL KNOWLEDGE

PRACTICAL APPLICATION OF SECTION II
Actions are transcendental when executed in full knowledge that Krishna is the Supreme goal of all paths and the awarder of the results of all work

Text 4.11*

THEME: By hearing about Krishna many, many persons in the past became purified and attained love for Krishna. They attained love for Krishna because this was their desire and Krishna fulfilled it. What if someone takes shelter of Krishna with something other than a desire to achieve transcendental love for Him? Text 4.11 explains Krishna's reciprocation with such category of souls

PRACTICAL APPLICATION OF 4.11
People on different paths are not realising different things.
They all realise different degrees and aspects of Krishna

FOCUS OF LEARNING: PURPORT 4.11

(a) **Everyone is searching for Krishna in different aspects of 'His manifestation'**
(b) **3 levels of realizing Absolute Truth** – *Brahman, Paramatma* and *Bhagavan*
(c) **Who realizes Krishna fully** – Only pure devotees
(d) **Krishna is the object of everyone's realizations** – Anyone and everyone is satisfied according to one's desire to have Him.
- Examples of Lord's reciprocation to various degrees:
    - With Fruitive workers: Lord as *Yajnesvara*
    - With Impersonalists: Lord as *Brahmajyoti*
    - With *Yogis*: Mystic powers
    - With Devotees: 5 primary *rasas*

(e) **Without coming to highest perfection of Krishna consciousness all attempts remain imperfect**
- Everyone depends upon on His mercy for success
- All kinds of spiritual processes are but different degrees of success on the same path
- *Ref. Srimad Bhagavatam 2.3.10: "Akamah sarva kamo…"*

LINK BETWEEN TEXTS 4.11 & 4.12: One could then ask: "If Krishna, the Supreme Lord, gives a soul whatever he wants, why don't more persons surrender to Him? Why do they worship others to fulfill their desires?" Krishna answers this question in Text 12.

Text 4.12

THEME: They worship demigods or some powerful man of this world because they want quick results in their fruitive acts

- One who worships Krishna for material benefit, does obtain his desire, but first Krishna purifies his heart. Purification may take some time. Also when reward is achieved devotee no longer wants it *e.g.* Dhurva Maharaja
- *Analogy:* Boons of demigods are like bubbles in Cosmic Ocean

FOCUS OF LEARNING: PURPORT 4.12

(a) **Are demigods equal to God?** – No, To consider so is *"Pashandi"* or atheist mentality
- They are parts and parcels – *Ref. Brahma-samhita / Vedas*
- They are living entities with material powers
- Even Brahma and Siva worship Vishnu
- Meaning of *'Iha-devatah'* – Any powerful man or demigod in this material world

(b) **Narayana or Visnu does not belong to the material world** – *Ref. Sankaracharya*
(c) **Madness of human society**
- Mad after temporary things
- Worship temporary leaders – Kowtowing to so called big-guns
- Not interested in Krishna consciousness for permanent solutions

(d) **Conclusion: People are rarely interested in Krishna consciousness**

LINK BETWEEN TEXTS 4.12 & 4.13: Some worship demigods, some worship Brahman, some worship Krishna. Thus Krishna the Supreme *Isvara* controls everyone's desires. Is He responsible for the suffering and enjoyment of everyone in this world? How can such people become free from excessive attachment?

Text 4.13*

THEME: Krishna creates *Varnashrama* dharma so that people could purify themselves by regulating desires

- *Varnashrama* system is the process of purification for one whose material desire inhibits him from directly approaching Krishna

FOCUS OF LEARNING: PURPORT 4.13

(a) **Basis of 4 divisions** – '*guna*' and *'karma'*

(b) **Different modes of 4 *Varnas***
- *'Brahamana'* – Mode of Goodness
- *'Ksatriyas*' – Mode of passion
- *'Vaisyas'* – Mode of passion and ignorance
- *'Sudras'* – Mode of ignorance

(c) **To which class does Lord Krishna belong**
- He is the creator of the four divisions
- He does not belong to any of these divisions because He is not one of the conditioned souls

(d) **Why did the Lord create this system**
- To elevate from animal status to human status
- To systematically develop Krishna consciousness

(e) **How is a '*Vaisnava*'higher than a '*Brahmana*'**
- A *'Brahmana'* by quality is supposed to know about *Brahman*, the Supreme Absolute Truth but most of them approach only the impersonal *Brahman*
- One who transcends this limited knowledge and reaches the knowledge of the Supreme Personality of Godhead is a '*Vaishnava'*
- Krishna consciousness includes knowledge of all different plenary expansions like Lord Rama, Nrsimha etc.

(f) **Krishna and one in Krishna consciousness are both transcendental to all divisions (community, nation or species) of society**

LINK BETWEEN TEXTS 4.13 & 4.14: In the next verse, Krishna will further explain how He is the non-doer, or how He acts but does not act and the value of thoroughly understanding these subtle truths

Text 4.14

THEME: Since Krishna is free from all fruitive attachments:

- He has no personal interest in *Varnasrama* dharma
- He creates it only to help the living entity fulfill their desires and get purified

PRACTICAL APPLICATION OF TEXT 4.14

Krishna is not responsible for our position in *Varnasrama* and for right and wrong activities

FOCUS OF LEARNING: PURPORT 4.14

(a) **Krishna creates but is unaffected by the activities of the material world**, living entities are entangled because of the propensity to Lord over
- *Analogy:* King not subject to state laws
- *Analogy:* Proprietor not responsible for activities of workers
  - Similarly Lord is not interested in any kind of material happiness, even heavenly planets just like a proprietor is not interested in the low grade happiness of the workers

(b) **Lord is aloof from material actions and reactions**
- *e.g.* Rains not responsible for different types of vegetations, although without rains, there is no possibility of vegetative growth
- Lord only gives facilities through material nature, living entity is responsible
- *Ref. Vedic Smrti:* Lord is only the Supreme cause, the immediate cause is material nature
- *Ref. Vedanta Sutra:* Lord is never partial to any living entity, but living entity is responsible for his own acts; Lord only gives the facilities through material nature

(c) **Who is an experienced man in Krishna consciousness**
- One who understands this transcendental nature of the Lord is an experienced man
- Such a person fully conversant with all the intricacies of the '*law of karma*', does not become affected by the results

(d) **Who becomes entangled by misunderstanding the Lord**
- One who does not know the transcendental nature of the Lord
- To think that the activities of the Lord are aimed at fruitive results like ordinary living entities

LINK BETWEEN TEXTS 4.14 & 4.15: As will be mentioned in the next verse, when the *jiva* understands these facts about Krishna and applies this transcendental knowledge to his own work and becomes a servant of Krishna, he also becomes aloof from the material whirl of action and reaction.

Krishna has no attachment for the fruits of work. Knowing this, Arjuna should fight with faith, for Krishna's pleasure, if he desires to become liberated. Krishna wants Arjuna to fight in knowledge of Krishna's position and as an offering to Him. In this way Arjuna should follow the example of previous great devotees.

Text 4.15

THEME: Previous liberated souls perform their *Varnasrama* dharma for Krishna's pleasure, knowing Him to be the transcendental creator of *Varnasrama*. Krishna advises Arjuna to do the same

FOCUS OF LEARNING: PURPORT 4.15

(a) **Two classes of men**
- Those that are 'materially polluted'
- Those that are 'freed from material contamination'

(b) **Krishna consciousness is equally beneficially to both classes**
- 'Materially polluted' – They take to Krishna consciousness as a gradual cleansing process
- 'Freed from material contamination' – They may continue to act in Krishna consciousness to set a perfect example

(c) **Foolish plans of retirement (escaping attitude)**
- Neophytes in Krishna consciousness want to retire from activities without having knowledge of Krishna consciousness
- *E.g.* Arjuna's desire to retire from battlefield

(d) **Advice to Arjuna**
- To retire from battlefield and sit aloof making a show of Krishna consciousness is less important
- Follow in the footsteps of the Lord's previous disciples such as sun-god Vivasvan
- Lord knows all His past activities as well as of persons who acted in Krishna consciousness in the past – Therefore He recommends the example of the sun-god

(e) **Who are referred here as 'past liberated souls' –** All the previous students of Lord Krishna who engaged in the discharge of duties adopted by Krishna

SECTION III (4.16 – 4.24)
UNDERSTANDING *KARMA* ON THE PLATFORM OF *JNANA*

PRACTICAL APPLICATION OF SECTION III

Acting in pure devotional service is *akarma*, free from reactions. This is because *karmic* reaction is a result of fruitive consciousness and not activity itself

LINK BETWEEN SECTION II & SECTION III: In the next nine verses (4.16 – 4.24), in pursuance of Krishna's description of His own work, Krishna will explain how work (*karma*) can be seen as inactivity (*akarma*). Arjuna previously said he wished to leave the battlefield and avoid the results of his *karma*, like a *jnani*, through inactivity. Krishna will show him that no *karma* accrues to one who works in transcendental knowledge and that properly performed *karma* can thus be seen as non-different from the process of *jnana*

Text 4.16

THEME: Must follow liberated souls – Without following liberated souls one is sure to be bewildered in discovering *karma*, *vikarma* and *akarma*

- This verse mentions <u>the need to avoid independent work</u> – Action has to be executed in accordance with the example of previous bona-fide devotees
- Therefore Lord offers to explain *karma*, *vikarma* and *akarma*

FOCUS OF LEARNING: PURPORT 4.16

(a) **Whom to follow** – Leadership of authorized persons in parampara
(b) **Why does the Lord instruct Arjuna directly?**
- Because even the most intelligent person gets bewildered on this path

(c) **Why follow Arjuna footsteps**?
- Because of direct instruction of Lord to Arjuna, anyone who follows in the footsteps of Arjuna is certainly not bewildered

(d) **Imperfect speculators can't help**
- Lord Himself lays down religions
- Understand this science through *Mahajanas* – (study purport for all the names)

(e) **Lord's causeless mercy**
- Lord is explaining directly to Arjuna so that His devotees can understand
- Only action performed in Krishna consciousness can deliver a person

LINK BETWEEN TEXTS 4.16 & 4.17: In the next verse Krishna adds the principle of *vikarma*, or forbidden action, to His presentation of *karma* and *akarma.*

Text 4.17

THEME: Intricacies of *karma* are difficult to understand
- ❖ Distinguish very carefully between the three subjects of *karma*, *vikarma* and *akarma*
- ❖ This verse explains "Why such actions should not be independent"
    - Because they are very intricate

FOCUS OF LEARNING: PURPORT 4.17

(a) **Why learn this subject**
- If one is serious about liberation from material bondage, one has to understand the distinctions
- Applied to such analysis because it is such a difficult subject matter

(b) **What is the conclusion that *Bhagavad-gita* is directed towards**
- To know every living entity as an eternal servitor of Krishna
- Action in Krishna consciousness is the action free from three modes

(c) **How to learn this subject** – Associate with authorities in Krishna consciousness; this is as good as learning from the Lord directly

LINK BETWEEN TEXTS 4.17 & 4.18: Having introduced the term *vikarma*, Krishna returns to the distinction between *karma* and *akarma*

Text 4.18

THEME: Seeing 'action in inaction' and 'inaction in action' – Freedom from reaction can result from proper action and sinful reaction can result from improper renunciation

FOCUS OF LEARNING: PURPORT 4.18

(a) **This vere explains one who is intelligent and one who is in the transcendental position**
- One who sees inaction in action, and action in inaction is intelligent although engaged in all sorts of activities

(b) **Immunity to all sorts of reactionary elements of work** – How to achieve?
- By sense of "Eternal servitorship to Krishna"

(c) **Krishna consciousness – status of '*akarma*'**
- For whom – All acts done for Krishna
- Attitude
  - No desire for sense gratification
  - Acts as eternal servitor
- Result – Enjoys transcendental happiness (not available to impersonalists)

(d) ***Vikarma***
- For whom – Work with attachment
- Attitude – Against scriptural injunctions
- Result – Bad reaction (4.17)

(e) ***Karma***
- For whom – work with attachment
- Attitude – according to sastras
- Result – good reaction
- Facility – Krishna creates *Varnasrama* according to quality and work

(f) **What is "renunciation of work"**
- It is action in inaction
- Result – Get reaction
- Short explanation – "Action in inaction" is the opposite. A sannyasi without transcendental knowledge of Krishna may appear not to be performing work, but as a soul, he can't avoid either activity or the entangling results of that activity. Devoid of transcendental knowledge about Krishna, he must act, but he cannot act in Krishna's service, for he has no knowledge of Krishna. He is thus liable to all reactions
- *E.g.* The sannyasi must breathe. He also must eat. He steps on living entities as he walks. Without Krishna consciousness all these activities have no transcendental basis for him, and thus reactions accrue to him

LINK BETWEEN TEXTS 4.18 & 4.19: Every soul is unavoidably active. Artificial attempts at inactivity lead to a further danger; that of unengaged senses coupled with an impure mind. Anyone who attempts spiritual practices while the mind meditates on sense enjoyment will fall down, even if such an unfortunate "renunciant" appears to be less involved in the world than a devotee. Krishna further explains this verse in Text 19

Texts 4.19* – 4.24

COMMON THEME: "*Akarma* in *Karma*" (inaction in action)

PLEASE NOTE: *Points of the translations of these verses have been covered below under the heading 'Symptoms of one working in transcendence' followed by links between the verses. Thereafter Purports are covered in a single 'Focus of Learning' section*

SYMPTOMS / QUALITIES OF ONE "WORKING IN TRANSCENDENCE"

PLEASE NOTE:
For ease of memorization the points below are given a pneumonic with 4 D's, 4 F's and 4 S's

1. Main characteristic – Works without attachment (**D**etached) to sense gratification (4.19)
2. **D**etached from fruits – Acts without fruitive attachment, although engaged in all undertakings (4.20)
3. Ever-**s**atisfied and independent (4.20*)
4. **S**elf-control – Mind and intelligence fully controlled (4.21)
5. **F**reedom from sense of proprietorship (4.21)
6. **D**esires only bare necessities (4.21)
7. **S**elf-satisfaction – Satisfied with whatever comes by providence with no over-endeavor (4.22*)
8. **F**reedom from duality – nothing can hamper his service (4.22*)
9. **S**teadiness – Steady in success and failure (4.22*)
10. **F**reedom from envy (4.22*)
11. **D**etached from the modes (4.23*)
12. **F**ully situated in transcendental knowledge (4.23*)
13. Such kind of work merges into transcendence (4.23*)
14. Absolute quality of a sacrifice performed in Krishna consciousness has no reaction (4.24)

LINK BETWEEN TEXTS 4.20 & 4.21: Text 4.20 describes *sadhaka* stage. Texts 4.21 – 4.22 describes *siddha* stage.

LINK BETWEEN TEXTS 4.21 & 4.22: Text 4.21 speaks of a highly advanced, perfected devotee who is constantly greedy for Krishna's service. He considers himself insignificant and gives no importance to anything outside that service. His qualities will now be further described

LINK BETWEEN TEXTS 4.22 & 4.23: Text 4.23 introduces *yajna* which will be expanded upon in Texts 4.25 – 4.33

LINK BETWEEN TEXTS 4.23 & 4.24: Krishna summarizes His teachings on *akarma* by next describing the absolute quality of a sacrifice performed in spiritual consciousness

PRACTICAL APPLICATION OF TEXTS 4.23 – 4.24

- Acting in a devotional mood with freedom from the desires of sense gratification uncovers the spiritual nature. In this way, acts of sacrifice connect one with transcendence.
- Sacrifice uncovers spiritual nature and reveals *Brahman* as follows
    - *Maya* (illusion) is that which covers spirit
    - Desire for sense gratification invokes *maya*
    - Detachment from sense gratification dissolves *maya* and thus reveals spirit *(Brahman)*

FOCUS OF LEARNING: PURPORTS 4.19 – 4.24

(a) **Definition of "one in full knowledge"** (4.19)
- Every endeavor is devoid of desire for sense gratification and thus,
- The reactions of work have been burnt up by the fire of knowledge
  - *Analogy:* "fire" of "knowledge" burns up reactions to work

(b) **Which knowledge is referred to in Text 4.19** – "knowledge" of eternal servitorship
(c) **Freedom from sense of proprietorship** (4.21)
- *Analogies:* Hand as a part of body / Living like animal *(study purport)*

(d) **Desiring only basic necessities** (4.21)
- *Analogy:* As a machine part needs oiling *(study purport)*

(e) **Texts 4.23 – 4.24 explain** how working in consciousness as per Texts 4.19 – 4.23 reveals Brahman
(f) **Text 4.23 introduces *"yajna"*** which is the topic for next section
(g) **Text 4.24 tells "perfect cure" for a materially entangled soul** – Krishna consciousness is the perfect cure
- Activities of the material world, when performed in Krishna consciousness becomes spiritualized by complete absorption
- *Analogy:* Indigestion caused by milk products is cured by another milk product *i.e* yogurt or curd

(h) **Krishna consciousness – a process of converting illusory consciousness into *Brahman*** (4.24)
- The word "*Brahma*" (*Brahman*) means "spiritual" – The Lord is spiritual and the rays of His transcendental body are called *Brahmajyoti*
- Everything is situated in that *Brahmajyoti* but when the *jyoti* is covered by illusion or sense gratification, it is called material
- How to remove this material veil – by Krishna consciousness
- Offering for the sake of Krishna consciousness, the consuming agent, the process of consumption, the contributor and the result are all combined together *"brahman"* or the Absolute Truth

(i) **Mind in Samadhi refers to the mind fully absorbed in Krishna consciousness**
- Anything done in such transcendental consciousness is called *"yajna"*
- All the components involved in the sacrifice becomes one with the absolute

SECTION IV (4.25 – 4.33)
SACRIFICES LEAD TO TRANSCENDENTAL KNOWLEDGE

LINK BETWEEN TEXTS SECTION III & SECTION IV: Having explained that sacrifice uncovers *Brahman*, Krishna now lists different types of sacrifices

SUMMARIZED THEME 4B
SACRIFICES

A) **Goal** – Variety of sacrifices are described in Texts 4.25 – 4.33, because these sacrifices have "transcendental knowledge" (The theme of this chapter) as their ultimate goal
- 1st goal: Control senses – This purifies one of all sins and makes one happy
- 2nd goal: Gain transcendental knowledge – Texts 4.19 – 4.24 explain how sacrifice uncovers *Brahman* (spiritual nature) and reveals transcendental knowledge
- 3rd goal: Devotional service

B) **Why variety of sacrifices** – different types are appropriate for different types of workers (according to one's position in *Varnashrama* and their level of realization) (4.32)

C) **How to do** – Perform sacrifices in consciousness of Texts 4.19 – 4.23, then the result will be "realization of Brahman (4.24)"

PLEASE NOTE: *All the translations and some points of the purports for Texts 4.25 – 4.29 are covered below under the Common Theme. The Remaining points of the purports (Texts 4.25 – 4.27 & 4.29) are covered in their resepctive Focus of Learning sections thereafter.*

Texts 4.25 – 4.29

COMMON THEME: Varieties of sacrifices which lead to transcendental knowledge, are explained:

1. **Demigod worship** (4.25)
2. **Sacrifices into *Brahman*** (4.25)
3. **Hearing process and senses in the fire of mental control** – The unadulterated *brahmacaris* (4.26)
4. **Objects of senses in the fire of the senses** – Regulated *grhastas* (4.26)
5. ***Astanga-yoga* → *'Patanjali' yoga system*** (4.27)
   - Offers the function of all the senses and of the life breath, as oblations into the fire of the controlled mind
   - Goal: Merging into existence of Absolute
6. **Charity** – *Dravyamaya-yajna* (study examples) (4.28)
   - Charitable institutions, old-age homes etc.
7. **Austerity** – *Tapomaya-yajna* (e.g. *Caturmasya* and *Chandrayana*) (4.28)
8. ***Yoga-yajna*** – Sacrifice for a certain perfection in material world (4.28)
   - *E.g. Patanjali* system – For merging into the existence into the Absolute
   - *Hatha-yoga* or *Astanga-yoga* – For particular perfections
   - Holy pilgrimage
9. **Study of scriptures** – *Svadhyaya yajna* – Upanisads and Vedanta Sutras, or the Sankhya philosophy (4.28)
10. ***Hatha-yoga* and *Pranayama*** (4.29)

FOCUS OF LEARNING: PURPORT 4.25

(a) **Who is perfect *yogi* or a first class mystic** – a person engaged in discharging duties in Krishna consciousness
(b) **Varieties differ superficially, but one factual aim**
- Different categories of sacrifices by different types of performers only superficially demark the varieties
- One factual aim of all sacrifices is to satisfy the Supreme Lord, Vishnu who is also known as *yajna*

(c) **Two primary divisions to classify sacrifices**
- Sacrifice of worldly possessions
- Sacrifice in pursuit of transcendental knowledge

(d) **Comparison of sacrifices performed by different worshippers** –
- **Krishna conscious devotee**: sacrifices all material possessions and own self for Krishna's satisfaction
  - *e.g.* Arjuna sacrifices everything for satisfaction of Krishna
  - Thus Arjuna is a first class yogi, without losing his individual existence
- **Demigod worshipper**: Sacrifice material possessions for material enjoyment
  - They worship demigods for various material benefits and are called *'Bahu-isvara-vadi'* (believers in many Gods)
- ***Impersonalist***: Sacrifices own self into fire altar of "Supreme Brahman"
  - They regard the forms of demigods as temporary
  - They sacrifice their material designations and end their individual existence by merging into the existence of the Supreme
  - Sacrifice their time in philosophical speculation

FOCUS OF LEARNING: PURPORT 4.26

(a) **What all the *varnas* meant to achieve?**
- They are all meant to become perfect yogis or transcendentalists

(b) ***Brahmacaris***
- What does he hear – Only words concerning Krishna consciousness; especially engaged fully in "*harer namanukirtanam*" (Chanting and hearing the glories of the Lord)
- What he does not hear – Restrains himself from vibrations of material sounds
- How does he controls the mind – Stays under the care of a bona-fide spiritual master and abstains from sense gratification
- How a pure *brahmacari* engages fully – *'harer namanukirtanam'*
- "Basic principle of understanding" – Hearing is the basic principle for understanding

(c) ***Grhastas*** – Restricted unattached sex life (under marriage) is a kind of *'yajna'* – how?
- It is a *Yajna* because the restricted householder sacrifices his general tendency towards sense gratification for higher, transcendental life

FOCUS OF LEARNING: PURPORT 4.27

(a) **What is *'parag-atma'* and *'pratyag-atma'***
- *'Parag-atma'* – the soul attached to sense enjoyment
- *'Pratyag-atma'* – the soul unattached to sense enjoyment

(b) **What is the principle and goal of this yoga system**
- Principle – The soul is subjected to the functions of ten kinds of air at work within the body and this is perceived through the breathing system
  - *Patanjali* system instructs one how to control the functions of the body's air in a technical manner so that ultimately all the functions become favorable for purifying the soul of material attachment
- Goal – *Pratyag-atma*
- Different functions of the airs
  - *'Prana-vayu'* – Interaction of senses with sense objects and their engagements in activities outside the self
  - *'Apana-vayu'* – Goes downwards
  - *'Vyana-vayu'* – Acts to shrink and expand
  - *'Samana-vaya'* – Adjusts equilibrium
  - *'Udana-vayu'* – Goes upwards
- Status of enlightenment – One engages all these airs in searching for self-realisation

FOCUS OF LEARNING: PURPORT 4.29

(a) ***Pranayama*** is the system of yoga for controlling the breathing process
- In the beginning it is practiced in the *hatha-yoga* system through different sitting postures

(b) **Goal of '*hatha-yoga'* and *'pranayama'***
- To control senses
- To increase longevity – Intelligent *yogi* wants to achieve spiritual perfection in one life only; therefore needs increased life span for perfection in spiritual realisation
- To help in spiritual advancement

(c) **Practicing *pranayama* –** This practice involves controlling the airs within the body so as to reverse the directions of their passage *(Study purport for details of the air currents)*

(d) **Conclusion 4.25 – 4.29:** Krishna consciousness is transcendental to all types of sacrifice – Why?
- **Because it is direct service to the Lord** (4.28)
  - Automatically controls all the senses and one is transcendental from the very beginning (4.29)
    - *e.g.* Controlling senses is done by honoring Krishna *prasadam*
  - All the senses are thoroughly engaged and naturally transferred at the end of life to Krishna's planet – therefore no need to increase longevity (4.29)
  - *Ref. Bg. 14.26 By* Devotional Service, one immediately transcends the modes and elevates to Spiritual Kingdom (4.29)
- **It is attained only by mercy of the Lord and devotees** (4.28)
  - Krishna consciousness cannot be attained by any of the above mentioned methods in Texts 4.25 – 4.29

Text 4.30

THEME: Summarizes the purpose of all sacrifices

FOCUS OF LEARNING: PURPORT 4.30 – Purposes of all sacrifices – *These purposes are similar to the goal mentioned in the Summarized Theme 4B*

(a) **Common aim** – To control the senses
- Sense gratification is the root cause of material existence

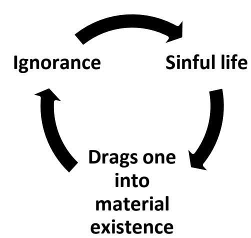
(b) **Freedom from sinful reaction**
(c) **Gain transcendental knowledge and gradually devotional service** (4.33 purport)
(d) **One tastes the nectar in this life and the next** – Happy in this life and later enters into Supreme eternal atmosphere – Kingdom of God

Text 4.31

THEME: Sacrifice is essential – Without that, no happiness in this life or next

FOCUS OF LEARNING: PURPORT 4.31

(a) **Material entanglement** – a **loop** difficult to escape:



(b) **Only loophole:** Human life
(c) **Role of Vedas to help us escape**
- Vedas gives us a chance for escape by <u>pointing out *Dharma*, *Artha*, *Kama* and *Moksha*</u>
- <u>*Dharma* give *Artha*</u> – Path of religion, or different kinds of sacrifices, automatically solves our economical problems – By *Yajna* we get enough food, milk etc.
- <u>After *Artha* comes *Kama*</u> – When the body is fully satisfied, next stage is to satisfy the senses, therefore Vedas prescribe sacred marriage for regulated sense gratification
- Gradually one is elevated to the <u>platform of *Moksha*</u>; All this starts from performance of *Yajna*, <u>therefore *yajna* is very important for happiness</u>

(d) **Life of Krishna consciousness – only solution to all problems because there is higher level of happiness**

Text 4.32

THEME: Why variety of sacrifices are recommended – As different medicines are prescribed for different diseases; different varieties of sacrifices are prescribed to suit different types of workers

- ❖ **Principle:** Because the conditioned soul is in deep bodily concept – Work with body, mind or intelligence, in the form of different sacrifices, is recommended to ultimately get liberation (4.32 purport)

Text 4.33

THEME: Sacrifice must be performed with the knowledge of their purpose and goal

- Sacrifice performed in knowledge is better than mere sacrifice of material possessions
- All sacrifices of work culminate in transcendental knowledge

FOCUS OF LEARNING: PURPORT 4.33

(a) **Without elevation of knowledge sacrifices are simply material activities** – how?

- **Purpose of all sacrifices:**
  - To achieve complete knowledge
  - To gain release from material miseries
  - To engage in loving transcendental service to the Supreme Lord
- **Mystery behind all these different sacrifices**
  - **Different types of sacrifice** –Sacrifices sometimes take different forms according to the particular faith of the performer
  - **Sacrifice with knowledge is better** - When one's faith reaches the stage of transcendental knowledge, the performer should be considered more advanced than those who simply sacrifice material possessions without such knowledge
  - **Sacrifice without knowledge is material -** Without attainment of knowledge, sacrifice remains on the material platform

(b) **Two divisions of sacrificial activities** – depending on "differences in consciousness"

- *Karma-kanda* (Fruitive activities)
- *Jnana-kanda* (Knowledge in pursuance of truth)

SECTION V (4.34 – 4.42)
CONCLUSION

PRACTICAL APPLICATION OF SECTION V

Transcendental knowledge, and its resultant liberation, is only possible by faithful, sincere inquiry and service at the feet of a spiritual master

LINK BETWEEN SECTION IV AND SECTION V: Duty and sacrifices must be done in knowledge (4.33). How to acquire such knowledge? – answered in Text 4.34 onwards.

Text 4.34*

THEME: Approach bona-fide spiritual master – Acquire transcendental knowledge by enquiry, submission and service

FOCUS OF LEARNING: PURPORT 4.34

(a) **Bona fide path of religion**
- Only that religion which comes from Lord and His disciplic succession *(Ref. SB. 6.3.19 "dharmam tu…")*
- Manufacturing one's own process is the fashion of foolish pretenders

(b) **Non bona fide paths** – mental speculations, dry arguments, independent study of books
(c) **Secret of progress** – Satisfaction of self-realized spiritual master
(d) **Proper combination for spiritual understanding** – <u>Inquiry</u> and <u>submission</u>
(e) **How inquiries are effective** – By <u>submission</u> and <u>service</u>
- One must be able to <u>pass the test</u> of the spiritual master, and when he sees the <u>genuine desire</u> of the disciple, he automatically <u>blesses the disciple</u> with genuine understanding
- When the student is submissive and always ready to render service, the reciprocation of knowledge and inquires become perfect

(f) **Text 4.34 condemns** <u>blind following</u> and <u>absurd inquiries</u>

Text 4.35 – 4.38

COMMON THEME: Rewards/Glories of transcendental knowledge thus attained from spiritual master

Text 4.35*

THEME: One will obtain knowledge and realization that all living entities are a part of *Brahman*. With such vision one will never fall into illusion.

FOCUS OF LEARNING: PURPORT 4.35

(a) **Result of receiving knowledge from a self-realized soul**
- One learns that all living entities are parts and parcels of the Supreme Personality of Godhead

(b) **What is '*Maya*'**
- Sense of an existence separate from Krishna is called '*maya*'
- Also to think that we have nothing to do with Krishna who is just a great historical personality and Absolute is only the impersonal *Brahman*
  - <u>Refutation</u>:
    - Impersonal *Brahman* is the effulgence of Krishna (*Based on Bg. 4.27)*
    - Krishna is the cause of all causes, even the cause of millions of incarnations and all the living entities *(Ref. Brahma Samhita 5.1)*

(c) **Material thought of *Mayavadis***
- <u>Argument</u>: Wrongly think that Krishna loses His own separate existence in His many expansions; This thought is material in nature
- <u>Refutation</u>: Failure of *Mayavadis* to understand the meaning of the Absolute
  - Material understanding is that, when a thing is fragmentally distributed, it loses its own original identity
  - But "Absolute Truth" means: "1+1=1" and "1-1=1"

FOCUS OF LEARNING: PURPORT 4.35 continued…

(d) **Example of "Maya"** – Arjuna's thoughts of temporary bodily conception
- To think oneself separate from Krishna under illusion
- To come under the bodily conception and recognize with the bodily relationships

(e) **What does liberation / freedom from illusion mean** – to know constitution as eternal servitor
- Only way to get get such pure knowledge – Only from bona-fide spiritual master
- Meaning of '*Mukti' – Ref. SB 2.10.6*

(f) **What is the entire teaching of the *Bhagavad-gita* targeted towards** –
- Living entity is an eternal servitor
- Cannot be separated from Krishna at any time
- Any sense of identify apart from Krishna is *maya*

(g) **What is the level of perfect knowledge –** Supreme soul Krishna, is the supreme shelter of all living beings

Text 4.36*

THEME: By that knowledge you will cross over the ocean of miseries, even if you are the most sinful of all sinners

FOCUS OF LEARNING: PURPORT 4.36

(a) ***Analogies:***
- Knowledge compared to boat – Material world is compared to an ocean, even an expert swimmer cannot swim across the ocean but has to be lifted out of the ocean by a suitable boat
- Material world is also compared to blazing forest fire

Text 4.37*

THEME: By that knowledge of self and Supersoul and their relationship, one burns all sinful reactions

FOCUS OF LEARNING: PURPORT 4.37

(a) ***Analogy:* Knowledge compared to fire** – burns all reactions to material activities

(b) Two types of reactions: pious and impious; priori and posteriori *(Ref. Brhad-aranyaka Upanisad)* – both burnt

(c) **4 stages of reaction** – All are burnt by transcendental knowledge
1. Reaction in the making
2. Reaction fructifying
3. Reaction already achieved
4. Reaction a priori

Text 4.38*

THEME: One achieves self-realization as the mature fruit of all mysticism and finally gets devotional service

FOCUS OF LEARNING: PURPORT 4.38

(a) **There is nothing so sublime and pure as transcendental knowledge**
- Ignorance is the cause of bondage
- Knowledge is the cause of liberation

(b) **Knowledge is the mature fruit of devotional service**
- Such a person enjoys peace within himself
- Does not search for peace elsewhere

(c) **The last word in *Bhagavad-gita:***
- Knowledge and peace culminate in Krishna consciousness

Text 4.39

THEME: Who can acquire transcendental knowledge – The faithful, with dedication and sense control

FOCUS OF LEARNING: PURPORT 4.39

(a) **Defines "faithful" –** One who thinks that simply by acting in Krishna consciousness, one can attain the highest perfection

(b) **How to attain faith** – Discharge of devotional service and chanting Hare Krishna (cleanses the heart of material dirt)

(c) **Who can attain perfection in Krishna consciousness without delay** – One who is faithful to Krishna and controls the senses

Text 4.40*

THEME: Faithless cannot attain the perfection of God consciousness

FOCUS OF LEARNING: PURPORT 4.40

(a) **Best of all standard and authoritative revealed scriptures** – "*Bhagavad-gita*"

(b) **Different categories of disqualified people**
- Persons who are almost like animals have no faith or knowledge of standard revealed scriptures
- Even if they have knowledge, or can sight passages from, the revealed scriptures, have actually no faith
- Even if they may have faith in scriptures, they do not believe in, or worship the Supreme Personality of Godhead

(c) **Who is the worst** – Those who have no faith and is always doubtful, make no progress at all

(d) **Solution to success**
- Follow the principles of revealed scriptures with faith and rise to the platform of knowledge
- Only this knowledge will promote one to the transcendental platform of spiritual understanding
- Follow in the footsteps of great *acharyas* who are in the parampara and attain success

Text 4.41

THEME: No sinful reactions can affect one who performs his duties with transcendental knowledge

FOCUS OF LEARNING: PURPORT 4.41

(a) **Result of following instruction of *Bhagavad-gita* –** one becomes free from all doubts by the grace of "transcendental knowledge"

(b) **Result of action in full Krishna consciousness**
- He is well established in self-knowledge
- He is undoubtedly above the bondage to action

Text 4.42*

THEME: Armed with yoga, O Arjuna, stand and fight!

FOCUS OF LEARNING: PURPORT 4.42

(a) ***Sanatana-yoga*** taught in Chapter 4 refers to the eternal activities performed by the living entities

(b) **Two divisions of sacrificial action**
- Sacrifice of one's material possessions – Such sacrifice, if not dovetailed for spiritual realisation, then such <u>sacrifice becomes material</u>
- Knowledge of the self, which is pure spiritual activity – to perform a sacrifice with a spiritual objective is the <u>perfect sacrifice</u>

(c) **Two divisions of spiritual activity**
- Understandings of one's own self
- Truth regarding the Supreme Personality of Godhead

(d) **Who can understand these two divisions of spiritual activity** – One who follows the path of *Bhagavad-gita* as it is

(e) **Benefit of such understanding**
- Such a person can easily understand the transcendental activities of the Lord as discussed in the beginning of this chapter
- One who does not understand *Bhagavad-gita* is faithless and is misusing his fragmental independence
- In spite of such instruction one who does not understand the real nature of the Lord is a fool number one

(f) **How to remove ignorance** – By gradual acceptance of the principles of Krishna consciousness

(g) **How to awaken Krishna consciousness**
- By different types of sacrifices (4.25 – 4.29)
- Common basis of all sacrifices – "regulated action" based on one important factor – "<u>Self realization</u>"
- **Real student of *Bhagavad-gita* –** One who seeks that objective of self-realization

(h) **How to study *Bhagavad-gita***
- Under a bona-fide spiritual master, with service and surrender
- Follow the path as expressed in the *Bhagavad-gita* itself
- Beware of self-interested people after personal self-aggrandizement

(i) **Who is liberated from the very beginning of the study of *Bhagavad-gita***
- One who understands Lord as the Supreme Person and His activities as transcendental

SUMMARISED THEME 4C

A) **How to achieve knowledge** (4.34 and 4.39):
- Submissive surrender to *guru* – no absurd inquiries
- Relevant inquiries – no blind following
- Service, without false prestige, in menial mood
- Goal – to please guru
- Faithful (4.39)
- Control senses (4.39) – How? – by regulation and by intelligence (from *Guru, Sadhu* and *Sastra*)

B) **Who is disqualified for knowledge** (4.40)
- Ignorant
- Faithless
- Doubting soul

C) **Qualification of Guru** (4.34)
- Self-realized (Jnaninah)
- Has seen the truth (*Tattva-darsinah*)
- Can impart knowledge unto you

D) **Glories / Fruits of that Transcendental knowledge** (4.35 – 4.38)
- **What is the result of that knowledge** (4.35) – One sees as follows:
  - All living entities are part and parcel of Krishna
  - Any sense of identity apart from Krishna is Maya
  - By that knowledge he will never fall into illusion
- By that knowledge you will cross over the ocean of miseries, even if you are the most sinful of all sinners (4.36)
- By that knowledge of self and Supersoul and their relationship, one burns all sinful reactions (4.37)
- Self-realization – mature fruit of devotional service (4.38)

↫ END OF CHAPTER 4 ↬

CHAPTER 4 Appendix

Selected Texts extracted from "Surrender unto Me"

Text 4.6

To defeat the Māyāvādī teaching that Kṛṣṇa is in contact with the modes of nature, Śrīla Prabhupāda describes the transcendental nature of Kṛṣṇa's body: "Kṛṣṇa appears in this material world in His original eternal form, with two hands, holding a flute. He appears exactly in His eternal body, uncontaminated by this material world."

Text 4.9

Kṛṣṇa describes the result of realizing transcendental knowledge: A devotee achieves liberation and never has to take birth again in this material world. Śrīla Viśvanātha Cakravartī Ṭhākura comments that such a devotee becomes free from matter even before leaving his body.

Text 4.11

Śrīla Viśvanātha Cakravartī Ṭhākura comments:

[One may say:] "Certainly Your exclusive devotees consider Your birth and activities to be eternal. Others, however, don't. In that category are jñānīs and others who approach You to perfect their own processes of jñāna and so on, and they do not consider Your birth and activities eternal."

Kṛṣṇa responds to this consideration in the verse beginning ye: "In whatever manner persons approach Me (bhajanti), I reciprocate with them by giving them the fruits of their service. To those who think, 'My Lord's birth and activities are eternal,' and who worship Me with desires centered on My personal pastimes, and in this way experience great happiness, I reciprocate in kind. Being the Supreme Lord, capable of doing anything, undoing anything or making anything otherwise, I make such devotees My own pārṣadas, or perfect devotees, in order to make their birth and activities eternal.

"Descending to this world at suitable times along with these devotees and subsequently disappearing, I thus show My favor to them at every moment. I bestow on them pure love of God as the fruit of their reciprocation with Me.

"To those jñānīs and others who consider My birth and activities temporary and My personal form a product of māyā, yet still try to reciprocate with Me, I respond in kind by making them accept temporary births and activities again and again. I cause them to fall into the noose of māyā's illusion. In this way I give them the reward they deserve: the miseries of birth and death.

"Different are those jñānīs, however, who consider My birth and activities eternal and My personal form a manifestation of perfect eternity, knowledge and bliss, and who approach Me to worship Me for the sake of perfecting their own process of jñāna. Those persons simply want to destroy their gross and subtle bodies and obtain liberation. I thus arrange for their attainment of eternal brahmānanda and bestow on them as the fruit of their worship an end to birth and death in the realm of ignorance.

"Thus not only My devotees reciprocate with Me, but in all different ways all kinds of human beings follow My path—jñānīs, karmīs, yogīs and worshipers of demigods. In other words, because I incorporate in Myself all identities, all the processes of jñāna, karma and so on constitute the path toward Me."

Text 4.13

The varṇāśrama system's purpose is to assist in elevating everyone from material consciousness to Kṛṣṇa consciousness. Although the varṇāśrama system was created by Kṛṣṇa, it is not He who placed the jīvas within that system. This fact was mentioned in text 11—ye yathā māṁ prapadyante: Kṛṣṇa, as the impartial Supersoul, reciprocates with the desires of the living entities. He always remains the non-doer, and He does not directly reward anyone the fruits of work. In addition, Kṛṣṇa Himself is always transcendental to the varṇāśrama system despite the fact that He, while in this world, follows the prescribed duties of His varṇa and āśrama. Even while acting as though He is under varṇāśrama, He does not act within it. In that sense, Kṛṣṇa is also the non-doer or non-actor in relationship to varṇāśrama. As He is already transcendental and therefore is not elevated by following the system, He is also unchangeable. Śrīla Prabhupāda confirms this by saying, "In spite of His creating the four divisions of human society, Kṛṣṇa does not belong to any of these divisions."

Logically, if I were to award you the fruits of your work, I must be transformed, at least on some level, because I have reacted to what you have done. Kṛṣṇa directly says that He is "the non-doer" and "unchangeable" to show that He, the Absolute Truth, is aloof. Although He is the creator of the varṇāśrama system, He awards neither results nor reactions. Thus He is neither contaminated nor transformed.

This is inconceivable. Kṛṣṇa is the Supreme Personality of Godhead, the supreme controller and the cause of all causes, yet He will not accept responsibility for everything that happens to the jīvas. We each must take responsibility for what happens to us, even though everything ultimately depends on Kṛṣṇa. Kṛṣṇa only sanctions—against His own desires—our wayward and rebellious activities and their subsequent results because those activities are products of the expression of our free will. Kṛṣṇa is undoubtedly the cause of all causes—nothing happens without His sanction—yet for our rectification He allows us to act as we like. In the meantime, He awaits the time we will turn to Him and offer Him loving service. Material nature awards to those who do not turn to Him the pious and impious fruits of their activities.

In this verse, Kṛṣṇa explains that He is akartā, the non-doer. Kṛṣṇa has previously explained, prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ/ ahaṅkāra-vimūḍhātmā kartāham iti manyate: "The spirit soul bewildered by the influence of false ego thinks himself the doer of activities that are in actuality carried out by the three modes of material nature." (Bg. 3.27)

Our thinking of ourselves as the cause of the results of our activities, Kṛṣṇa said, indicates that we are bewildered. Now Kṛṣṇa tells us not only that we are not the doer, but that He is not the doer either. Who, then, is doing everything?

Kṛṣṇa sometimes takes one side of this issue and sometimes the other. At times He wants to emphasize our position as tiny souls who should not be falsely proud of our prowess or think ourselves rightfully attached to the fruits of our activities. At such times, He emphasizes that we are not the doer, that we do not cause the fruits of our activities and that the results of our activities are awarded to us by material nature. At other times, He emphasizes our culpability. He then wants us to take full responsibility for our actions and their reactions. Thus, at those times, Kṛṣṇa stresses Himself also as the non-doer.

Kṛṣṇa, the material nature and the living entities are all doers. The living entity desires to act, Kṛṣṇa (as the Supersoul) sanctions it, and the material nature facilitates the activity. Yet the weight of responsibility for the action rests solely upon the living entity. Although the living entity has no inde-

pendent power to act, he initiates actions by his desires, while both the Supersoul and the material nature, being neutral, facilitate their fulfillment.

Text 4.19

A devotee in transcendental knowledge never desires sense enjoyment because He knows Kṛṣṇa as his Lord and master and himself as Kṛṣṇa's servant. He is thus freed from material desires, and his actions (akarma) produce no reactions.

Text 4.20

We should not give up work; we should be satisfied by dutiful work. We should give up attachment to the fruits of work. This verse describes a sādhaka, one endeavoring for perfection. The perfection of this consciousness (siddha) is explained in verses 21 and 22.

Text 4.22

A devotee on this platform does not even endeavor to beg for his sustenance. He depends on Kṛṣṇa, who looks upon such an exalted soul with great affection. Śrīpada Mādhavendra Purī is an example of a devotee on this level. Mādhavendra Purī neither worked nor begged for his food. He ate only when someone was prompted by Kṛṣṇa from within to offer him food.

When Mādhavendra Purī traveled in Vraja-dhāma, he refrained from begging. One day, Kṛṣṇa saw his faith, affection, and detachment and personally brought Mādhavendra Purī milk, as the saint sat at Govinda-kuṇḍa near Govardhana Hill. The devotional consciousness of such a materially detached, spiritually attached soul is so sweet that it even attracts Kṛṣṇa.

Endowed with this consciousness, the devotee's mind is freed from the dualities of the material world. All day the conditioned soul sees good and bad. He yearns for pleasure and tries to avoid distress. The devotee is above such considerations because he sees Kṛṣṇa's hand in everything that occurs.

Text 4.23

Kṛṣṇa will describe a variety of sacrifices in the following verses because these sacrifices have transcendental knowledge, the theme of this chapter, as their ultimate goal.

We should not underestimate the importance of acquiring transcendental knowledge. Knowledge about Kṛṣṇa, the jīvātma, the material world and the process of devotional service solidifies our devotional practices. Tāhāṅ vistārita hañā phale prema-phala ihāṅ mālī sece nitya śravaṇādi jala: "The [devotional] creeper greatly expands in the Goloka Vṛndāvana planet, and there it produces the fruit of love for Kṛṣṇa. Although remaining in the material world, the gardener regularly sprinkles the creeper with the water of hearing and chanting" (Cc. Madhya 19. 155).

Cultivating Kṛṣṇa conscious knowledge is, therefore, essential. Only then can knowledge and work be combined so that one's work becomes a sacrifice to Kṛṣṇa.

Text 4.34

Śrīla Rūpa Gosvāmī explains that accepting the shelter of the lotus feet of a spiritual master is the first item of devotional service (adau gurupādāśraya). The knowledge one receives from his spiritual master will now be described.

Text 4.35

Śrīla Baladeva Vidyābhūṣaṇa comments that one result of knowledge is that we no longer fall into illusion. Arjuna should not think that his relatives will die. He should understand that all living entities, whether animal or demigod or human, are different from their bodies. In addition, he should understand that all living entities are nondifferent from Kṛṣṇa and situated within Him.

Text 4.36

In Chapter One, Arjuna feared sin and its resultant suffering. Kṛṣṇa herein tells Arjuna the cure is transcendental knowledge, not fleeing the battlefield.

The words api cet ("even if") are used when one accepts the occurrence of an unlikely or apparently self-contradictory event. Three questions could be asked, as posed by Śrīla Viśvanātha Cakravartī Ṭhākura: If someone is acting so sinfully, how can his heart become purified? And without such purification, how can he develop knowledge? And if he has developed knowledge, how can he act with such impropriety?

Kṛṣṇa is thus describing this "api cet" situation to glorify the purifying effects of transcendental knowledge.

Text 4.37

Srīla Viśvanātha Cakravartī Ṭhākura comments: "Kṛṣṇa says, 'For one whose heart has become purified, I destroy completely whatever karma has already been generated with the exception of his pārabdha-karma.'" Transcendental knowledge thus destroys all reactions, both pious and sinful; all, that is, except pārabdha-karma, or matured reactions, such as one's present material body.

Text 4.38

Kālena means "in course of time." Kṛṣṇa uses the word kālena to warn against premature renunciation—simply adopting the outer garb of a sannyāsī, as is sometimes done by Māyāvādīs—as if that will automatically fix us in knowledge and free us of sin. Kṛṣṇa also uses the term kālena to encourage detached work, which truly bestows transcendental knowledge. "In course of time" indicates that transcendental knowledge is gradually revealed in the heart of one practicing niṣkāma-karma-yoga. By work, not by renouncing work, it manifests.

Text 4.40

Śrīla Viśvanātha Cakravartī Ṭhākura differentiates between the faithless and the doubters. He explains that Kṛṣṇa has mentioned three classes of people who fail: the ignorant (ajñaḥ), the faithless (aśraddadhānaḥ) and the doubters (saṁśayātmanaḥ). "The ajña is foolish like the animals. The aśraddadhāna has knowledge of śāstra, but having seen the mutual disagreements of proponents of various theories, he has no trust in any of them. Although the saṁśayātmā has faith, he is swayed by the doubt, 'I don't know whether this process will be effective in my case'."

Doubters have some faith, but they nevertheless doubt that following śāstra will truly award results. They thus follow, but without full faith, hope and optimism. Such doubters achieve happiness neither in this world nor the next. Even fools attain some material happiness. Doubters attain none.

Text 4.42

Arjuna, sitting on his chariot, is determined not to fight. Kṛṣṇa wants him to stand, fixed in transcendental knowledge, detached from all results, and fight. Work and knowledge combined will free Arjuna from the sinful reactions he fears.

Śrīla Prabhupāda's purport to this verse summarizes the chapter. I have divided the purport into sections and added headings to categorize the different topics:

The goal of sacrifice (part one)

"The yoga system instructed in this chapter is called sanātana-yoga, or eternal activities performed by the living entity. This yoga has two divisions of sacrificial actions: one is called sacrifice of one's material possessions, and the other is called knowledge of self, which is pure spiritual activity. If sacrifice of one's material possessions is not dovetailed for spiritual realization, then such sacrifice becomes material. But one who performs such sacrifices with a spiritual objective, or in devotional service, makes a perfect sacrifice."

The two levels of spiritual knowledge

"When we come to spiritual activities, we find that these are also divided into two: namely, understanding of one's own self (or one's constitutional position), and the truth regarding the Supreme Personality of Godhead. One who follows the path of Bhagavad-gītā as it is can very easily understand these two important divisions of spiritual knowledge. For him there is no difficulty in obtaining perfect knowledge of the self as part and parcel of the Lord. And such understanding is beneficial, for such a person can easily understand the transcendental activities of the Lord."

Learning of the Lord's transcendental activities

"In the beginning of this chapter, the transcendental activities of the Lord were discussed by the Supreme Lord Himself. One who does not understand the instructions of the Gītā is faithless, and is to be considered to be misusing the fragmental independence awarded to him by the Lord. In spite of such instructions, one who does not understand the real nature of the Lord as the eternal, blissful, all-knowing Personality of Godhead is certainly fool number one."

The goal of sacrifice (part two)

"Ignorance can be removed by gradual acceptance of the principles of Kṛṣṇa consciousness. Kṛṣṇa consciousness is awakened by different types of sacrifices to the demigods, sacrifice to Brahman, sacrifice in celibacy, in household life, in controlling the senses, in practicing mystic yoga, in penance, in foregoing material possessions, in studying the Vedas, and in partaking of the social institution called varṇāśrama-dharma. All of these are known as sacrifice, and all of them are based on regulated action. But within all these activities, the important factor is self-realization. One who seeks that objective is the real student of Bhagavad-gītā, but one who doubts the authority of Kṛṣṇa falls back."

Properly learning transcendental knowledge

"One is therefore advised to study Bhagavad-gītā, or any other scripture, under a bona fide spiritual master, with service and surrender. A bona fide spiritual master is in the disciplic succession from time eternal, and he does not deviate at all from the instructions of the Supreme Lord as they were imparted millions of years ago to the sun-god, from whom the instructions of Bhagavad-gītā have come down to the earthly kingdom. One should, therefore, follow the path of Bhagavad-gītā as it is expressed in the Gītā itself and beware of self-interested people after personal aggrandizement who deviate others from the actual path. The Lord is definitely the supreme person, and His activities are transcendental. One who understands this is a liberated person from the very beginning of his study of Bhagavad-gītā."

CHAPTER 5

KARMA YOGA — ACTION IN KRISHNA CONSCIOUSNESS

Connection between Chapter 4 and Chapter 5

- Chapter 2 gives
  - Preliminary knowledge of soul and its entanglement in the material body
  - *Buddhi-yoga* as the process to get out of this entanglement
- Chapter 3 explains that a person on the platform of knowledge no longer has any duties to perform
- Chapter 4 presents
  - The Lord telling Arjuna that all kind of sacrificial work culminates in knowledge
  - Also Krishna glorifies *jnana* and speaks of action in inaction and inaction in action (4.16 – 4.18)
  - In Text 4.41 also He glorifies *jnana* and renunciation
  - But in Text 4.42, He orders Arjuna to fight
- Arjuna 's understanding up until this point
  - He thinks renunciation in knowledge involves cessation of all kinds of work performed as sense activities
  - But if one performs work in devotional service, as Krishna suggests – then how is work stopped?
  - Work and renunciation appears to be incompatible to Arjuna at this point of time.
- Understanding what Arjuna lacks – Work in full knowledge is non-reactive and is therefore the same as inaction
- Therefore Chapter 5 opens with Arjuna's question similar to Text 3.1**, "Which is better: 'Work in devotion' or 'Renunciation of work'?"** Krishna will answer Arjuna's question and will explain the process of achieving liberation through *Karma-yoga* in greater depth than Chapter 3

BREAKDOWN OF CHAPTER 5

SECTION I (5.1 – 5.6) — *NISKAMA-KARMA-YOGA* – EASIER THAN RENOUNCING WORK
- Arjuna again asks whether renouncing work is superior to working with detachment
- Krishna replies
  - Both are equal in the sense that both are means to the same goal
  - Emphasizes working with detachment as easier and superior

SECTION II (5.7 – 5.12) — HOW TO PERFORM *NISKAMA-KARMA-YOGA*
- One performing *Niskama-karma-yoga* identifies
  - Neither with his body
  - Nor the activities that his body performs
- By his detached actions, he is freed from the reactions of his activities

SECTION III (5.13 – 5.16) — PLATFORM OF KNOWLEDGE – KNOWING THE THREE DOERS
- The living being (Doer No. 1) who knows that all bodily activities are automatically carried out by the modes of material nature (Doer No. 2), after those activities are sanctioned by the Supersoul (Doer No. 3), attains enlightenment thorough that knowledge

SECTION IV (5.17 – 5.26) — LIBERATION BY FOCUSSING ON THE SUPERSOUL
- One who, in knowledge, devotionally fixes his consciousness on the Supersoul and remains materially equipoised, attains liberation in the near future

SECTION V (5.27 – 5.28) — LIBERATION THROUGH ASTANGA YOGA: A PREVIEW
- Practice of *Astanga-yoga* gives the same liberation

SECTION VI (5.29) — PEACE ON THE PLATFORM OF LIBERATION
- A person in full consciousness of Krishna attains liberation from the pangs of material miseries

SECTION I (5.1 – 5.6)
NISKAMA-KARMA-YOGA – EASIER THAN RENOUNCING WORK

Text 1-3: Karma yoga is same as sannyasa, but better
Text 4-6: Why Karma Yoga is better?

Text 5.1*

THEME: Arjuna asks question, "What is better and more beneficial?" 'Work' and 'renunciation' appears incompatible

- Text 5.1 purport mentions that 'work in devotion' <u>is easier than</u> 'dry mental speculation'. Because
  - It is transcendental in nature and thus,
  - It frees one from all reactions

PLEASE NOTE: The remaining points of the purport are mentioned in the Connection between Chapter 4 and 5 above

Text 5.2

THEME: Answers the question asked in Text 5.1

- ❖ Both good for liberation
- ❖ But work in devotion *(karma-yoga)* is better than renunciation of work *(sannyasa)*

FOCUS OF LEARNING: PURPORT 5.2

(a) **Path of action:** Krishna conscious action *vs* Fruitive action – Devotional Service / Action in Krishna Consciousness is the only way to get rid of material bondage *(Ref. SB 5.5.4-6)*

- On the other hand fruitive action creates bondage
  - To act for sense gratification – not good because fruitive acts cause material bondage and transmigration; each body is temporary and miserable.
  - Failure of life – if no inquiry about real identity
  - Suggestion to “get out” of bondage – Develop love for Devotional service to Vasudeva

(b) **Path of renouncing all action:** Process of *Jnana* (of spiritual identity) / dry renunciation

- One may think that action causes bondage, therefore we should renounce action altogether
  - but one should know that *Jnana* (of spiritual identity) or dry renunciation is not sufficient for liberation from bondage,
  - but one must act on the level of status of spirit soul
- Action in Krishna Consciousness is different from action on fruitive platform
  - Action in full knowledge strengthens one’s advancement in real knowledge
  - Mere renunciation of fruitive action without Krishna Consciousness does not purify the heart

(c) **Srila Rupa Goswami on ‘renunciation’** *(Ref. Bhakti Rasamrita Sindhu)*

- Incomplete Renunciation (*Phalgu-vairagya*) — to renounce things related to Supreme Personality of Godhead thinking them material, with desire for liberation
- Complete renunciation (*Yukta-vairagya*) — implies to know
  - Everything belongs to the Lord
  - Use everything in His service
  - Do not claim proprietorship

Text 5.3

THEME: One who works in devotion is a true *sannyasi* and easily achieves liberation

- ❖ **Definition of true *sannyasi* –** neither hates nor desires fruits and is free from all dualities

FOCUS OF LEARNING: PURPORT 5.3

(a) **Krishna Conscious person is a true *sannyasi* – How?**

- He has perfect transcendental knowledge *i.e.* soul and Krishna are one in quality but different in quantity
  - Incorrect transcendental knowledge – oneness in quantity with Krishna, because a part can never be equal to whole
- **Result of perfect knowledge** – one becomes full in himself
- **Full in himself** – implies no desire/hatred/lamentation for the results of action
- **No duality in mind** – because whatever he does is for Krishna
- Thus **liberated even in material world**

Texts 5.4* – 5.5

COMMON THEME: *Karma-yoga* and *Sannyasa* are same, because both lead to spiritual realization and have same conclusion

FOCUS OF LEARNING: PURPORTS 5.4 – 5.5 – *(*Only a few concepts are enlisted below from the purports. Most of the points are covered in the Summarized Theme 5A table below)

(a) **How *Sankhya* and *Karma-yoga* / Devotional Service are the same** – Because the common aim is "Vishnu" (5.4 purport)
(b) **Who sees things as they are** – One who sees *Sankhya* (analytical study) and devotional service on the same level in terms of aim (5.5)
(c) **Aim of analytical study of material world** – find the soul of existence
- Soul of material world—Vishnu / Devotional service entails service to the Supersoul
- *Analogy:* One is to find the ***root of tree*** (*Sankhya*), other is to water the root (Devotional Service).

(d) **Real purpose of philosophical research** is to find the 'Ultimate Goal of Life', which is 'self-realization'. This proves there is no difference between the conclusion of the two processes (5.5)

LINK BETWEEN TEXTS 5.5 & 5.6: It is important to understand that Krishna is not speaking about a variety of paths leading to a variety of inferior or superior destinations. Rather, He is describing two aspects of a path—one easy and one difficult—with the same goal. (These verses are applicable to anyone trying to attain Brahman, Paramatma or Bhagavan realization, but Srila Prabhupada translated *yoga* as "devotional service" to highlight Krishna's actual desire and purpose.)

If we renounce activities before our hearts are clean, we will be forced by our unclean hearts to engage in improper activities. The senses will demand engagement, but the *jnana-yoga* process forbids sense activity. Unless the senses are engaged in good work, it will be difficult to stop improper work. Krishna therefore recommends keeping the senses always engaged, while simultaneously purifying the heart by working with detachment. This is the more practical and, therefore, superior path. The comparison between the two paths continues in the following verse.

Text 5.6

THEME: Dry Renunciation (*Jnana*-marg) is too difficult and distressful

- *Karma-yoga* is better because
  - Process is easier
  - Result quickly gives liberation

PLEASE NOTE: Points from purport of Text 5.6 and some points of purports of Texts 5.2 - 5.5 are mentioned in the table below

SUMMARISED THEME 5A

CONCLUSION: DIFFERENCE BETWEEN RENUNCIATION AND WORK IN DEVOTION			
S.No	**Verse**	**Renunciation / Mayavadi *sannyasis***	**Work in devotion/ Vaisnava sannyasis**
1	3.3	Needs prior purification by prescribed duties	Process itself purifies
2	5.2	Simply *Jnana* insufficient for liberation	Action is must – Must act in status of soul
3	5.2	Risk of fall down	Success guaranteed - Entrance into God's Kingdom
4	5.2	Incomplete renunciation	Complete renunciation / To use everything for Krishna
5	5.4	Find the root, Vishnu	Water the root
6	5.5	Process is to detach from matter	Become attached to Krishna
7	5.6	No happiness	Brings happiness
8	5.6	Senses restricted, cannot relish transcendental devotional service	Senses engaged, perform multiple devotional activities
9	5.6	Take many births	Quickly achieves Supreme Personality of Godhead
10	5.6	Study *Sankhya* philosophy	Study Srimad Bhagavatam
11	5.6	*Sariraka bhasya* on *Vedanta Sutra* by *Sankaracarya*	Study Srimad Bhagavatam, natural commentary on Vedanta Sutra
12	5.6	May fall down to philanthropic and altruistic activities	Have multiple engagements in devotional service, according to *Pancharatriki* regulations

SECTION II (5.7 – 5.12)
HOW TO PERFORM *NISKAMA-KARMA-YOGA*

PRACTICAL APPLICATION OF SECTION II
One in knowledge understands his incompatibility with material nature and thus acts only for purification, unattached to material results

LINK BETWEEN SECTION I & SECTION II: By describing the consciousness of one who works in transcendental knowledge, now Krishna illustrates how *Karma-yoga* and *Sankhya-yoga* are complimentary but *Karma-yoga* is preferable.

Texts 5.7 – 5.12 may depict any of the three levels of God realisation, since Bhagavan is the highest realisation and clearly the goal of Gita, Srila Prabhupada expresses these verses from that angle.

***PLEASE NOTE:** Translations and Purports of Texts 5.7 – 5.12 has been covered below under Summarized Theme 5B. Ther Remaining points of the purports are covered together in the 'Focus of Learning' section thereafter*

SUMMARISED THEME 5B
PERFORMING *NISKAMA-KARMA-YOGA*

A) **IN TERMS OF REALISATION**

1. **Sees all living entities as spirit souls, part and parcels of the Supreme / Dear to all** (5.7)
   - Krishna conscious viewpoint**:** Devotees see's all living entities as part and parcel, therefore waters the root (feeding stomach satisfies all the limbs). Thus one acts as servant to all living entities and thus dear to all.
2. **Knows material activities as interactions of senses with sense objects** (5.8 – 5.9)
   - Krishna conscious viewpoint**:** Devotee remains aloof and free because of
     - Pure in existence – aloof from actions which depend on 5 immediate and remote causes
     - Always conscious of his actual position as a servitor - Senses kept in Krishna's service
3. **Knows soul is inactive materially**. *He is aloof* (5.8 – 5.9)

B) **IN TERMS OF ACTION**

1. **Mind and senses completely controlled (**5.7)
   - Krishna conscious viewpoint: Because a devotee is servant to all, therefore he is dear to all and satisfies all and thus he is always pure in consciousness
     - Pure consciousness leads to mind and sense control
     - Mind and senses fixed in Krishna's service –thus no chance of deviating from Krishna Consciousness
2. **Acts without attachment / no desire for results** (5.10)
   - Krishna conscious viewpoint: Devotee surrenders results unto Supreme Lord
     - Person without Krishna Consciousness acts according to material body and senses
     - Person in Krishna Consciousness acts according to knowledge that body is property of Krishna and engage in service of Krishna
3. **Act with body, mind, intelligence and senses only for purification** (5.11*)
   - Krishna conscious viewpoint: Action in Krishna Consciosness causes automatic purification, because done for Krishna's senses (*Ref. Bhakti Rasamrita Sindhu: "Iha Yasya..")*
     - Sadachara – It refers to Purified Activities which are easily done by acting in Krishna Consciousness

C) **RESULTS**

1. **Not incur sin** (5.10) – *Analogy:* Lotus leaf untouched by water
2. **Never entangled** because work is not based on desire of mind and senses, but based on Krishna's Desire (5.7 and 5.12)
3. **Attains unadulterated peace**, because no anxiety for fruits (5.12)
   - Krishna Consciousness – Attachment to Krishna
   - Bodily Consciousness – Attachment to Results

FOCUS OF LEARNING: PURPORTS 5.7 – 5.12

(a) **How can Arjuna, a man of controlled senses be offensive to others** (5.7)
- He was not offensive, soul cannot be killed (*Ref. Chapter 2*)
- Only dress changes
- Arjuna was not fighting but only carrying out orders of Krishna in Krishna Consciousness

(b) ***'Brahmani'* means Krishna Consciousness** (5.10)
- To see everything in relation to Krishna – (*Based on Vedic hymns, Bhagavad-gita, Isopanisad*)
  - To what degree – Even one's own body (a gift of Lord) and oneself belongs to Krishna, The Supreme Proprietor
  - Use all in His service

(c) **The perfect stage of Krishna Consciousness** *(Last line of Text 5.11)*
- Dovetailed with Krishna: It means to apply everything in service to Krishna – All that is produced of body and in his possessions should be used for Krishna's service
- To be one with Krishna as part and parcel / Devoid of false ego (Bodily conception)

(d) **Cause of anxiety** – To function in concept of duality without knowledge of Absolute Truth (5.12)
- In Krishna Consciousness there is no duality. All that exists is on Krishna's Energy and Krishna is all good, Supreme Absolute Truth

(e) **Secret of Krishna Consciousness** – realization that there is no existence besides Krishna is a platform of <u>peace and fearlessness</u> (5.12)

SECTION III (5.13 – 5.16)
PLATFORM OF KNOWLEDGE – KNOWING THE THREE DOERS

PRACTICAL APPLICATION OF SECTION III

Acting in Knowledge of Texts 5.13 – 5.16 (Knowledge of the Supersoul as the ultimate controller of activities) reaps two substantial fruits:

1. **Detachment from material events**
   - One who understands that he is not the material body or senses is not concerned with their satisfaction
   - He appreciates that he has no direct control over material phenomena, so attachment to them is useless
   - He is too busy serving the Lord in blissful Krishna consciousness to take to mundane sense-gratification
2. **Surrender to Supersoul:** Devotionally fixes his consciousness (mind, intelligence, faith and refuge) on Supersoul
   - And thus one gets fully cleansed of misgivings through complete knowledge attains liberation (5.17)

LINK BETWEEN SECTION II & SECTION III: Chapter 5 addresses the **'topic of action'**. While discussing action, one must of course refer to the '**performer of action'**. Krishna explains 3 performers.

Text 5.13
Establishes the role of *Jivatma*

THEME: One in knowledge <u>sees the body, not the self</u> as the performer and cause of work. Activities of body are conducted automatically by its modes.

- ❖ Purpose of discussion is to convince the embodied living entity that 'I am not the only doer'
- ❖ Embodied living entity resides happily in the city of nine gates, neither working nor causing work to be done, when he
  - Controls his nature and
  - Mentally renounces all actions

FOCUS OF LEARNING: PURPORT 5.13

(a) **Soul placed in body**
- Lives in the city of nine gates
- Nine gates – Two eyes, two nostrils, two ears, one mouth, the anus and genitals
- The soul has a choice – Although subjecting oneself to the conditions of the body, one can be beyond those conditions if he so desires

(b) **Cause of soul's suffering –** Owing to the forgetfulness of his superior nature and identifying with the material nature

(c) **Solution to the soul's suffering –** By Krishna consciousness one revives his real position and comes out of the embodiment because by Krishna consciousness
- One becomes completely aloof from bodily activities
- In such a controlled life one deliberations are changed and he lives happily within the city of nine gates

(d) **Supporting reference – *Svetasvatara Upanisad***
- When the living entity identifies with the Lord within Himself, he becomes just as free as the Lord, even while in the body
- Therefore a Krishna conscious person is free from both the outer and inner activities of the material body

Text 5.14*
Role of modes

THEME: One in Knowledge perceives, therefore the material nature as the cause of worldly actions

FOCUS OF LEARNING: PURPORT 5.14

(a) **Living entities as one of the energies –** It is a superior energy as compared to matter which is the inferior energy *(Ref. Bg.* 7.5)

(b) **Ignorance is the cause of suffering**
- Soul is in contact with the material nature since time immemorial
- Temporary body is the cause of varieties of activities and resultant reactions
- In ignorance one identifies with the activities of the body and suffers the result

FOCUS OF LEARNING: PURPORT 5.14 continued…

(c) **Living entity is not the 'so-called' master**
- As long as he is in the city of the body, he appears to be master of it (indicated by the word *"prabhuh")*
- He is neither the proprietor nor the controller of the actions and reactions of the body
- *Analogy:* Waves of material ocean are simply tossing him in the struggle for existence

(d) **Best solution to save living entities from all turmoil:** Get out of the water by transcendental Krishna consciousness

Text 5.15*
Role of the Lord

THEME: One in Knowledge sees material nature as being under Lord's control and thus the ~~Lord as the ultimate performer~~ and the cause of all actions
- ❖ But this theme raises a question that "Doesn't that make Him responsible for all good and bad things done in this world?"
- ❖ Text 5.15 answers this: "He simply sanctions, the soul initiates by desire and therefore living entity is responsible for all good and bad reactions

FOCUS OF LEARNING: PURPORT 5.15

(a) **Supreme Lord is *vibhu* (omniscient)** – This means He is full of all six opulences
- He is always satisfied in Himself, undisturbed by sinful or pious activities
- He does not create a particular situation for any living entity

(b) **Living entity is *anu* (atomic)** –
- Prone to ignorance – He is prone to ignorance because of limited power, although he is full of knowledge and bliss
- Free will to desire – As a part of the Supreme Lord he has the capacity to desire by his free will
- Desire is a subtle form of conditioning for the living entity
- Misuse of desire – Under ignorance living entity desires to be put into a certain condition of life
    - o Therefore his chain of actions and reactions begin
    - o Under ignorance the living entity claims that the Lord is responsible for his conditional existence

(c) **Supreme Lord as the witness and permitter –** The desires of the living entities are fulfilled only by the **omnipotent Lord**
- *Analogy of flower:* Lord is the constant companion as Supersoul and He can understand the desires of the individual soul, as one can smell the fragrance of a flower by being near to it
- Does Lord fulfill all desires – He fulfills the desires as one deserves; Man proposes, God disposes

FOCUS OF LEARNING: PURPORT 5.15 continued…

(d) **The Lord is neutral to everyone –** He does not interfere with the desires of the minute, independent living entities

- When the living entity is bewildered the Lord allows him to fulfill those desires, but the Lord is never responsible for the particular situation created
- When the living entity desires Krishna, the Lord takes special care and encourages one to desire in such a way that one can attain to Him and be eternally happy
- References for Lord's neutrality (study purport)
    - *Ref. Vedic hymns / Kausitaki Upanisad*
    - *Ref. Vedanta Sutra 2.1.34 "vaisamya-nairghrnya…"*

SUMMARIZED THEME 5C

COMPARING THE SOUL AND SUPERSOUL (5.13 – 5.16)		
S.NO	**SOUL**	**SUPERSOUL**
1	Eternal	Eternal
2	Blissful, but **suffers** when covered by maya	Blissful, above the **modes**
3	**Cognisant** of his body	Cognisant of **all bodies**
4	**Anu**, atomic	**Vibhu**, omniscient
5	Has minute **independence** to desire but is dependent upon Supersoul to fulfil desires	Complete **independence**

SUMMARIZED THEME 5D

CONCLUSION: RELATIONSHIP BETWEEN THE SOUL, SUPERSOUL AND THE MATERIAL MODES OF NATURE

1. **Soul desires** – Lord does not interfere
2. **Lord as supersoul sanctions** – Those desires that the soul deserves, Lord is the director of the choreography who causes activities to be done through material nature
3. **Modes of material nature** carry out actions to fulfil those desires, body and actions are choreographed by the modes
4. Establishes living entity is not the only doer
5. **Who is responsible**
    - Supersoul not to be held responsible for all actions, because <u>all initiated by desires of the living entity</u> *(5.13)*
    - **Living entity is responsible** for his own good and bad actions and is thus responsible for the consequensces
    - **Supersoul is the ultimate controller of the activities**, but not the initiator and modes of nature are the agents of the Lord
6. **Benefits of understanding the position of the Supreme** (5.16) – It leads to "A state of perfect knowledge"
    - When one surrenders unto the Lord (7.19)
    - Happiness and Real Peace

Text 5.16

THEME: Knowing the relations between the three (Supersoul, Soul, material nature as explained above) allows one to be detached from all fruits

- "A state of perfect knowledge" is achieved when one surrenders unto the Lord (*Ref. Bg.* 7.19)
- One attains full enlightenment, peace and happiness
- Finally attains real liberation
- *Analogy:* Sun lights up and reveals everything in daytime (rising of sun: knowledge), similarly knowledge destroys the nescience and reveals everything

FOCUS OF LEARNING: PURPORT 5.16

(a) **Transcendental knowledge in Krishna consciousness removes all bewilderment**
- *Ref. Bg. 4.36-4.38 – Glorifies transcendental knowledge*
- What is that knowledge – Perfect knowledge is achieved when one surrenders unto Krishna *(Ref. Bg. 7.19)* and surrender in Krishna consciousness reveals everything as sun lights up everything in daytime
- Two parts of perfect knowledge
  - To know oneself different from the body
  - To know that one can never become God and thus the soul is eternally different from Supersoul – **"identity with individuality in spiritual life is real knowledge"** *(Ref. Bg. 2.12)*

(b) **Two categories of bewilderment**
- To identify oneself with the matter
- To think oneself as God – When the living entity unceremoniously thinks himself God, he actually falls into the last snare of nescience
  - *Our refutation:* If a living entity is God then how can be become bewildered by nescience? If so, then nescience, or Satan is greater than God

(c) **How to get real knowledge** – Seek out a bona-fide spiritual master and learn Krishna consciousness under Him

(d) **Who is a perfect representative of God** – One who never claims that he is God, although he is paid all respect ordinarily paid to God because he has knowledge of God

SECTION IV (5.17 – 5.26)
LIBERATION BY FOCUSSING ON THE SUPERSOUL

PRACTICAL APPLICATION OF SECTION IV

One who takes shelter of the Supersoul in full knowledge becomes impartial in material transactions and finds quick path to liberation

LINK BETWEEN TEXTS 5.16 & 5.17: We become enlightened by accurately understanding the interrelations between the living entity, the three modes of nature and the Supersoul. This knowledge removes ignorance. When ignorance is removed, the living entity takes shelter of the Supersoul and attains liberation.

SUMMARIZED THEME 5E

CHARACTERISTICS OF AN ENLIGHTENED LIBERATED *KARMA-YOGI* (5.17 – 5.26)

A) **Vision of a self-realized soul** (5.18 – 5.22)
- Equal vision to all living entities – Irrespective of species and caste (5.18)
- No attraction/aversion to matter (5.19), thus he is flawless and impartial like the Lord
- No rejoicing/lamenting for material events (5.20)
- Intelligence fixed in self, and one knows the science of God (5.20)
  - Knows perfectly about three levels of Absolute Truth and constitutional position of living entity
  - This is *Brahman* realization or self-realization
- Never attracted to sense gratification, because
  - He understands that (5.22)
    - Contact of senses with sense objects is the source of misery and continual material existence
    - Sense pleasure is temporary and limited
  - He experiences great happiness within – <u>Higher taste</u> (5.24)

B) **Internal and external behavior/activities of a self realized soul** (5.23 – 5.26)
- **Tolerates** the forces of <u>Desires</u> and <u>Anger;</u> and <u>urges of senses Till Death</u> (5.23)
- **How he tolerates**
- By focussing his <u>happiness</u>, activities and goals inward <u>(higher taste)</u> (5.24)
- Purifying his external activities by <u>working for the benefit of others</u> (5.25)
- **Fixed meditation** on Supersoul (5.26) – Soon attains liberation in **near future**

PLEASE NOTE: Texts 5.17 – 5.26 are now individually covered based on the standard Theme followed by the Focus of Learning section

Text 5.17

THEME: Becoming fixed in the Supreme – As described in this verse, after one achieves knowledge that he is different from his body i.e knowledge born of the mode of goodness *(Ref. Bg. 14.17 "sattvat sanjayate jnanam…")* – he must become "fixed in the Supreme" to achieve liberation

❖ By fixing one's intelligence, mind, faith and refuge in the Supreme, one becomes fully cleansed of misgivings through complete knowledge

❖ Thus one proceeds straight on the path of liberation

FOCUS OF LEARNING: PURPORT 5.17

(a) **Meaning of the word "Supreme" used in translation** – Krishna is the "Supreme Reality"
- The whole *Bhagavad-gita* centers around the declaration that "<u>Krishna is the Supreme Personality of Godhead</u>"
- '*Para-tattva*' means the Supreme reality, who is understood by the knowers of the Supreme as Brahman, Paramatma and *Bhagavan*
- *Bhagavan* is the last word in the Absolute. Two references for this
  - *Ref. Bg. 7.7 –"mattah parataram…"*
  - *Ref. Bg. 14.27 – "brahmano hi…"*

(b) **How a Krishna conscious person proceeds steadily on the path of liberation**
- By fixing one's mind, intelligence, faith and refuge in Krishna one is washed of all misgivings
- One achieves perfect knowledge in everything concerning transcendence – Thus achieves thorough understanding that there is duality in Krishna (Simultaneous identity and individuality)

LINK BETWEEN TEXTS 5.17 & 5.18: And what of the impartiality of those who transcend the material world in this way?

Text 5.18

THEME: Equality of vision – Liberated self-realized soul can see everything and everyone equally
- He, by virtue of true knowledge, sees with equal vision a learned and gentle *Brahmana*, a cow, an elephant, a dog and a dog eater

FOCUS OF LEARNING: PURPORT 5.18

(a) **"Species" and "Caste"** – two basis of mundane differentiation

(b) **What is the basis of "equal vision"**
- Spiritual equality of living entities as spirit soul
- Lord neutrally present in the heart of all as Paramatma and thus treats everyone as a friend regardless of the circumstances of the living entities
- Bodies are the material productions of different modes of material nature

(c) **Similarity in the <u>quality</u> of the soul and Supersoul, however, does not make them equal in <u>quantity</u>**
- Individual soul is only present in that particular body
- Paramatma is present in each and every body

Text 5.19

THEME: Such a self-realized soul has no attraction or hatred to matter, thus he is flawless and impartial like the Lord

PRACTICAL APPLICATION OF TEXT 5.19

A devotee of Krishna recognizes everything that happens to him as Krishna's kindness, and everything therefore increases his devotion. *Ref SB 10.14.8 "tat te 'nukampa…"*

"My dear Lord, one who earnestly waits for You to bestow Your causeless mercy upon him, all the while patiently suffering the reactions of his past misdeeds and offering You respectful obeisances with his heart, words and body, is surely eligible for liberation, for it has become his rightful claim."

Such a devotee is *mukti-pade*, already liberated

FOCUS OF LEARNING: PURPORT 5.19

(a) **"Equanimity of mind"** – Sign of Self realization
- Importance of equanimity – at such a stage one is considered to have conquered material conditions specifically birth and death
- Thus there is no rebirth but one can enter into the spiritual sky

(b) **Lord and living entity are "flawless"** – How? Because
- On spiritual platform they are free from all attraction and hatred – this makes living entity eligible for spiritual sky

LINK BETWEEN TEXTS 5.19 & 5.20:
Symptoms of such a liberated soul are described further

Text 5.20

THEME: Symptoms of self-realized soul
- ❖ Being without desire or hatred, one's intelligence <u>does not rejoice or lament</u>
- ❖ One remains <u>sharp in intelligence</u> and
- ❖ '<u>Unbewildered'</u> – Fixed in the self

FOCUS OF LEARNING: PURPORT 5.20

(a) Text 5.20 – 5.21 describes the **symptoms of a self realized soul** (5.20 – 5.21)

(b) **Foremost symptom** – no illusion of false bodily identification
- This symptom is the basis of not rejoicing or lamenting for material dualities

(c) ***"Sthira-Buddhih"*** – Steadiness of mind – Not rejoice/lament for bodily relations or achievements:
- Based on knowledge that he is not this body but fragmental portion of Supreme Personality of Godhead

(d) **Unbewildered** – Not misidentify Body as soul/nor take body as permanent.

Text 5.21*

THEME: Further symptoms of self-realized soul

- ❖ Being fixed in the self <u>one experiences great happiness within (higher taste)</u> and thus one is <u>never attracted to the temporary sense gratification</u>
- ❖ One <u>concentrates on the Supreme</u> and enjoys unlimited happiness

FOCUS OF LEARNING: PURPORT 5.21

(a) **Example of higher taste** – Yamunacarya
(b) ***Brahma-yoga* stage** – One who is absorbed in Krishna consciousness, looses taste for sense pleasure
(c) **Test in spiritual realization –** One can work with great vigor without sex pleasure, which he avoids
- Highest material pleasure – sex pleasure:
- Spiritual realisation and sex pleasure go ill together

(d) Krishna conscious person is not attracted to any kind of sense pleasure, <u>due to his being liberated soul</u>

LINK BETWEEN TEXTS 5.21 & 5.22:
In the next two verses, Krishna tells Arjuna why sensual desires are foolish

Text 5.22*

THEME: An intelligent person does not take part in sensual pleasures because

- ❖ Contact of senses with the sense objects is a source of misery
- ❖ Such pleasures have a beginning and an end – They are temporary

FOCUS OF LEARNING: PURPORT 5.22

(a) **Liberated soul is not interested in material pleasures** – enjoys unlimited transcendental bliss
- *Ref. Padma Purana – "Ramante yogino..."*
  - Meaning of 'Rama' – Mystics derive unlimited transcendental pleasure from the Absolute Truth, therefore Supreme Absolute Truth is known as Rama
- SB. 5.5.1 (Teachings of Lord Rsbhadeva)
  - Human life should not be used to labor very hard for sense pleasure like stool-eaters (hogs)
  - Human Life should be used for performing penances and purifying the existence
  - As a result of proper penances, you will enjoy unlimited transcendental bliss

LINK BETWEEN TEXTS 5.22 & 5.23: The result of tolerating sense desires and not succumbing to their pushings is explained below

Text 5.23

THEME: Tolerate the urges till the end of life – One should patiently tolerate the "urges of material senses" and the "forces of desire and anger" before giving up this present body

PRACTICAL APPLICATION OF TEXT 5.23

- How long will we have to tolerate the pushings of the mind and senses? Does maya give up? One day, do we wake up liberated, freed from the impediments caused by the mind and senses? This verse answers that sense attraction must be tolerated until death.
- We can remain tolerant by fixing our consciousness on Krishna. The pleasure of Krishna consciousness, combined with the conviction that nothing in this world can bring lasting happiness, will help us tolerate the pushings of the body and mind.

FOCUS OF LEARNING: PURPORT 5.23

(a) **Forces of senses** – Six urges i.e. speech, anger, mind, tongue, stomach, genitals
(b) **Duty of transcendentalists** – To strenuously try to control desire and anger
- Material desires if un-satiated creates anger : Mind, eyes and chest becomes agitated
- Why to tolerate – One must practice to control them before one gives up this material body to make steady progress on spiritual path and achieve transcendental bliss

LINK BETWEEN TEXTS 5.23 & 5.24:
The pleasure of spiritual realization is the topic of the next verse

Text 5.24

THEME: Higher taste – One gets the strength to tolerate the sensual urges by focussing his happiness, activities and goals inward

PRACTICAL APPLICATION OF TEXT 5.24

We must get a higher taste. It is urgent. We have to hear, chant and have good association; otherwise, we will be unable to tolerate the urges of the senses over time.

FOCUS OF LEARNING: PURPORT 5.24

(a) ***Brahma-bhuta stage*** (Liberated platform)
- To enjoy happiness by factual experience within
- No longer interested in material external happiness

LINK BETWEEN TEXTS 5.24 AND 5.25:
Krishna gives more symptoms of one seeking satisfaction in spirit, not matter

Text 5.25

THEME: He engages in purifying his external activities by working for the benefit of others
- He is beyond the dualities that arise from doubts
- Minds are engaged within
- Thus one is free from all sins and achieves *Brahma-nirvana* stage or liberation in the Supreme

FOCUS OF LEARNING: PURPORT 5.25

(a) **Highest welfare work** – To revive the forgetfulness of Krishna being the Supreme enjoyer, proprietor and well-wisher
(b) **Who can engage in such welfare**
- One cannot engage in such first class welfare without being liberated in the Supreme
- Therefore only one in full Krishna consciousness can perform such welfare

(c) **What is the imperfect understanding of "welfare activities"**
- Physical welfare or temporary relief of external body and mind
- Why it is imperfect – Because the real cause of one's difficulties is "forgetfulness of one's relationship with the Supreme Lord"

LINK BETWEEN TEXTS 5.24 & 5.25: After reading Text 5.24 and 5.25, we may think that achieving liberation is too difficult, and we may become discouraged. In Text 5.24, Srila Prabhupada's translation uses the word "ultimately," as if to caution us that the result won't be quickly achieved. Similarly, the qualities mentioned in these two verses are rarely found.
In the next verse, however, Krishna speaks reassuringly.

Text 5.26*

THEME: By fixed meditation on Supersoul one soon attains liberation in near future. One is assured liberation by:
- Being free from anger and all material desires
- By being self-realized, self-disciplined and constantly endeavoring for perfection

FOCUS OF LEARNING: PURPORT 5.26

(a) **"Krishna Conscious person is the best of all salvationists"** – Because effective control of senses is done by focusing on Lotus Feet of Lord which uproots all the deep-grown desires of fruitive acts *(Ref. SB. 4.22.39)*
(b) ***Analogy of meditation*: Tortoise, Fish, Bird –**
- The tortoise brings up its offspring simply by meditation. The eggs of the tortoise are laid on land, and the tortoise meditates on the eggs while in the water
- The fish brings up its offspring simply by looking at them
- Birds maintain their offspring by touching
- Similarly, the devotee in Krishna consciousness, although far away from the Lord's abode, can elevate himself to that abode simply by thinking of Him constantly—by engagement in Krishna consciousness.

(c) ***Brahma-nirvana*: S**tage of absence of material miseries due to being constantly immersed in the Supreme

SECTION V (5.27 – 5.28)
LIBERATION THROUGH ASTANGA YOGA: A PREVIEW

LINK BETWEEN SECTION IV & SECTION V: Krishna has now finished His discussion of how to gain liberation by working in complete knowledge of the Supersoul. In the next two verses He explains how to achieve that same liberated condition through *astanga-yoga*. These two texts introduce Chapter Six, which covers *astanga-yoga* in detail

Texts 5.27 – 5.28

COMMON THEME: Introduction to *astanga-yoga*

- People generally identify spirituality with inaction. They think sitting somewhere in forest is more spiritual than working in *Karma-yoga*. Lord Krishna makes the point that there is no difference between karma-yoga and *astanga-yoga*
- Krishna tells how one may achieve same Supersoul realization through *astanga-yoga* (A preview to Chapter 6)
- Also when one is thus purified in vision and activities by *niskama-karma-yoga*, only then one can begin and make advancement in *astanga-yoga*

FOCUS OF LEARNING: PURPORTS 5.27 – 5.28

(a) **Krishna consciousness as "Transcendental position of liberation in the supreme" which includes the following realizations:**
- One can immediately understand one's spiritual position
- One can understand the Supreme Lord by devotional service
- One is qualified to feel the presence of the Lord everywhere

(b) ***Astanga-yoga* helps by eight-fold means in following ways:**
- Becoming free from all fear, desire and anger
- Control the senses, mind and intelligence
- Feel the presence of Supersoul in transcendental situation

(c) **What are the eight steps of *astanga-yoga*** – *yama, niyama, asana, pranayama, pratyahara, dharana, dhyana and Samadhi*

(d) **Krishna Consciousness as the easiest form of yoga –** Krishna conscious person, being always engaged in devotional service, does not risk losing his senses to some other engagement. Thus it is a better way of controlling the senses than *astanga-yoga*

SECTION VI (5.29)
PEACE ON THE PLATFORM OF LIBERATION

PRACTICAL APPLICATION OF SECTION VI

- Fear is an uncertainty about the future and how the future may threaten one's attachments, but one who is in Krishna consciousness is free from fear
    - He understands that Krishna is the Supreme controller and is benevolent. This confidence brings fearlessness
    - He is not attached to any material situation. His only concern is devotional service, which cannot be threatened by any material situation. Thus he is not fearful due to attachment
- Individual attempts at world peace are impossible without first recognizing the real centre of existence by which all people can recognize their brotherhood. That centre is Sri Krishna
    - *Bhoktaram yajna-tapasam* – People fight over things they want to enjoy, but a wise person knows that Krishna is the only real enjoyer
    - *Sarva-loka-mahesvaram* – People fight to control land but Krishna is the only true owner for all properties and the common ruler of all rulers
    - *Suhrdam sarva-bhutanam* – A Krishna conscious person does not divide enemies from friends because he knows that Krishna is the friend of all living beings

Text 5.29*

THEME: **Tells Arjuna how he can remain peaceful on, of all places, a battlefield** only by understanding Krishna's supremacy and act accordingly

GREATEST PEACE FORMULA

Lord Krishna is:

1. ***Bhoktaram yajna-tapasam*** – Beneficiary of all sacrifices and penances
   - Offer everything in the Transcendental Service of the Lord
2. ***Sarva-loka-mahesvaram*** – Supreme Proprietor of all planets and demigods
   - No one is greater than Him; Greater than greatest demigods
   - *Ref. Svetasvatara Upanishad 6.7*: Krishna is the Supreme *Isvara*
   - The living entity is under illusion in trying to lord over material nature – but is dominated by the material energy
3. ***Suhrdam sarva-bhutanam*** – Benefactor and well wisher of all living entities

FOCUS OF LEARNING: PURPORT 5.29

(a) **Fifth Chapter is a practical application of Krishna consciousness**, generally known as *Karma-yoga*. It thoroughly explains how *karma-yoga* can give liberation

(b) ***Karma-yoga* as "Action in full knowledge**"
   - To work in Krishna consciousness means to work in full knowledge of Lord as the predominator
   - Such work is non-different from transcendental knowledge
   - Direct Krishna consciousness is *bhakti-yoga* and *jnana-yoga* is a path leading to *bhakti-yoga*

(c) **Position of living entity as eternal servant**
   - Pure soul is the eternal servant of God as fragmental part and parcel
   - Cause of his suffering – contact with *maya* (illusion due to desire to Lord it over)

(d) **Krishna consciousness – An arousing of a spiritual experience in the material world**
   - One has to execute work in terms of material necessities as long as one is in contact with matter
   - However Krishna consciousness brings one into spiritual life while one is in the jurisdiction of matter

(e) **Lord is not partial to anyone but reciprocates according to your approach**
   - The more one is advanced, the more one is free from the clutches of *maya*
   - Everything depends on one's practical performance of duties in Krishna consciousness
   - These duties help one control the senses and conquer the influence of desire and anger
   - To stand fast in Krishna consciousness and controlling the above mentioned passions, one remains in transcendental stage or *Brahma-nirvana*

(f) ***Astanga-yoga* is automatically practiced in Krishna consciousness** because the ultimate purpose is served
   - *Astanga-yoga* is a process of gradual elevation by eight steps
   - These eight steps only preface perfection by devotional service

(g) **The highest perfection of life** – Only devotional service can award peace to the human being

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END OF CHAPTER 5

CHAPTER 5 Appendix

Selected Texts extracted from "Surrender unto Me"

Text 5.1

It is Kṛṣṇa's plan that Arjuna remain confused, because their dialogue is actually taking place for our benefit, not Arjuna's. Arjuna's perplexity gives Kṛṣṇa the chance to stress further that work and renunciation are not opposed to each other. Rather, one must learn to work in a renounced spirit. Arjuna thinks that jñāna implies the renunciation of work, and that knowledge and work, like light and darkness, are contradictory. Kṛṣṇa emphasizes, however, that one in knowledge should also work.

Text 5.4

How are work and renunciation the same? If I am holding a rock in my hand and I want to pick up my ax, I drop the rock to free my hand. Then I can pick up the ax. Similarly, someone with material desires must first drop his material attachment before acquiring a spiritual taste.

However, these two steps can also be performed as one step. By picking up one object I will automatically drop the other. Karma-yoga done with detachment allows us to become materially detached and spiritually attached at the same time. This topic will now be further discussed.

Text 5.11

"Kaivalya" comes from the root kevala, which in this verse is defined as "purified." One becomes purified by his detached work. Śrīla Viśvanātha Cakravartī Ṭhākura explains: "Although one's mind may sometimes be distracted while making offerings of oblations such as indrīya svāhā, still, such a person's senses are kevala, acting for the purification of the ātmā, or for the sake of purifying the mind."

Śrīla Baladeva Vidyābhūṣaṇa explains this verse as follows: "Citing the behavior of saintly persons as evidence, Kṛṣṇa elaborates on the previous verse with this verse beginning kāyena. Yogīs carry out work that has to be executed with the body, mind, senses and so on, without any false identification of the self with the body and so on. Kevala means 'fully purified' (viśuddha). In the phrase beginning 'abandoning attachment,' the words 'for the purpose of purification of the self' mean 'for the sake of giving up one's false identification with the body as the self, which one has maintained since time immemorial.'"

Text 5.14

The living entity within the body does nothing. Kṛṣṇa, in the Sanskrit of this verse, even repeats the word "na" three times (na kartṛtvaṁ na karmāṇi na karma-phala-saṁyogaṁ). The conditioned soul does not create activities, nor does he induce people to act, nor does he control the fruits of even his own activities. All this happens by the modes of material nature.

Text 5.15

Basic transcendental knowledge allows us to understand that we are not our bodies. Now we understand that the modes of material nature control our bodies. Both the modes and the living entities are controlled by the Supersoul. Although the Supersoul is the ultimate controller, He is not responsible for the living entity's activities or the reactions to them.

The fault in arguing that "Because the living entity is not the doer, he must not be responsible for his actions and their reactions" is that the living entity, though not the doer, is also not completely aloof. Śrīla Prabhupāda writes: "[The Supreme Lord] does not create a particular situation for any

living entity, but the living entity, bewildered by ignorance, desires to be put into certain conditions of life, and thereby his chain of action and reaction begins. A living entity is, by superior nature, full of knowledge. Nevertheless, he is prone to be influenced by ignorance due to his limited power." The living entity must accept responsibility for his own actions.

The Śrīmad-Bhāgavatam purport to 10.87.25 states:

Although the soul is in truth both conscious and active, the proponents of Sāṅkhya philosophy wrongly separate these two functions of the living force (ātmani ye ca bhidām), ascribing consciousness to the soul (puruṣa) and activity to material nature (prakṛti). According to the Sāṅkhya-kārikā (19-20),

tasmāc ca viparyāsāt
siddhaṁ sākṣitvaṁ puruṣasya
kaivalyaṁ mādhya-sthyaṁ
draṣṭṛtvam akartṛ-bhāvaś ca

"Thus, since the apparent differences between puruṣas are only superficial (being due to the various modes of nature that cover them), the puruṣa's true status is proven to be that of a witness, characterized by his separateness, his passive indifference, his status of being an observer, and his inactivity."
tasmāt tat-saṁyogād

acetanaṁ cetanā-vad iva liṅgam
guṇa-kartṛtve 'pi tathā
karteva bhavaty udāsīnaḥ

"Thus, by contact with the soul, the unconscious subtle body seems to be conscious, while the soul appears to be the doer although he is aloof from the activity of nature's modes."

Śrīla Vyāsadeva refutes this idea in the section of Vedānta-sūtra (2.3.31-39) that begins, kartā śāstrārtha-vattvāt: "The jīva soul must be a performer of actions, because the injunctions of scripture must have some purpose." Śrīla Baladeva Vidyābhūṣaṇa, in his Govinda-bhāṣya, explains: "The jīva, not the modes of nature, is the doer. Why? Because the injunctions of scripture must have some purpose (śāstrārtha-vattvāt). For example, such scriptural injunctions as svarga-kāmo yajeta ('One who desires to attain to heaven should perform ritual sacrifice') and ātmānam eva lokam upāsīta ('One should worship with the aim of attaining the spiritual kingdom'—Bṛhad-āraṇyaka Up. 1.4.15) are meaningful only if a conscious doer exists. If the modes of nature were the doer, these statements would serve no purpose. After all, scriptural injunctions engage the living entity in performing prescribed actions by convincing him that he can act to bring about certain enjoyable results. Such a mentality cannot be aroused in the inert modes of nature."

How the living entity in the tight grip of material nature is the doer can be compared to the attempt of a small boy to lift a weight he has just seen his father lift. The boy first desires to lift the weight and then tries. He cannot possibly succeed, but his father sees his small son's desire, stands above him, and out of affection does the actual lifting. Thus the father has actually lifted the weight, but he cannot be considered the only lifter. Unless the desire had been expressed and the attempt made by the child, the father never would have helped, and the weight would not have been lifted.

The living entity should not, like the child, become bewildered by false ego and pride and consider himself the doer of activities that he has no ability to perform. That does not mean, however, that

the living entity can avoid the responsibility of having performed the activity, because it was he who expressed the desire, he who made the attempt, and he who wants to enjoy the fruit.

When the living entity is ignorant of his eternal relationship with Kṛṣṇa, he chooses his position as independent enjoyer, which in turn welds him to material nature and places him under its control. Thus he is responsible for his own reactions.

Text 5.21

When the devotee becomes connected (yukta) with the Supreme, he experiences unlimited happiness and loses all attraction to matter. Śrīla Viśvanātha Cakravartī Ṭhākura comments that just as a person eating sweetmeats has no inclination to eat mud, so a liberated person is not attracted to material sense pleasure.

Text 5.22

The sādhaka needs to fix this principle strongly in his intelligence: "Sense gratification equals misery." A sādhaka becomes free from the material modes by a combination of intellectual conviction and a higher taste.

Text 5.26

Śrīla Baladeva Vidyābhūṣaṇa quotes the above analogy to indicate that for those who endeavor seriously (as described in this Gīta verse), perfection is readily available because the Supersoul is concerned about those who act in this fashion. By sincerely fixing their minds on the Lord, they evoke His mercy.

Text 5.29

Śrīla Viśvanātha Cakravartī Ṭhākura adds, "Kṛṣṇa is the well-wishing friend of all living beings. He is mercifully bestowing benefit through His devotees, in the form of their instructions on devotional service."

Knowing Kṛṣṇa's position in relation to activities of karma-kāṇḍa or karma-yoga, understanding knowledge of Him as the goal of all tapasya and finally recognizing Him as the well- wishing friend in everyone's heart brings us to the only true platform of peace: liberation from the material world.

Jñāna (knowledge that we are eternal souls), renunciation and sense control cannot actually give us liberation. We must take shelter of our dearmost friend Kṛṣṇa.

CHAPTER 6
DHYANA YOGA

Connection between Chapter 5 and Chapter 6

- Krishna, by discussing *astanga-yoga*, establishes it as an impractical path; and therefore one should reject it in favor of *bhakti-yoga*
- *Astanga-yoga* was mentioned in Text 5.27, to set a scene for Chapter 6
- Before practicing advanced stages of *astanga-yoga* (as described in Texts 5.27 – 5.28), one must become:
  - Purified by '*Niskama-karma-yoga'*
  - One must be in full control of mind
  - One must be completely indifferent to and unaffected by all material things

BREAKDOWN OF CHAPTER 6

SECTION I (6.1 – 6.4) –– ADVANCING IN YOGA THROUGH DETACHED WORK

- Astanga yogis, like *niskama-karma-yogis*, engage in detached work to advance.

SECTION II (6.5 – 6.9) –– THE YOGARUDHA STAGE – GIVING UP WORK

- A yogi may even give up niskarma karma yoga when his mental control reaches the stage of regarding well-wishers, the envious, the pious and sinners equally.

SECTION III (6.10 – 6.32) –– FURTHER STAGES IN THE PRACTICE OF YOGA

- Krishna describes the practices of astanga-yoga
- The result are 'Yogarudha (the perfectional stage)' and ultimately 'the vision of the Supersoul'.

SECTION IV (6.33 – 6.36) –– NECESSITY OF CONTROLLING THE TURBULENT MIND

- Although control of mind is undoubtedly a difficult process, nevertheless...
- Control of mind is essential and obtainable only by constant practice and detachment.

SECTION V (6.37 – 6.45) –– THE DESTINATION OF THE UNSUCCESSFUL YOGI

- Unsuccessful transcendentalists obtain either heavenly enjoyment followed by an aristocratic birth(if they are slightly advanced) or birth in a family of wise transcendentalists that bring them immediate further training (if they are more advanced)

SECTION VI (6.46 – 6.47) –– THE TOPMOST YOGI

- Yogis are greater than empiricists, fruitive workers and ascetics.
- Of all yogis, those who with full faith always think of Krishna and render transcendental loving service to Him, are the highest of all

SECTION I (6.1 – 6.4)
ADVANCING IN YOGA THROUGH DETACHED WORK
(From *Niskama-karma-yoga* to stage of meditation)

PRACTICAL APPLICATION OF SECTION I

- True renunciation manifests in detachment from possessiveness and enjoying propensities, and not necessarily in cessation of activities
- Krishna consciousness is the ultimate plane of selflessness, because a devotee only desires the pleasure of Krishna

Text 6.1

THEME: One should not prematurely renounce his duties, because actually, it is by giving up the desire for fruits of one's action and by working as obligated, one becomes a "true *sannyasi*" or a "true yogi"

- ❖ **Criteria of 'perfect *sannyasi'* and 'perfect yogi'**
    - To work unattached to fruits of one's work
    - To work as he is obligated
    - Not he who lights no fire and performs no duty

FOCUS OF LEARNING: PURPORT 6.1

(a) ***Karma-yoga* is better than *astanga-yoga* because**

- *Astanga-yoga*, as a means to control mind and senses is very difficult especially in this age
- Everyone in this world is working for personal self-interest (personal or extended). *Sannyasis* and *mystic yogis* are also self interested as follows:
    - *Sannyasis* – They are always seeking oneness with impersonal *Brahman* (desiring liberation) and they cease to perform their prescribed duties like '*agnihotra yajnas'* etc.
    - *Mystic yogis* – They also seek some satisfaction for their personal self by aspiring for mystic perfections (siddhis)
- But the criteria of perfection is "to act in Krishna consciousness and not with a view to enjoy the fruits of one's work"
    - *Analogy:* Limbs as part and parcel of the whole are supposed to serve the whole – Similarly Krishna consciousness is the duty of all living entities

(b) **Therefore definition of *'perfect sannyasi'* and *'perfect yogi'*** – Those who work only for the satisfaction of Krishna without any self-interest

- Conclusion: Krishna conscious devotee is the most perfect and true *sannyasi* and *yogi*
- *e.g.* Lord Caitanya prays for devotional service as the ultimate perfection – *"na dhanam na janam..."*

LINK BETWEEN TEXTS 6.1 & 6.2:
Krishna will now explain the relationship between *sannyasa* and *yoga*

Text 6.2

THEME: Detached action is same as renunciation because both require freedom from desire of sense gratification.

FOCUS OF LEARNING: PURPORT 6.2

(a) **Real *sannyasa-yoga* or *bhakti* implies knowledge of one's constitutional position as living entity and acting accordingly:**
- **Constitution of living entity**:
  - No separate independent identity, but part and parcel of the Supreme
  - Marginal energy of Supreme
  - Conditioned state – When the living entity is entrapped by material energy, it is called conditioned state
  - Real natural state of Life – When the living entity is Krishna conscious or aware of spiritual energy
- **Stage of complete knowledge** – When living entity ceases all sense-gratifactory activities and acts according to spiritual constitution
  - How *Yogis* achieve this stage – *Yogis* practice this stage by restraining senses from material attachment
  - How devotees achieve this stage – He has no opportunity to engage senses in anything other than Krishna; which implies, he is in a stage of complete knowledge
    - Therefore Krishna conscious person is a perfect *sannyasi* and *yogi*
    - Therefore *bhakti* includes the purpose of *jnana* (knowledge) and *yoga* (controlling senses)

(b) **Failure of *"jnana"* and *"yoga"*, if we do not give up activities of selfish nature:**
- Real aim of life is to give up all selfish satisfaction and be prepared to satisfy the Supreme
- Who fails in this aim – One with no information of the Supreme must engage in selfish activities
- Who fulfils this criteria fully – Only a Krishna conscious persons who has no desire for sense enjoyment and always engaged for the enjoyment of the Supreme

LINK BETWEEN TEXTS 6.2 & 6.3
Krishna now explains that the *yoga* process is divided into two levels.

Text 6.3

THEME: Two levels of yoga practice – In the beginning stages, one should continue to perform his activities, giving up the desire to enjoy the fruit

1. ***Yogaruruksa* stage** – "Beginning Stage" in which prescribed duties are essential to gradually purify one of fruitive desires
   - Work, cultivating detachment
   - Also practicing *asanas*, etc.
2. ***Yogarudha* stage** – "Advanced Stage"; after achieving freedom from desires that impel fruitive work, one retires from active duties for contemplation and meditation
   - When *pratyahara* is perfect
   - Stop Working ('*Dhyana*' stage)

FOCUS OF LEARNING: PURPORT 6.3

(a) ***Yoga*** – Process of linking oneself with the Supreme
(b) ***Analogy: Yoga* is compared to a ladder**
- It begins from the lowest material condition of living entity to topmost spiritual realisation
- Complete ladder is called *yoga*, divided into 3 parts: *Jnana-yoga, Dhyana-yoga, Bhakti-yoga*
- Beginning is called *Yogaruruksa*, Highest rung is called *Yogarudha*

(c) **"Understanding the gradual progress in *astanga-yoga* practice"**
- Attempts in the beginning to enter into meditation through regulative principles of life and practice of different sitting postures are considered fruitive material activities
- All such activities lead to achieving perfect mental equilibrium to control the senses
- When one is accomplished in practicing meditation, he ceases disturbing mental activities

(d) **How Krishna consciousness situates one on the platform of "meditation" – in beginning itself**
- Because always thinking of Krishna
- Constantly engaged in Krishna's service
- Ceased all material activities

LINK BETWEEN TEXTS 6.3 & 6.4: Srila Visvanatha Cakravarti Thakura answers the question "Should the *ashtanga-yogi* perform his prescribed duties as long as he lives?". He says that this third text describes how in the *yogaruruksa* (beginning) stage, one works in *niskama-karma-yoga* while simultaneously practicing *ashtanga-yoga*. That purifies his heart. When the aspiring yogi becomes elevated in his practice to the point of *yogarudha*, he gives up *niskama-karma-yoga* and practices *astanga-yoga* exclusively. Srila Baladeva Vidyabhushana adds, "The *yogarudha* stage begins at *dhyana*, which is described in the next verse

Text 6.4

THEME: This verse explains the *Yoga-rudha* stage – In later stages, when the practitioner is completely purified, he can also give up the work itself

❖ This is the stage when one:
- Renounces all material desires, and
- Neither acts for sense gratification, nor engages in fruitive acts

FOCUS OF LEARNING: PURPORT 6.4

(a) **Krishna consciousness fulfils all the criteria of *Yoga-rudha* stage** by engagement in transcendental loving service
- One is always pleased in himself and is no longer engaged in sense gratification
- Krishna conscious person can do everything for Krishna's satisfaction and thus perfectly detach from sense-gratification

(b) **Without Krishna consciousness –**
- Senses always need one engagement and without Krishna consciousness they automatically are engaged in sense-gratification
- One is always seeking self-centered or extended selfish activities

(c) **Krishna consciousness *vs Astanga-yoga*** – To practice *astanga-yoga* without realization of Krishna implies:
- One must mechanically try to escape material miseries before being elevated to the top rung of yoga ladder

SECTION II (6.5 – 6.9)
THE YOGARUDHA STAGE – GIVING UP WORK

LINK BETWEEN SECTION I & SECTION II: Non attraction to sense objects and mind control is required to come to *yogarudha* stage (advanced stage). Therefore importance of mind control is focused now in Texts 6.5 – 6.6. Thus Krishna discourages Arjuna by indicating impracticality of path

PRACTICAL APPLICATION OF SECTION II
Success in yoga practice comes when one achieves
Paramatma realization as a direct result of controlling the mind

Texts 6.5 – 6.6

COMMON THEME: Role of mind as friend/enemy in *yoga*

❖ **Controlled mind** as a friend:
- Follows dictation of Supersoul
- Detached from sense gratification
- Result – Elevates us

❖ **Uncontrolled mind** as an enemy:
- Follows dictation of lust, anger, illusion, etc.
- Attached to sense gratification
- Result – degrades and entangles

FOCUS OF LEARNING: PURPORTS 6.5 – 6.6

(a) ***Atma*** – Can indicate body, mind or soul
- On what basis do we interpret the meaning – Depending on different circumstances
- In context to *yoga* system – It can refer to 'mind' or 'conditioned soul'

(b) **Central point of yoga practice is mind**
- Purpose of *yoga* – mind control;
  - To draw the mind away from sense objects
  - To control and make it a friend in discharging the mission of human life

(c) **Importance of training mind** / Word ***"hi"*** – to empasize "Mind control must be done"; without mind control Yoga is simply a waste of time
- **Why to train mind** – To deliver the conditioned soul from the mire of material existence (nescience)
- **What is the mire of material existence** –
  - One is subject to the influence of mind and senses
  - Pure Soul is entangled in the material world because the mind is involved in false ego and desires to Lord over
- **In what principle one should train the mind** –
  - Train so that one should not be attracted by the glitter of material nature; thus conditioned soul can be saved
  - Not be degraded by attraction to sense objects
  - *Ref. Amrta Bindu Upanishad*: Mind attached to sense object is a cause of bondage and mind detached to sense object is cause of liberation

FOCUS OF LEARNING: PURPORTS 6.5 – 6.6 continued…

(d) **Best way to disentangle mind** – Always engage mind in Krishna consciousness
(e) **Real yoga practice entails** – Meeting Paramatma in the heart and following His dictation
- *cf.* Unconquered mind has to serve the dictations of lust, anger, avarice, illusion etc.

(f) **How Krishna consciousness fulfils this** – Perfect surrender to Lord's dictations follows automatically in Krishna Consciousness

LINK BETWEEN TEXTS 6.6 & 6.7: In the next three verses, Krishna describes the symptoms of a person with a controlled mind on the *yogarudha* (advanced) platform.

Texts 6.7 – 6.9
Symptoms of *yoga-rudha* stage

COMMON THEME: Complete indifference to material existence by realized knowledge of Supersoul

SUMMARISED THEME 6A
SYMPTOMS OF *YOGARUDHA* STAGE (6.7 – 6.9)

A) If the mind is made a friend as per Text 6.6, the following symptoms develop, as the realizations deepen and grow, in the following sequence:
1. Completely neutral to all material existence and dualities (6.7)
2. Sees all object equally – Pebbles, gold, stone (6.8)
3. Fully satisfied by *jnana* and *vijnana* (6.8)
4. Sees all people equally – "most advanced stage" (6.9)

FOCUS OF LEARNING: PURPORT 6.7

(a) **Intended goal for every living entity** – to abide by the dictation of the Supreme Personality of Godhead who is seated in everyone's heart as *Paramatma*
(b) **Deviation from the goal because of misled mind** – When the mind is misled by the external illusory energy, one becomes entangled in material activities
(c) **Solution to avoid deviation**
- Mind must admit some superior dictation and follow it
- When the mind is fixed on the superior nature, he has no alternative but to follow the dictations of the Supreme
- Effect of controlling the mind – One automatically follows the dictation of *Paramatma*

(d) **Krishna consciousness offers this very practical solution**
- A devotee automatically follows the Lord's dictation and therefore he is unaffected by dualities, being fully absorbed in the Supreme
- This state is called ***'practical-samadhi'***

FOCUS OF LEARNING: PURPORT 6.8

(a) **Mundane scholarship is not enough**
- Book Knowledge without realization of Supreme Truth is useless

(b) **How to realize book knowledge** – By rendering transcendental devotional service to the Lord
- *Ref. Bhakti-rasamrta-sindhu 1.2.234 "atah sri krsna..."*

(c) **Bhagavad-gita is the science of Krishna "consciousness"**
- How one becomes Krishna conscious – Not just by mundane scholarship
  - One must be fortunate enough to associate with a person who is in pure consciousness

(d) **A Krishna conscious person is a realized soul – He is:**
- **"S**atisfied" with devotional service – Therefore he has realized knowledge by the grace of Krishna
- **"S**teady" in convictions by strength of his realized knowledge
  - By mere academic knowledge one can be easily deluded and confused by apparent contradictions
- **"S**elf" controlled by the strength of his realized knowledge
- **"S**cholarship" (mundane) and mental **S**peculation which are gold to others are as good as pebbles or stones

(e) **Need to associate with Krishna Conscious persons is emphasized**
- *Bhagavad-gita* is the science of Krishna Consciousness
- Cannot be understood by mundane scholarship
- Real fortune – To associate with one in pure consciousness

SECTION III (6.10 – 6.32)
FURTHER STAGES IN THE PRACTICE OF YOGA

SUBSECTION A: 6.10 – 6.17: Basic practices of meditation (Meditation is the advanced stage of *astanga-yoga*)
SUBSECTION B: 6.18 – 6.32: Perfection in meditation

LINK BETWEEN SECTION II & SECTION III: After describing the perfectional stage of *yoga*, Krishna explains the procedure to achieve this goal. In Texts 10-32, Krishna describes the practices of *astanga-yoga*, first in the perfected stage and then in the beginning stage

PRACTICAL APPLICATION OF SECTION III
Yoga practice, like any other science, entails that
one follow a process that bears result if applied correctly

SUBSECTION A: 6.10 – 6.17: Basic practices of meditation (Meditation is the advanced stage of *astanga-yoga*)

Text 6.10

THEME: One must be free of "possesiveness" and "material desires" to practice *astanga yoga*, in a secluded place where he can control mind by fixing on Supersoul

❖ It is the beginning of explanation for "How to practice in *yogarudha* stage"

PLEASE NOTE: *Points of the purports of Texts 6.10 – 6.17 which specifically distinguishes astanga-yoga and bhakti-yoga are extracted from the individual focus of learning boxes and discussed in a table form after Text 6.17*

FOCUS OF LEARNING: PURPORT 6.10

(a) **3 degrees of realization of Krishna or Absolute Truth:** *Brahman, Paramatma* and *Bhagavan*
(b) **Impersonalists and meditators are also partially, imperfectly and indirectly Krishna conscious because:**
- Impersonal Brahman is the spiritual ray of Krishna
- Supersoul is the all-pervading partial expansion of Krishna
- Only Krishna Himself as Supreme Personality of Godhead is the ultimate realization

(c) "**Instruction for all 3 transcendentalists**" – To constantly engage in their pursuits to come to the perfection sooner or later *(Yunjita satatam)*
- Krishna Conscious person is the topmost transcendentalist because he actually knows the meaning of *Brahman* and *Paramatma*

(d) **First business of a transcendentalist** – To keep mind always on Krishna – Concentration of mind on Supreme is called *samadhi*
(e) '***Sucau dese'* (sacred places)** refers to places of pilgrimage

LINK BETWEEN TEXTS 6.10 & 6.11:
Krishna next describes the basic practices of *astanga-yoga*

Texts 6.11 – 6.14

COMMON THEME: One must sit down on a proper seat and fix the mind on one point *(Study translations for the basic practices of astanga-yoga)*
- Texts 6.11 – 6.12 describes the 'manner of sitting'
- Texts 6.13 – 6.14 describes 'how to meditate'

FOCUS OF LEARNING: PURPORTS 6.11 – 6.14

(a) **Texts 6.11 – 6.12 refutes so called *yoga* societies in big cities**
- Big cities do not offer such circumstances as expected here for *yoga* practice
- Because one who is not self-controlled and disturbed in mind cannot practice meditation
- Therefore the best means of spiritual realisation in *Kali-yuga* is chanting of the Holy Names *(Ref. Brhan-naradiya Purana)*

(b) **Celibacy**
- "Rules of celibacy" by *Yajnavalkya* (6.13 – 6.14) – The vow of *brahmacharya* is meant to help one completely abstain from sex indulgence in work, words and mind – at all times, under all circumstances and in all places
- Role of celibacy in *bhakti-yoga* (6.14 purport)
  - Strict celibacy is a must for *jnana* and *dhyana* schools; but only in *bhakti* school the conception of householder *brahmacharya* is allowed
  - Cult of Bhakti-yoga is so powerful that one automatically loses sexual attraction, being engaged in the superior service of the Lord and experiences higher taste *(Ref. Bg. 2.59 "visaya vinivartante...")*

FOCUS OF LEARNING: PURPORTS 6.11 – 6.14

(c) ***'Vigata-bhir'*** – It means "devoid of fear"- It is a very important quality to practice *astanga-yoga*
- Krishna consciousness is the only basis of fearlessness (6.14 purport)
- Cause of fear – It is due to the perverted memory of forgetfulness of one's eternal relationship with Krishna
- Supporting References: *Ref. SB 11.2.37 – "bhayam dvitiya..."*

LINK BETWEEN TEXTS 6.14 & 6.15:
The result attained after long practice is next described.

Text 6.15

THEME: Thus Krishna describes the goal of *astanga-yoga* as attainment of the Kingdom of God by "cessation of material existence"

PRACTICAL APPLICATION OF TEXT 6.15

This text proves that *astanga-yoga* is <u>not meant</u> for
- Health improvement/material facility, entering into void or magical jugglery/gymnastic feats

FOCUS OF LEARNING: PURPORT 6.15

(a) **Description of "*param dhama*"/ superior abodes** *(study 6.15 purport)*
- Kingdom of God is everywhere, but spiritual sky and planets thereof are called '*param-dhama'*
- Supporting references for Lord's abode
  - Abode of the Lord is clearly described in *Bhagavad-gita* as that place where there is no need of sun, moon and electricity *(Ref. Bg. 15.6)*
  - *Ref. Brahma Samhit 5.37 "Goloka eva..."*
- <u>Qualification to reach kingdom of God for any *yogi*</u> – A person with proper understanding of Krishna's position and His plenary expansion Vishnu indicated by the Lord in the words '*mac-chitah*' and '*mat-parah'* (6.13 – 6.14)
  - *Ref. Svetasvatara Upanisad 3.8 "tam eva..."* – One can overcome the path of birth and death only by understanding the Supreme Personality of Godhead

LINK BETWEEN TEXTS 6.15 & 6.16:
Krishna next warns of some obstacles to the aspiring *yogi's* progress.

Texts 6.16 – 6.17

COMMON THEME: Regulated lifestyle – A *yogi* must keep careful balance in eating, sleeping, recreation and work

PRACTICAL APPLICATION OF TEXTS 6.16 – 6.17

Regulation of body is essential in spiritual life.
It provides peacefulness and a fit body conducive for spiritual life

SUMMARIZED THEME 6B

COMPARING ASTANGA YOGA & KRISHNA CONCIOUSNESS IN TERMS OF PRACTICE (6.10 – 6.17)

This table shows that all precautions and perfections for transcendentalists are perfectly executed when one is directly in Krishna consciousness

S. No	Criteria	Text No.	*Astanga-Yoga*	Krishna Consciousness
1	**Principle**	6.10	Constantly engage body, mind and self in relationship with Supreme	Constantly engage body, mind and self in relationship with Supreme
2	**Relationship with Supreme**	6.10	Impersonalists and yogis are partially, imperfectly and indirectly Krishna consciousness	Devotee is fully Krishna consciousness – perfect and direct relationship with Supreme
3	**Place of practice**	6.10	Live alone and secluded place Purpose: To avoid disturbance by external objects	Devotee – Stays in good association /Avoid unwanted association – Thus always aloof from material things
4	**Mind Control – First business of any trans-cendentalist**	6.10	Struggles hard to fix mind on Supersoul	Devotee always thinks of Krishna and never forgets Him (Concentration of mind on the Supreme is called *Samadi*)
5	**Consciousness Free of desire and possessiveness**	6.10	A prerequisite to practice *yogarudha* stage. In perfect determination, one should not hanker after unnecessary material things that entangle him by "feelings of material possessiveness"	Direct Krishna conciosness means "Self-abnegation" right in the beginning stages wherein there is very little chance for material possessiveness. Rupa Goswami's "*Yukta-Vairagya*" principle *(Study 6.10 purport)*
6	**Manner of sitting**	6.11 6.12	• Not too high or too low • Deer Skins / Kusha grass • Straight posture / vision on tip of the nose	No such specifications
7	**Celibacy**	6.13 6.14	Must for *jnana* and *dhyana* schools	Only school which allows Grhasta Brahmachari concept
8	**Fearlessness**	6.13 6.14		Full Krishna consciousness is the only basis of "fearlessness"
9	**Object of meditation**	6.13 6.14	To see "Vishnu-murti" (object of yoga practice) in the heart, an expansion of Krishna only	Devotee always sees Krishna everywhere
10	**Goal of life**	6.13 - 6.14	Krishna in the heart of every living entity (indicated by '*mac-chitah*' and '*mat-parah*' in Text 14)	Krishna
11	**Result – Ultimate goal of *yoga* practice**	6.15	• Cessation of all material existence • Kingdom of God (achieved only by one in perfect understanding of Krishna)	Devotee is a perfect yogi because always absorbed in Krishna's service and has perfect understanding of Krishna *Ref. Ambarish Maharaja*

S. No	Criteria	Text No.	*Astanga-Yoga*	Krishna Consciousness
12	**Regulation in lifestyle**	6.16 6.17	Extravagance in the 4 demands of the body – eating, sleeping, mating, defending – is a block in advancement of any yoga	
	• Eating		Quantity: Yogis should eat only what is required to keep body and soul together, anything more is "too much eating"	Quantity for a devotee: Eats only limited Fast only according to scriptural injunctions No artificial concocted fasting
			Quality: 1) Only food in "goodness" 2) Food must be offered In yajna – Otherwise one eats only sin (Ref. *Bg.* 3.13) 3) No meat eating/intoxications	Quality: Only Krishna prasadam (Ref. *Bg.* 9.26)
	• Sleeping		If more than 6 hours 1. Lazy 2. Dreaming	Following Avyartha-Kalatvam *Eg:* Rupa Goswami and Srila Haridasa Thakura (study purports)
	• Regulated in work and recreation			Works only for Krishna; no desire for sense gratification, therefore no material leisure
	Benefit of Regulation for a Krishna conscious person – Regulation in all above bodily activities brings to a state of no material misery			

LINK BETWEEN TEXTS 6.17 & 6.18: In Texts 6.10 – 6.17, Krishna has described how to meditate. Now Krishna will describe the perfectional stage of *astanga-yoga*

SUBSECTION B (TEXT 6.18 – 6.32): PERFECTIONAL STAGE OF MEDITATION / ASTANGA YOGA

Text 6.18

THEME: A *yogi* becomes perfect when his consciousness remains perfectly fixed in the self.

- **Criteria for perfection of *yoga*:**
    - All mental activities disciplined
    - Situated in transcendence
    - Free of all material desires:

FOCUS OF LEARNING: PURPORT 6.18

(a) **Freedom from material desires**
- This is the distinguishing characteristic of Yogi and ordinary man – especially the sex desire.
- This is automatic, easy and practical for Krishna conscious person – *e.g.* Ambarish Maharajs (all senses engaged)

(b) ***Archana*** – prescribed activities in devotional service which is the process of engaging all senses in the service of the Lord

(c) **Perfect process for transcendental achievement for any ordinary man** – Transcendental engagement of mind and senses which is called '*yukta*' in *Bhagavad-gita*

Text 6.19

THEME: Krishna gives an *Analogy* to explain Text 6.18 *i.e.* perfection of *yoga* practice

- Just like a lamp in windless place – does not waver; similarly steady mind in *samadhi* does not waver
- This 'Perfection of *yoga'* exhibited in Krishna consciousness – Truly Krishna conscious person practices constant undisturbed meditation on Supreme Lord.

SUMMARISED THEME 6C

REALIZATIONS/VISIONS/ACTIONS OF A *YOGI* IN PERFECTION (STAGE OF SAMADHI)

A) **Realizations in stage of samadhi (6.20 – 6.23) – Status of actual freedom from all miseries arising from material contact**
   - Happiness – One experiences boundless transcendental happiness by direct experience of Soul and Supersoul within the heart
   - Fixed up – One's focus never departs from truth
   - Highest gain – One thinks no greater gain is possible
   - Unshaken – One remains unshaken even amidst greatest difficulties
   - Freedom – Free from all miseries arising from material contact

B) **Vision of a perfect *yogi* (6.29 – 6.30)**
   - Sees Supersoul in everyone's heart and everyone being supported by Supersoul (6.29)
   - Never loses sight of Supreme Lord and thus never falls from the path of Yoga (6.30)

C) **Actions of a perfect *yogi* (6.31 – 6.32)**
   - Realizes Krishna as origin of Supersoul – worships and serves Him in all circumstances (6.31)
   - Sees equality of all beings – tries to help everyone (no enemy/friend distinction) by turning their consciousness to Krishna (6.32)

LINK BETWEEN TEXTS 6.19 & 6.20: This example illustrates the perfect stage of yoga. As a flame in a windless place does not waver, so the mind of a yogi in *samadhi* is perfectly steady.

Texts 6.20 – 6.23

COMMON THEME: Realizations of a yogi in perfection

- He thereby relishes boundless transcendental happiness by directly experiencing soul and Supersoul within the heart
- Thinking that there is no greater joy than this his focus never departs from within, even amidst greatest difficulties
- Thus he escapes all miseries

FOCUS OF LEARNING: PURPORTS 6.20 – 6.23

(a) **Primary characteristic of yoga principle**
- By practice of yoga one becomes gradually detached from material concepts
- Then one becomes situated in trance / *samadhi*

(b) **What is actual *Samadhi***
- It means that the *yogi* realizes the Supersoul through transcendental mind and intelligence
- Without any of the misgivings of identifying the self with the Superself

(c) **"Transcendental pleasure through transcendental senses"** – This phrase mentioned in the translation indicates soul and Supersoul are eternal individual identities (thus these verses support Patanjali system and refutes monistic impersonalism)
- Unauthorised commentators – They try to identify the individual soul with the Supersoul, and the monists think this to be liberation
  - But they do not understand the real purpose of the *Patanjali* system
- Patanjali system – There is an acceptance of transcendental pleasure in the *Patanjali* system, but the monists do not accept this, out of fear of jeopardizing the theory of oneness

(d) **Yoga practice is more or less based on the principles of the *Patanjali* system**
- PLEASE NOTE: While studying this purport one should understand that Srila Prabhupada is trying to establish the duality of soul and Supersoul as also recommended in *Patanjali* system
- The duality of knowledge and knower is not accepted by the non-dualist, but in this verse "transcendental pleasure realised through transcendental senses" – is accepted; and this is corroborated by *Patanjali* Muni in his *Yoga-sutras* (As mentioned in purport)

(e) **Srila Prabhupada's explanation of *Patanjali's yoga-sutra* Text 3.34**
- *Kaivalyam / Citi shakti* of *Patanjali* – This term reveals the true nature of living entity
  - This *Citi shakti*, or internal potency, is transcendental
- *Purushartha* means material religiousity, economic development, sense gratification and at the end, the attempt to become one with the Supreme
- Concept of "Oneness with the Supreme"
  - *Kaivalyam* of monist – refers to oneness with the Supreme
  - According to *Patanjali* this *Kaivalyam* is an internal or transcendental potency by which the living entity becomes aware of his constitutional position

(f) **Other references given by Srila Prabhupada supporting the *Patanjali's* concept of *Kaivalyam***
- *"Ceto darpana marjanam..."* by Caitanya Mahaprabhu – refers to clearance of impure mirror of the mind and realising one's pure identity
- *Svarupena vyavastitah (SB 2.10.6)* – To realize constitutional position as an eternal servant
  - Liberation from material infection does not mean destruction of the original eternal position of the living entity
- *Theory of nirvana* also corresponds to this principle – after material cessation, there is manifestation of positive spiritual activities/devotional service
- *Vedanta sutra – anandamayobhyasat:* Ultimate goal of yoga is the natural transcendental pleasure of devotional service
  - This ultimate goal is easily achieved by execution of *bhakti-yoga*

FOCUS OF LEARNING: PURPORTS 6.20 – 6.23 continued…

(g) **Two kinds of *Samadhi* as a part of *Astanga-yoga***
- ***Samprajnata-samadhi*** – It means to become situated in the transcendental position by various philosophical researches
- ***Asamprajnata-samadhi*** – In this, there is no longer any connection with mundane pleasure, for one is then transcendental to all sorts of happiness derived from the senses

(h) ***Yogi* once situated in the position transcendental, to all mundane pleasures, is never shaken from it**
- Without reaching this position yoga is unsuccessful
- Therefore today's so called yoga practice which involves various sense pleasures is contradictory *e.g*. *Yogi* indulging in sex and intoxication
- Even yogis attracted to *siddhis* are not perfect
- Yogis attracted by any of the by-products of yoga, cannot attain the stage of perfection

(i) **Krishna Consciousness as the best yoga** – in terms of realizations
- One gets full happiness in his occupation and does not aspire after any other happiness
- One makes best use of the bad bargain – Because he meets bodily demands without arousing sensual pleasures
- Unshaken and fixed up – One is callous to incidental occurrences (Ref. *Bg.* 2.14)
    - Material upheavals do not affect his duties
        - He is always alert to his Krishna conscious duties

LINK BETWEEN TEXTS 6.23 & 6.24: In Texts 6.24 – 6.25, Krishna prescribes the methods to attain the *yogarudha* (advanced) stage.

Texts 6.24 – 6.25

COMMON THEME: Methods to attain *yogarudha* stage (Perfectional stage as described in Texts 6.18 – 6.23)

1. Patience (6.24)
2. Determination – Examples: Sparrow and Garuda (6.24)
3. Without deviation (6.24)
4. Faith – Be confident and pursue the path with great perseverance (6.24)
5. Control senses by mind (6.24)
6. Give up all material desires born of mental concoction (6.24)
7. Intelligence sustained by full conviction (6.25)
8. Mind fixed in oneself / not thinking anything else. (6.25)
9. Step by step one achieves success (6.25)

LINK BETWEEN TEXTS 6.24 & 6.25: We cannot succeed without blessings. Still, we have to show our sincerity by making a determined effort, as mentioned in 6.25.

FOCUS OF LEARNING: PURPORTS 6.24 – 6.25 – Srila Rupa Goswami offers similar methods as recommended above for the practice of *bhakti-yoga* in *Nectar of Instruction ("utsahan niscayad dhairyat...")*

(a) **Principle behind the above mentioned nine methods (Refer to translation)** – One should practice with great determination because "God helps those who help themselves"
(b) ***Pratyahara*** – It implies to gradually cease sense activities
- How – One should practice this by proper conviction and intelligence

(c) ***Samadhi*** – It implies how to fix the mind in self alone
- How – One can come to this stage by conviction, meditation and cessation of senses

(d) **By Krishna consciousness practice one easily attains s*amadhi* because a devotee automatically fulfils the following characteristics of samadhi**
- At that time there is no longer any danger of being engaged in the material conception of life
- Although one is involved with matter as long as the material body exists, one should not think about sense gratification
- One should think of no pleasure aside from the pleasure of the Supreme Self

LINK BETWEEN TEXTS 6.25 & 6.26:
The means of success is next described.

Text 6.26

THEME: Means of Success
- Nature of mind – The mind is 'flickering' and 'unsteady'
- Mind will fly away in beginning, but should not give up hope
- Bring mind back under the control of the self

FOCUS OF LEARNING: PURPORT 6.26

(a) **Nature of Mind** – Flickering and unsteady
(b) **Principle which a self-realized *yogi* follows with respect to the mind**
- One has to control the mind; the mind should not control him
- One who controls the mind is called *goswami* and one who is controlled is called *godasa*
    - Goswami knows the standard of sense happiness
    - Transcendental sense happiness – The senses are engaged in the service of Hrsikesha the supreme owner of senses

(c) **Krishna consciousness is defined as serving Krishna with purified senses**
- That is the way of bringing the senses under full control
- And thus Krishna consciousness offers the highest perfection of yoga practice

LINK BETWEEN TEXTS 6.26 & 6.27: In text 6.26 Krishna uses three adjectives to describe the mind. *Niscalati* (wandering), *cancalam* (flickering) and *asthiram* (unsteady). By steady intelligence the *yogi* must overcome all those mental tendencies. He cannot indulge his mind and gratify his senses. He must know for certain that yielding to the mind will destroy his tranquility. Rather, he should be fixed in the Self, not in his thoughts, which may be influenced by his previous passionate conditioning

Text 6.27

THEME: Brahma-bhuta platform – Gradually one will experience:

- Transcendental happiness
- Freedom from the modes of material nature and sinful reactions
- Realizes the self (qualitative oneness with the Supreme)

FOCUS OF LEARNING: PURPORT 6.27

(a) **Definition of *Brahma-bhuta* platform** – It is the state of being free from material contamination and situated in the transcendental service of the Lord
- *Ref. Bg. 18.54 "mad-bhaktim labhate..."*

(b) **How one can become fixed in the quality of *Brahman*** – One should fix one's mind on the lotus feet of the Lord

(c) **Krishna consciousness offers the same benefits**
- Two benefits of always engaging in transcendental loving service
  - To be factually liberated from the mode of passion
  - Freedom from all material contamination

LINK BETWEEN TEXTS 6.27 & 6.28: In Texts 6.28 – 6.32, Krishna explains that the perfection of *yoga* is realizing the Supersoul

Text 6.28

THEME: *Brahma-samsparsha* platform – One achieves full perfection and bliss by being in constant touch with the Supreme, and thus one engages in the transcendental loving service of the Lord

FOCUS OF LEARNING: PURPORT 6.28

(a) **Self realization – defined as knowing one's constitutional position in relationship with the Supreme**
- Identity – Individual soul is part and parcel of the Supreme
- Constitutional position is to render transcendental loving service to the Lord
- This transcendental contact with the Supreme is called *'brahma-samsparsha'*

LINK BETWEEN TEXTS 6.28 & 6.29:
Krishna further clarifies this point in the next verse.

Text 6.29

Text 6.29 and 6.30 focuses on "The vision of a perfect yogi"

THEME: A realized yogi **sees the Supersoul in everyone's heart** and sees everyone being supported by the Supersoul

FOCUS OF LEARNING: PURPORT 6.29

(a) **Krishna conscious *yogi* is the perfect seer because**
- He sees Krishna, the Supreme, in everyone's heart as Supersoul *(Ref. Bg. 18.61 "ishvara sarva...")* and thus he appreciates the Supreme neutrality of the Lord

(b) **The Supreme neutrality of the Lord**
- Same Lord in *Paramatma* feature is situated in the heart of a dog and that of a *brahmana*
- Same Lord is present in the heart of both, a believer and a non-believer
  - *Ref. Smrti "atatatvac ca..."* – The Lord, being the source of all beings, is like the mother and the maintainer
  - *Analogy:* As the mother is neutral to all different kinds of children, the Supreme father (or mother) is also neutral. Consequently the Supersoul is always in every living being
- Lord is eternally transcendental and not materially affected by His presence in the heart of a dog or a *brahmana*

(c) **Distinction between individual soul and Supersoul**
- Individual soul is situated in individual heart – but he is not present in all the hearts
- One who is not factually in yoga practice cannot see so clearly

(d) **"All beings in Me"** – The Living entity always remains in the Lord's energy; either material or spiritual

(e) **"Lord in all beings"** – to see the supreme neutrality of the Lord who is present in dog/Brahman; believer/non-believer

(f) *Analogy:* Mother/ maintainer – neutral to all living beings

(g) **Vision of equality is perfect in a person in Krishna consciousness**
- Yogi sees equally because he see's all living entities, although in different situations according to the results of fruitive work, in all circumstances remain as the servant of God
  - In material (external) energy one serves the material senses
  - In spiritual (internal) energy one serves the Supreme Lord directly

LINK BETWEEN TEXTS 6.29 & 6.30:
The benefits of such a vision are next delineated.

Text 6.30

THEME: He thus **never loses the sight of the Supreme Lord**, and never falls from the path of yoga
- ❖ For one who sees Me everywhere and seeing everything in Me, for him...
- ❖ I am never lost, nor is he ever lost to Me

FOCUS OF LEARNING: PURPORT 6.30

This purport explains how a Krishna conscious persons fulfils the vision of a perfect *yogi*

(a) **A Krishna conscious person certainly sees Lord Krishna everywhere, and he sees everything in Krishna**
- While seeing all the separate manifestations of the material nature, He is conscious of Krishna, knowing that everything is a manifestation of Krishna's energy
- Basic principle of Krishna consciousness **–** Nothing can exist without Krishna and Krishna is the Lord of everything

(b) **Krishna consciousness is the development of love for Krishna**
- *Ref. Brahma Samhita 5.38 "premanjana cchurita..."*
- It is the position transcendental even to the material liberation
- An intimate relationship between the Lord and the devotee exists
- In that stage the living entity can never be annihilated, nor is the Personality of Godhead ever out of the sight of the devotee

(c) **To merge in Krishna is spiritual annihilation**. A devotee takes no such risk
- In Krishna consciousness, the devotee becomes one with Krishna in the sense that Krishna becomes everything for the devotee and the devotee becomes full in loving Krishna

(d) **Text 6.30 refers to yogi turning in to a pure devotee** – He cannot live for a movement without seeing the Lord within Himself

LINK BETWEEN TEXTS 6.30 & 6.31: In the following verse Krishna directly describes Supersoul realization as worshipful service to Him, if the *yogi* has proper knowledge.

Text 6.31

Text 31 and 32 mentions "Actions of a perfect yogi"

THEME: Realizing Krishna to be the origin of Supersoul, **the perfect *yogi* worships and serves Him** and thus always remains in Him in all circumstances

FOCUS OF LEARNING: PURPORT 6.31

(a) **How a *yogi* sees the Supersoul**
- One sees within himself the plenary portion of Krishna as Vishnu – With four hands, holding conchshell, wheel, club and lotus flower
- The yogi should know that Vishnu is non-different from Krishna, who is present as Supersoul in everyone's heart
- There is no difference between the innumerable Supersouls present in the innumerable hearts of living entities

FOCUS OF LEARNING: PURPORT 6.31 continued…

(b) **There is no difference between a Krishna conscious person engaged in transcendental service of Krishna and a perfect yogi engaged in meditation on the Supersoul**

- *Yogi* in Krishna consciousness – Even though he may be engaged in various activities in material world – remains always situated in Krishna
  - *Ref. Bhakti-rasamrita-sindhu 1.2.187: "nikhilasv apy..."* – A devotee acting in Krishna consciousness is already liberated
  - *Ref. Narada-pancaratra "dik-kalady..."* – By concentrating one's attention on the transcendental form of Krishna, who is all pervading and beyond time and space, one becomes absorbed in thinking of Krishna and then one attains the happy state of transcendental association with Him
- Krishna consciousness is the highest stage of trance in yoga practice
  - Understanding that Krishna is present as Paramatma in everyone's heart, and Vishnu is non-different from Krishna, makes the yogi faultless
  - *Ref Gopal-tapani-upanisad 1.2.1* – This confirms the inconceivable potency of the Lord: "Although the Lord is one, He is present in innumerable hearts as many"
  - *Ref.* Smrti sastra: "Vishnu is one, and yet He is certainly all-pervading..."

LINK BETWEEN TEXTS 6.31 & 6.32: By his proper worship, the yogi understands the actual situation of the soul in the material world. Krishna will describe that next.

Text 6.32

THEME: Having experienced that in external consciousness there is no happiness and Krishna consciousness only gives true happiness, **the *yogi* tries to help everyone**, without distinction between friend and enemy, to become happy by turning their consciousness to Krishna

FOCUS OF LEARNING: PURPORT 6.32

(a) **A Krishna conscious person is a perfect *yogi*** – Because aware of real cause of happiness and distress by dint of his personal experience

- The cause of distress – Forgetfulness of relationship with God
- The cause of happiness – Knowing Krishna to be the Supreme enjoyer, the Supreme proprietor and the sincerest friend

(b) **A Krishna conscious person is the best philanthropist and dearest servitor of the Lord** – Because he tries to broadcast the importance of Krishna consciousness

- *Ref. Bg. 18.69 "na ca tasman..."*
- He is the best yogi because he does not desire perfection in yoga for his personal benefit but tries for others also
- This differentiates a pure devotee from a yogi only interested in personal salvation

LINK BETWEEN TEXTS 6.32 & 6.33: After hearing descriptions of *asthanga-yoga*, Arjuna analyzes his inability to follow the process.

SECTION IV (6.33 – 6.36)
NECESSITY OF CONTROLLING THE MIND

PRACTICAL APPLICATION OF SECTION IV

- Arjuna's rejection of the *astanga-yoga* path is significant – Arjuna was a thoroughly qualified person from a high parentage. If even he could not follow this righteous path, what to speak of the people of *Kali-yuga*, who are less qualified in so many ways. Therefore, in this age, the yogic path is not a suitable means to transcendental realisation
- In Kali-yuga the "suitable practice" to control the mind is devotional service, starting with chanting the holy names. Detachment comes easily when one is attached to the devotional service to Krishna

Text 6.33

THEME: *Arjuna's inquiry* – this yoga is impractical and unendurable

- Because the mind is restless and unsteady

FOCUS OF LEARNING: PURPORT 6.33

(a) **Which yoga system is being reject here**
- The one described by Lord Krishna from Text 6.11 ("*sucau dese...*") to Text 6.32 ("...*yogi paramah*")

(b) **Preaching application:** If Arjuna rejects, what to talk of modern man with all incapabilities of Kali-yuga
- Characteristics of Kali-yuga
  - Bitter struggle for a life of short duration
  - People are not serious about self-realisation even by simple practical means,
  - What to speak this difficult yoga system which regulates the mode of living, the manner of sitting, selection of place, and detachment of the mind from material engagements
- Superexcellent abilities of Arjuna as compared to men of Kali-yuga
  - He belongs to the royal family
  - He was a great warrior
  - He had great longevity and
  - Above all he was the intimate friend of Lord Krishna

(c) **Modern imitation yoga schools are thus condemned** because they are completely ignorance of the desired goal

LINK BETWEEN TEXTS 6.33 & 6.34:
Arjuna thus points out why maintaining this outlook is so problematic.

Text 6.34

THEME: Nature of mind

- Restless and turbulent – like **wind** *(Analogy)*
- Strong and obstinate

FOCUS OF LEARNING: PURPORT 6.34

(a) **Mind is restless and turbulent like the wind –**
- For a man in the practical world who has to fight so many opposing elements, it is very difficult to control the mind
- Artificially one may establish a mental equilibrium towards friends and enemies, but ultimately no worldly man can do so, for this is more difficult than controlling the raging wind

(b) **Mind as strong and obstinate** – Intelligence is supposed to direct the mind but the mind often overcomes one's own intelligence
- *Analogy*: Just like an acute infection may surpass the efficacy of medicine, a strong mind may overcome one's own intelligence

(c) ***Analogy*:** Mind as driving instrument of a chariot *(Ref. Katha Upanisad 1.3.3–1.3.4)*
- Individual soul – Passenger of the chariot
- Body – Chariot
- Intelligence – Driver
- Mind – Driving instrument
- Senses – Horses

(d) **Easiest way to control the mind** – Chant Hare Krishna in all humility
- As suggested by Lord *Caitanya*
- *Ref. SB 9.4.18-20 "sa vai manah..." Ambarisha Maharaja fixed his mind on Krishna*

LINK BETWEEN TEXTS 6.34 & 6.35: Texts 6.33 and 6.34 are Arjuna's response to Krishna's question: "Why don't you just control your mind with your intelligence?" The next verse answers the following question: "If controlling the mind is possible, by what means can I do it?"

Text 6.35

THEME: Solution to mind-control – Krishna agrees that mind control is very difficult, but suggests the possibility of control by **suitable practice and detachment**

FOCUS OF LEARNING: PURPORT 6.35

(a) **'Practice' recommended for modern age** – nine types of devotional service
- First and foremost practice is hearing (*sravanam*)
- Hearing is a powerful method for purging the mind of all misgivings
  - Effect of hearing – The more one hears, the more one becomes enlightened and detached from everything that draws the mind away from Krishna

(b) **'Detachment'** – It implies detachment from matter and engagement of the mind in spirit
- By detaching the mind from activities not devoted to the Lord and getting attached to devotional activities, one can very easily learn *vairagya*
- Impersonal spiritual detachment is more difficult than attaching the mind to the activities of Krishna

FOCUS OF LEARNING: PURPORT 6.35 continued…

(c) ***'Paresanubhava'*** – Spiritual satisfaction achieved by positive attachment of service
- It is practical because by hearing about Krishna one becomes automatically attached to the Supreme spirit
- *Analogy:* Hungry man satisfied with food feels satisfaction and nourished
- *Anology:* Devotional service compared to curing a disease by the process called Krishna consciousness
    - Expert treatment for the mad mind – Hearing of the transcendental activities of Lord Krishna
    - Diet – Eating foodstuffs offered to Krishna

LINK BETWEEN TEXTS 6.35 & 6.36:
Krishna continues instructing Arjuna on the importance of mind control in the next verse.

Text 6.36

THEME: Mind control is a must for self realization and without mind control, self-realisation is difficult work

FOCUS OF LEARNING: PURPORT 6.36

(a) ***Analogy:*** Trying to practice yoga while engaging the mind in material enjoyment is like trying to ignite fire while pouring water on it

(b) **Yoga practice without mental control is a waste of time**
- Such a show of yoga may be materially lucrative but it is useless as far as spiritual realisation is concerned

(c) **Krishna consciousness offers a practical solution**
- Only way to steadily control the mind is by engaging in the transcendental loving service of the Lord

(d) **Krishna consciousness compared to a yoga practitioner**
- A Krishna conscious person easily achieves the result of yoga-practice without separate endeavor
- But a yoga practitioner cannot achieve success without becoming Krishna conscious

LINK BETWEEN TEXTS 6.36 & 6.37: After understanding the formidability of the obstacles to progress in yoga and after hearing of the processes to remove them, Arjuna speaks the next verse.

SECTION V (6.37 – 6.45)
THE DESTINATION OF THE UNSUCCESFUL YOGI

PRACTICAL APPLICATION OF SECTION V
- There is no loss for one who takes to the path of transcendence
- This section expands on the idea first presented in Text 2.40, where Krishna explained that there is no loss or diminution on the path of spiritual life

Texts 6.37 – 6.39

COMMON THEME: Arjuna inquires about the fate of one fallen from the path of self realization. Is he a failure, both materially and spiritually?

- One may begin the process with faith, but later desist due to worldly mindedness (6.37)
- *Analogy:* Does such a man perish like a riven cloud with no position in any sphere? (6.38)
- Arjuna expresses that only Krishna can dispel this doubt completely (6.39)

PLEASE NOTE: Purports for Texts 6.37 – 6.39 are presented in their individual 'Focus of Learning' boxes below

FOCUS OF LEARNING: PURPORT 6.37

(a) **Basic principle of self-realisation**
- Knowledge that the living entity is not this material body
- He is different from the body and his happiness is in eternal life, bliss and knowledge
- This eternal like is transcendental, beyond both body and mind

(b) **How to pursue self-realisation – 3 possible paths:**
- Path of knowledge (*Jnana-yoga*)
- Practice of eight-fold yoga system (*Astanga-yoga*)
- Devotional service (*Bhakti-yoga*)

(c) **Similarities in these paths**
- In each of these processes one has to realize:
  - The constitutional position of the living entity
  - His relationship with God
  - And the activities whereby he can re-establish the lost link and achieve the highest perfectional stage of Krishna consciousness
- All 3 processes assure success sooner or later (This reassures the point made in *Bg.* 2.40: "Even a little endeavor on the transcendental path offers great hope for deliverance"

(d) ***Bhakti-yoga* is the most suitable path in this age** – Because it is <u>the most direct method</u> of God realisation

(e) **Why does Arjuna ask this question** – Although *Bg.* 2.40 provides full guarantee on the transcendental path, still Arjuna wants to be reassured because one may sincerely accept the process but still fail for many reasons
- Especially the *jnana-marg* and the *astanga-yoga* are very difficult for this age
- First of all one may not be sufficiently serious about following the process
- Even after constant endeavor one may deviate because to pursue the transcendental path is more or less to declare war on the illusory energy

(f) **Importance of "*Yogac calita-manasah*"** – Deviation from transcendental path
- A conditioned soul is always allured by the modes of material energy
- And there is every chance of being allured again even while performing transcendental disciplines

LINK BETWEEN TEXTS 6.37 & 6.38:
Arjuna clarifies his question in the next verse

FOCUS OF LEARNING: PURPORT 6.38

(a) **Two ways of progress in life** – material and spiritual
- Materialistic path – No interest in transcendence, but more interest in material advancement by economic development or promotion to higher planets
- Path of transcendence – On this path one has to ceases all activities and sacrifice all forms of so-called material happiness

(b) **Arjuna compares failed transcendentalist to a 'riven cloud' –** because he apparently loses both connections, material happiness or spiritual success, just like a cloud deviated from a small cloud, does not even join a big one and it is blown away by the wind

(c) **"*Brahmanah pathi*"** – This phrase refers to the "Path of transcendental realization"
- It involves knowing oneself to be spiritual and...
- To be a part and parcel of the Supreme Lord, who is manifested as *Brahman, Paramatma* and *Bhagavan*

(d) **Ultimate goal of successful transcendentalists** – Surrender unto Supreme Personality of Godhead
- Because Lord Krishna is the fullest manifestation of the Absolute Truth
- To reach this goal of life through Brahman and Paramatma realizations takes many many births *(Ref. Bg. 7.19 "bahunam...")*
- Conclusion – Supermost path of transcendental realisation is *bhakti-yoga*, the direct path

FOCUS OF LEARNING: PURPORT 6.39

(a) **Why only Krishna and no one else can satisfy this doubt**
- Because He knows past, present and future
- Also no-one is equal to or above Krishna, certainly the so-called great sages and philosophers who are at the mercy of material nature cannot equal Him
- Conclusion – Verdict of Krishna is the final and complete answer to all doubts, because He knows everything but no-one knows Him

(b) **On what basis does Arjuna expect Krishna to know everything**
- Because Krishna in *Bg.* 2.12 explains the eternal individuality of every living entity
- This shows that Krishna must be the knower of past, present and future
- Thus Arjuna expects Him to reveal the future of unsuccessful transcendentalists

(c) **Conclusion of the purport**
- Krishna and Krishna conscious devotees alone can know what is what

Text 6.40

THEME: Lord answers – A transcendentalist engaged in <u>auspicious activities</u> meets no destruction either in this world or in the spiritual world

FOCUS OF LEARNING: PURPORT 6.40

(a) **Supporting verse to emphasize the all-auspicious nature of transcendental path –** *Ref. SB 1.5.17 "tyaktva sva-dharmam...".* It can be explained as follows:
- **Role of material duties** – For material prospects there are many activities, both scriptural and customary
- **Expectation of this verse from a transcendentalist** – He is supposed to give up all material activities for the sake of spiritual advancement
- **Argument offered by conditioned soul** – Krishna consciousness may offer the highest perfection if completed, but if one does not attain the perfectional stage, then he loses both materially and spiritually
- **Scriptural understanding:**
  - **One has to suffer –** Scriptures recommend that one has to suffer the reaction for not executing prescribed duties, therefore one who fails to discharge transcendental activities properly becomes subjected to these reactions
  - **Still no loss –** Because the Bhagavatam assures that
    - Even though one may be subjected to the reaction for not perfectly executing prescribed duties, he is still not a loser,
    - Because auspicious Krishna conscious activities is never forgotten and one so engaged will continue to be so even if he is low born in the next life
- **Material perfection without Krishna consciousness** – On the other hand one who simply follows strictly the prescribed duties, need not necessarily attain auspicious results if he is lacking in Krishna consciousness

(b) **Two divisions of humanity**
- **Regulated** – Those who follow the prescribed duties according to scriptural injunctions
  - Their activities are **all auspicious**, because these activities gradually elevate them to Krishna consciousness
- **Non-regulated** – Those who are engaged simply in bestial sense gratification without any knowledge of next life or any concept of spiritual salvation
  - Their activities are **never auspicious** because while enjoying animal propensities they perpetually remain in material existence and thus they are always miserable
  - They can be civilized or uncivilized; educated or uneducated; strong or weak

(c) **Followers of path of auspiciousness can be further divided into three sections:**
- Followers of scriptural rules and regulations for enjoying material prosperity – Two Types:
  - Fruitive workers – They may be elevated to higher planets, but because they are not free from material existence, they are not following the truly auspicious path
  - Those who desire no fruit for sense gratification
- Seekers of ultimate liberation from material existence
- Devotees in Krishna consciousness

(d) **The only auspicious activities in real sense** are those which lead one to liberation – any activity not aimed at ultimate self-realisation or liberation from material bodily concept is inauspicious

(e) **Only auspicious activity** – Factually only activities in Krishna consciousness are auspicious
- Eightfold yoga system – even such a yogi, being directed towards the ultimate realisation of Krishna consciousness is also following the auspicious path and need not fear degradation

(f) **"The perfect transcendentalist under severe austerity" –** Anyone who voluntarily accepts all bodily discomforts for the sake of making progress on the path of Krishna consciousness

LINK BETWEEN TEXTS 6.40 & 6.41: After allaying Arjuna's fears that a fallen *yogi* loses everything, Krishna next describes the 'destiny of such a transcendentalist' in Texts 6.41 – 6.45

Text 6.41

THEME: Fate of unsuccessful yogi who falls after short practice:

- Enjoys on heavenly planets for many many years
- Then again he is sent to this planet and takes birth in a rich (aristocratic merchants) or pious (righteous *Brahman vaishnavas*) family – to use the facilities to elevate to Krishna Consciousness

FOCUS OF LEARNING: PURPORT 6.41

(a) **The real purpose of *yoga*-practice** – To achieve the highest perfection of Krishna consciousness (Ref. *Bg.* 6.47)

(b) **What about those who fail to reach that goal because of material allurements**

- By grace of the Lord they are allowed to make full utilization of their material propensities in the heavenly planets
- Then they are given prosperous lives in righteous or aristocratic families
- One must take advantage of these facilities and try to elevate to Krishna consciousness

LINK BETWEEN TEXTS 6.41 & 6.42:
The destination of the more advanced yogis is explained as follows.

Text 6.42

THEME: Fate of unsuccessful yogi who falls after long practice:

- Birth in the family of transcendentalists who are surely great in wisdom (6.42)

FOCUS OF LEARNING: PURPORT 6.42

(a) **Examples of family of transcendentalists**

- Acharyas and Goswamis
- Srila A.C Bhaktivedanta Prabhupada and Srila Bhaktsiddhanta Sarasvati Goswami Maharaja taking birth in Vaishnava families

(b) **Nowdays the Acharyas and Goswamis families have degenerated** – due to 'insufficient education' and 'training'

Texts 6.43 – 6.44

COMMON THEME: After getting opportunities in the appropriate families, they begin their yoga practice from wherever they left off

- One revives the divine consciousness of their previous lives
- Automatically they are attracted to *yogic* principles – Even without seeking them
- They always stand above the ritualistic principles of the scriptures
- Thus they try to make further progress to achieve complete success

FOCUS OF LEARNING: PURPORTS 6.43 – 6.44

(a) **Example of revival of divine consciousness of previous life** – Bharat Maharaja as deer and later on as Jada Bharata (6.43)
(b) ***"Shabda-brahma"*** refers to "ritualistic principles of Vedas" (6.44)
- Advanced *yogis* surpass ritualistic principles of Vedas
- They are attracted to spiritual, and not material principles in his life – *e.g.,*
  - Devahuti in her prayers *(Ref. SB 3.33.7: "aho bata...")* – Low birth does not matter, one who chants the holy name is far far advanced
  - Srila Haridas Thakur – low birth but renounced as the *Namacharya* by Lord Caitanya; it shows in his previous life he must have surpassed all the ritualistic methods of Vedas (*Shabda-brahma*)

LINK BETWEEN TEXTS 6.44 & 6.45:
Finally, the next verse explains how and when the yogi will achieve his ultimate goal

Text 6.45*

THEME: Such a yogi ultimately achieves perfection and the Supreme goal after many many births of practice
- ❖ By making sincere endeavor
- ❖ After being washed of all contaminations

FOCUS OF LEARNING: PURPORT 6.45

(a) **Krishna consciousness is the perfect stage of freedom from all contaminations**
- Supporting verse – *Ref. Bg. 7.28 "yesam tu..." – One can fully engage in transcendental loving service only:*
  - After being freed of all material contaminations
  - And free from all dualities

(b) **In conclusion** – Progress of *yogi* as explained in Texts 6.41 – 6.45
- **Favorable condition** – A person born in a particularly righteous, aristocratic or sacred family becomes conscious of his favorable condition for executing yoga practice
- **Sincere endeavor** – With determination, therefore, he begins his unfinished task, and
- **Completely pure** – Thus he completely cleanses himself of all material contaminations
- **Supreme goal** – When he is finally free from all contaminations, he attains the supreme perfection—Krishna consciousness

SECTION VI (6.46 – 6.47)
THE TOPMOST YOGI

PRACTICAL APPLICATION OF SECTION VI
- Ultimate stage of *yoga* practice is pure devotion to Krishna
- Bhakti-yoga is the perfection of *yoga.* It is not simply a process of purification; it is also the goal of purification, the eternal position of the living entity

Text 6.46*

THEME: *Yogi* is better than all others who endeavor perfection (Ascetic, empiricist, fruitive worker)

FOCUS OF LEARNING: PURPORT 6.46

(a) ***Yoga* is defined** as linking consciousness to the Supreme Absolute Truth
(b) ***Yoga* is named differently** according to different methods adopted
- If linking process is predominantly fruitive acts – called Karma yoga
- If linking process is predominantly empirical – called Jnana yoga
- If linking process is predominantly devotional – called Bhakti yoga

(c) ***Bhakti-yoga* is the ultimate perfection of *yoga*** – anything short of that is imperfect
- Ascetics without self knowledge – imperfect
- Empiric knowledge without surrender – imperfect
- *Karma-yoga* without Krishna Consciousness – waste of time

LINK BETWEEN TEXTS 6.46 & 6.47: Thus Text 6.46 reveals the progressive rungs on the yoga ladder by clearly glorifying yogis above *karmis*, *jnanis* and *tapasvis*. Krishna now gives his final statement about the yogi of the highest caliber.

Text 6.47*

THEME: Even better than yogi is a devotee who worships Krishna. Topmost yogi is *Bhakti-yogi* – because...
- ❖ He has great faith in Krishna
- ❖ Takes shelter in Him ("Always abides in Me")
- ❖ Always thinks of Him ("Always thinks of Me within Himself")
- ❖ Renders loving service ("unto Me")

FOCUS OF LEARNING: PURPORT 6.47

(a) **Importance of word *'bhajate'***
- *'Bhajate'* has its root in the verb *'bhaj'* which is used when there is a need of **service**
- The word **'worship'** does not convey the same meaning as *'bhaj'*

(b) **Difference between 'worship' and 'service'**
- 'Worship' means to adore, or to show respect and honour to the worthy one
- But 'service' with love and faith is especially meant for the Supreme Personality of Godhead

(c) **'Service' to Supreme Personality of Godhead cannot be avoided by a living entity**
- One can avoid worshiping a respectable man or a demigod and maybe called discourteous
- But one cannot avoid serving the Supreme Personality of Godhead without being thoroughly condemned
  - o Because every living entity is part and parcel of the Supreme Lord
  - o One's constitution is to serve the Supreme Lord

(d) **Supporting verse to differentiate 'worship' and 'service' – *Ref. SB 11.5.3 'ya esam purusham..."***
- By neglect of service and duty unto the Supreme Lord, one falls down from his constitution
- In this verse ***'bhajanti'*** is only applicable to Supreme Personality of Godhead and
- The term **'worship'** can be applied to any demigod or any living entity
- Importance of word ***'avajananti'*** – Only fools and rascals <u>deride the Supreme Personality of Godhead</u> and try to comment on *Bhagavad-gita* <u>without an attitude of service</u>
  - o They cannot properly differentiate between the word 'bhajanti' and 'worship'

FOCUS OF LEARNING: PURPORT 6.47 continued…

(e) **What features of the Lord does the highest or ideal yogi concentrate upon** – "On Krishna as Shyamasundara" *(Study purport)*

(f) **How to achieve highest yogic perfection** as explained in this verse – Achieved by bhakti yoga
- *Ref. Svetasvatara Upanisad 6.23 "yasya deve..." – "Only by implicit faith in both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed."*

(g) **Purpose of '*naiskarmya' (Ref. Gopala-tapani Upanisad 1.15)***
- To practice devotional service, free from desires of material profit, either in this life or next
- Devoid of such inclinations, one should absorb one's mind fully in the Supreme

(h) **Conclusion of Yoga Ladder – It all starts from Karma-yoga without fruitive results (Niskama-karma-yoga)**
- *Niskama-karma-yoga* + knowledge and renunciation = '***Jnana-yoga'***
- *Jnana-yoga* + meditation = '***Astanga-yoga'***
- *Astanga-yoga* + realisation of Krishna in devotion = '***Bhakti-yoga'***

PLEASE NOTE: *The Yoga ladder is also summarized in Summarized Theme 3A of Chapter 3 after Text 3.9*

SUMMARIZED THEME 6C

COMPARISON OF DIFFERENT YOGA SYSTEMS		
S.No	***Karma, Jnana, Astanga Yoga etc***	***Bhakti-yoga***
1	• They are different steps on Yoga ladder • They are progressions towards the destination of Bhakti-yoga	• Goal of Yoga is *Bhakti-yoga* • Therefore Yoga actually means Bhakti yoga
2	• Selfish interests • Possess material desires	• Selfless • Free from all material desires
3	• May fail to achieve success • They may stick to onepoint and fail to progress and thus they are called by that particular name	• Guaranteed success • Definitely makes progress because means and end are same
4	• When Karma yoga increases in knowledge and renunciation it is called Jnana yoga • When Jnana yoga increases in meditation, it is Astanga yoga	• When Astanga yoga comes to the point of realizing Krishna, the Supreme Personality of Godhead, that is Bhakti yoga • *Analogy:* Krishna Consciousness is the highest rung of Yoga – e.g. Mount Everest is the highest peak of the Himalayas

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END OF CHAPTER 6

CHAPTER 6 Appendix

Selected Texts extracted from "Surrender unto Me"

Text 6.45

To become successful, a yoga-bhraṣṭaḥ (a yogī who has fallen from his practice) must work harder than yogīs who have practiced longer. Why? Because rigid practice (prayatnāt) is more difficult to achieve from a śucīnām birth (birth in a pious, religious family) or a śrīmatām birth (birth in a rich mercantile or royal family) than from a birth in a yogīnāṁ dhīmatām family (a family of transcendentalists possessing great wisdom). Children born in families of transcendentalists receive especially deep Kṛṣṇa conscious impressions and training early in their spiritual life.

Text 6.46

The tapasvī was mentioned in Bg. 4.28. Although he performs austerities, he has not yet acquired knowledge. The jñānī has knowledge, and he knows śāstra, but his realization ends at Brahman. Karmīs and even karma-yogīs tend toward fruitive activities. Therefore they act piously by digging wells, constructing roads and offering charity. The yogī, however, knows the Supersoul. He is most advanced. Thus this verse reveals the progressive rungs on the yoga ladder by clearly glorifying yogīs above karmīs, jñānīs and tapasvīs. Kṛṣṇa now gives his final statement about the yogī of the highest calibre

Text 6.47

Śrīla Baladeva Vidyābhūṣaṇa explains Kṛṣṇa's words: "Although there is a relative grading of superiority and inferiority among the tapasvīs and so on, still they are all inferior to My devotee, in the same way as all ordinary mountains, both tall ones and short ones, are inferior to a mountain made of gold."

He continues, "'But is there anyone greater than the yogī?' This question is answered in the words beginning yoginām. In the ascending hierarchy of yoga, there are many karma-yogīs. Better than all of them is the one who has risen to the level of dhyāna; he is properly engaged (yukta). But one who has ascended to samādhi is even better engaged (yukta-tara). And one who has achieved bhakti-yoga in the form of hearing, chanting and so on is the best (yukta-tama)."

One can attain to bhakti through a gradual Vedic process—through karma, jñāna and yoga. If one is fortunate, however, he can come in contact with Kṛṣṇa's pure devotee and directly take to Kṛṣṇa consciousness. By hearing the śāstra, he learns to act in full faith, śraddhāvān. Gradually he progresses to the point where Kṛṣṇa has entered his very existence (antar-ātmanā), and the devotee becomes mad-gata, always absorbed in thoughts of Kṛṣṇa.



kaunteya pratijānīhi
na me bhaktaḥ praṇaśyati

"O son of Kuntī, declare it boldly that My devotee never perishes."
BG (9.31)

Bhagavad-gītā Notes

Part 2

Bhakti Yogā Section

Chapters 7 – 12

Based on “Bhagavad-gītā As It Is”
By His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda
Founder-Ācārya of the International Society for Krishna Consciousness

&

Supplemented by additional material from

- ‘Surrender Unto Me’ by HG Bhūrījan Prabhu
- Notes from Vaishnava Training & Education (VTE)
- North America VIHE notes

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CHAPTER 7
KNOWLEDGE OF THE ABSOLUTE

Connection between Chapter 6 and Chapter 7

- Text 6.47 explains that A *yogi* who always thinks of Me in devotion is the best (*"mad gaten antaratmana..."*)
  - Text 7.1 explains how to do so
- Text 6.47– concentrate on Him In full faith
  - Faith comes from knowledge
  - Without knowledge one may doubt Krishna's position
- Therefore, in Chapters 7 to 12 – Krishna presents the "knowledge of himself" as Supreme Personality of Godhead, to inspire and strengthen Bhakti.
- Text 7.1 stresses on 'Hearing' – <u>Acquiring knowledge by descending process</u>, as the only process

BREAKDOWN OF CHAPTER 7

SECTION I (7.1 – 7.3) —– JUST HEAR (KNOWING KRISHNA BY HEARING ABOUT HIM)
- Krishna requests Arjuna to hear of both His material and spiritual energies.
- Declares that the transcendentalist who succeeds in truly knowing Him is most rare.

SECTION II (7.4 – 7.12) —– KNOWING KRISHNA'S MATERIAL AND SPIRITUAL ENERGIES
- Krishna is the source of both matter and spirit
- Can be seen in the world when we view all existence as a combination of Krishna's material and spiritual energies. He is also the active essence of everything
- Although Krishna is not under His energies, the three modes, all else in material existence is manifested by combination of goodness, passion and ignorance

SECTION III (7.13 – 7.14) —– KRISHNA CONTROLS THE MODES: SO SURRENDER
- Those who surrender to Krishna (the controller of the modes) will cross beyond the delusion caused by three modes and come to know Him

SECTION IV (7.15 – 7.19) —– THE IMPIOUS NEVER SURRENDER, PIOUS DO
- Four kinds of men never surrender and four kinds of men do surrender
- Of those who surrender, the *Jnani* with no material desire is best but rare

SECTION V (7.20 – 7.25) —– SURRENDER TO DEMIGODS AND IMPERSONALISM
- Those who surrender to demigods and those who are impersonalists have no knowledge of Krishna and in their foolishness, do not surrender to Him

SECTION VI (7.26 – 7.30) —– BEWILDERMENT AND FREEDOM BY KNOWING KRISHNA
- Living entities bewilderment is caused by *maya's* forcing him to see dualities
- His freedom is caused by devotional service, which places him beyond those dualities
- By being conscious of Krishna in devotional service, one can know Him even at the time of death

SECTION 1 (7.1 – 7.3)
JUST HEAR

PRACTICAL APPLICATION OF SECTION I

- Rare understanding of Krishna and His energies is obtained through proper hearing
- To truly know a thing requires, more than existential data, an awareness of its relation to the Absolute, Sri Krishna. Therefore one can know everything phenomenal (material) and numinous (spiritual) simply by hearing of Krishna and His energies

Text 7.1

THEME: To always think of Krishna in devotion, <u>one must hear</u> about Krishna and His Supreme position. Now hear from Krishna Himself in this chapter

- ❖ **How to know Krishna in full?**
  - Hear from Him
  - Practicing Bhakti Yoga, with
  - Mind attached to Him
  - In full consciousness of Him

FOCUS OF LEARNING: PURPORT 7.1

(a) **Full and scientific knowledge is Krishna and not impersonal Brahman or Paramatma**
- "In full" – means to know Absolute Truth, living entity, material nature and their manifestations and paraphernalia
- "Without doubt" – refers to <u>firm faith</u> that Krishna is the ultimate knowledge and realization

(b) **Krishna Consciousness process *reveals* full knowledge** – because mind is fully attached to Krishna (*Bg.* 6.47)

(c) **Process to concentrate mind** – nine fold process; first and foremost – <u>*Sravanam*</u> (Indicated by word '*tac-chrnu'*)

(d) **Whom to hear from** – only Krishna or pure devotee/not non-devotee scholar

(e) **Process of understanding Krishna, Supreme Personality of Godhead, by hearing** *(Ref. SB 1.2.17-21)* – Steps for advancement are as follows:
- Hearing about Krishna or from Him
- By such hearing, Krishna in the heart acts as best wishing friend
- Krishna purifies the devotee who is constantly engaged
- Natural development of dormant transcendental knowledge
- By more hearing, one becomes fixed in devotional service
- Freedom from modes of passion and ignorance
- Material lust and avarice are diminished
- One becomes steady in pure goodness
- One becomes enlivened by devotional service and understands the science of God perfectly
- Hard knot of material affection is severed
- One comes to the stage of '*asamsayam samagram'* (complete understanding of Supreme Absolute Truth)

(f) **Conclusion: Only way to understand the science of Krishna** – By hearing from Krishna or from His devotees

Text 7.2*

THEME: In this chapter, Krishna "fully reveals knowledge of Himself" as the Supreme Personality of Godhead, source of both spiritual (numinous knowledge / *Vijnana*) and material (phenomenal knowledge / *Jnana*) existence

- ***Jnana*** – Phenomenal knowledge
- ***Vijnana*** – Numinous knowledge

FOCUS OF LEARNING: PURPORT 7.2

(a) **Definition of complete knowledge/transcendental knowledge** – To know matter, spirit and the source of both

(b) **Eligibility of Arjuna** – **'**Devotee' and 'Friend'

(c) **Qualification to receive transcendental knowledge**

- Only a devotee
- In bonafide parampara
- Directly from the Lord

(d) **"Nothing remains to be known"** – This phrase in translation means that when one knows who is the source of all and cause of all causes and the only object of meditation of all yogis; then all knowable becomes known (*Ref Mundaka Upanisad 1.3: "kasmin bhagavo vijnate sarvam..."*)

Text 7.3

THEME: Rarity of this Knowledge (Here Krishna says: "Who is qualified to receive this knowledge?")

- Out of many thousands – one may endeavor for perfection
- Those achieved perfection – one may know me in truth (*tattvatah*)

PRACTICAL APPLICATION OF 7.3

- *Bhakti* is 'easy' because it requires no material qualifications
- In another sense, however, *Bhakti* is 'very difficult' to perfect because it obtainable only by selfless devotion, not by any material formula of mental speculation or ritual

FOCUS OF LEARNING: PURPORTS 7.3

(a) **Various grades of men**

- General – Mankind engaged in animal propensities
- Hardly anyone interested in transcendental knowledge
- Chapter 1 – Chapter 6 are for those who are interested in transcendental knowledge for understanding self and Superself and process of realisation by Jnana-yoga, Dhyana-yoga and discrimination of self from matter
- How to know Krishna – Only by Krishna consciousness, beyond Brahman and Paramatma realizations
    - *Ref. Sripada Sankarachraya:* Admits that Krishna is the Supreme Personality of Godhead, but his followers do not accept
    - Impersonal Brahman realisation is easier than knowing Krishna
    - Position of Krishna – The Supreme Personality of Godhead, the cause of all causes *(Ref. Brahma Samhita 5.1)*

FOCUS OF LEARNING: PURPORTS 7.3

(b) **Non-devotee's argument – Bhakti is very easy. *Refutation:***
- Then why they cannot practice this path
- Why they choose difficult paths
- So called unauthorized path is easy, but speculative scholars and philosophers fall away; if they try the factual path
- Devotional service without vedic authorization is disturbance to the society
  - *(Ref. Bhakti Rasamrita Sindhu: "Sruti Smriti ....")*

(c) **"*Tattvatah*"** – means to know Krishna as He is as the last word in Brahman realization.
- *Who can know*? – Only pure devotees by devotional service
- *Can they know fully*? – only something of the inconceivable transcendental qualities
- *Process to know – Ref. Bhakti Rasamrita Sindhu: "atah Sri Krishna...")* – "Devotional Service to Krishna is the last word in Brahman realisation"
- What about Impersonalists, Paramatma realized yogis and demigods – They fail to understand Krishna (as son of Yashoda) as Supreme Personality of Godhead. Thus Srila Prabhupada highlights the "potency of Bhakti"
- *Rarity* of true knower *(Ref. 7.19 – "bahunam janmanam...")* – After many, many births one gets Vasudeva realisation (Three verses in Chapter 7 emphasizes the rarity of knowing Krishna – *Ref. Bg. 7.3; 7.19; 7.26*)

SECTION II (7.4 – 7.12)
KNOWING KRISHNA'S MATERIAL AND SPIRITUAL ENERGIES

PRACTICAL APPLICATION OF SECTION II
- Krishna is the source of all potencies
- Krishna consciousness is active in every sphere and the jurisdiction of Krishna consciousness extends everywhere, and one who knows Krishna consciousness is blessed
- Those who do not know Krishna are in illusion, and so knowledge of Krishna is liberation, and ignorance of Him is bondage

LINK BETWEEN SECTION I & SECTION II: In the next nine verses (7.4 – 7.12), Krishna explains that He is the source of both the material and spiritual energies. Because all within our experience is a combination of these two energies, this information will enable Arjuna to see Krishna everywhere, even as he stands on the Battlefield of Kurukshetra

Texts 7.4 – 7.7
The Supreme position of Krishna

COMMON THEME: Knowledge of the Absolute
- ❖ Science of God analyzes the constitutional position of the God and His different energies, broadly the living entity and the material nature. That analysis is done here.
  - *'Prakriti'* (7.4)
  - *'Jiva'* (7.5)
  - *'Ishvara'* (7.6 – 7.7)

Text 7.4

THEME: Material energy called '*prakriti'* is described

FOCUS OF LEARNING: PURPORTS 7.4

(a) **Description of material energy**
- It is the 'separated' energy – It is the inferior energy
- Principally consists of eight elements (memorise them) – Gross (5), Subtle (3)
  - These eight elements expand into 24 elements
    - 5 gross, 3 subtle, 5 sense objects, 10 senses and the unmanifested modes
- It is the energy of the Lord in His different *purusa* incarnations *(Ref. Satvata tantra)*

(b) **Knowledge of 3 Vishnus** – Anyone who knows these 3 Vishnus can be liberated from material entanglement
- *'Maha-Vishnu*'– Creates *mahat-tattva* to begin material manifestation
- *'Garbhodakasayi Vishnu'* – Enters into each universe to make diversities within it
- *'Kshirodakasayi Vishnu'* – Enters into each atom of the universe as Supersoul

(c) ***Preaching Application:*** Recognize the factual enjoyer – material nature, being the energy of the Lord in His different *Purusa* incarnations, is meant for the enjoyment of the Supreme Energetic and not the living entity
- Result of ignorance of science of God – One assumes this world for his own enjoyment

(d) **Different levels of understandings of material energy**
- Material science – It comprises only 10 items (5 gross elements and 5 sense objects) and nothing more
- Philosophers – They deal with the mental activities
  - They are also not perfect in knowledge – because they do not know the ultimate source, Krishna
- Atheistic *Sankhya* Philosophy
  - What do they discuss – 8 energies expanded into 24 elements of the material world; The subject matter for discussion is only the manifestation of the external energy of Krishna, without considering the connection with Krishna
  - What knowledge do they lack – Krishna as the cause of all causes

(e) **Basic Principle of Material Existence – '**False ego'
- It includes ten sense organs for material activities

(f) **Intelligence** – Refers to the total material creation, called *maha-tattva*

Text 7.5

THEME: "Living entity" discussed as the superior energy

FOCUS OF LEARNING: PURPORT 7.5

(a) **The Living entity belongs to the superior nature/energy of the Lord** – Because
- They are exploiting the resources of material inferior nature for different purposes
- Quality of their existence is one and the same with the Supreme Lord but not in the quantity of power *(Ref. Chapter 2 explains that the living entity is spiritual)*

(b) **Material nature is the inferior energy** – It is manifested as 5 gross and 3 subtle elements

FOCUS OF LEARNING: PURPORT 7.5 continued…

(c) **Preaching application** – God and Jiva are never equal, Because
- Jiva being the energy is always under the control of energetic and has no independent existence
- Jiva tends to get influenced by matter, while God never gets so
- *Supporting Ref. SB 10.87.30:* Acknowledges living entities as the minute energies of the Lord

(d) **Cosmic manifestation works only because of superior energy, living entity** – proves that living entity is superior to matter and equal in quality to the Lord
- Tends to come under the influence of matter – This is the cause of forgetting the spiritual mind and intelligence

(e) **Real liberation *(Mukti)*** – involves:
- Surrender by living entity to God's control
  - This is the path to real happiness
  - Only then can they be controllers
- To be free from influence of illusory material energy
- Free from false ego ("I and mine") and all material conceptions, even conception of being one with God

(f) **Conclusion:** *Bhagavad-gita* confirms living entity to be one of the multi energies of Krishna

Texts 7.6 – 7.7

COMMON THEME: **Krishna (God) discussed**
- ❖ Text 7.6 explains God is superior to both i.e. matter (7.4) and living entity (7.5)
- ❖ Cause of creation and cause of dissolution (7.6)
- ❖ Also He is the Maintainer of both / All depends on Him – But no-one can see Him just like no-one can see the thread that holds together a pearl necklace.
  - ***Analogy:*** Pearls on thread (7.7)
- ❖ Krishna has no superior source/truth (7.7)

FOCUS OF LEARNING: PURPORTS 7.6 – 7.7

(a) **Spirit is the cause of matter**
- Spirit is not created at a certain stage of material development
  - Everything that exists is a product of matter and spirit
  - Spirit is the basic field of creation and matter is created by the spirit
- Material world is manifested only on the basis of spiritual energy e.g.
  - Child grows to boyhood and then to manhood, because of the superior energy, spirit soul
  - Similarly the entire cosmic manifestation develops because of Supreme Soul – Vishnu

(b) **Lord is the cause of everything**
- Spirit and matter are two energies of the Lord, therefore the Lord is the original cause of everything, big (Supersoul) or small souls
- *Analogy:* Living entity is the cause of big skyscraper or a big factory but he cannot be the cause of the big universe (caused by big soul, the Supersoul)
- *Ref. Katha Upanisad 2.2.13 – "nityo nityanam..."*

FOCUS OF LEARNING: PURPORTS 7.6 – 7.7 continued…

(c) **Refutes "life comes from chemicals"** – because Krishna is the source of material energy
(d) **Absolute Truth is personal or impersonal** – Text 7.7 helps to solves this controversy
- Refutes "Brahman is superior to Krishna" – because Text 7.7 states "no truth is superior to Me"
- *Ref. Brahma Samhita 5.1: "ishvarah paramah Krishna..."*
- Impersonalists argue based on Svetasvatara Upanisad 3.10
  - Their argument – The Absolute Truth has no material form based on the word *"arupam"*
  - *Our Response:* Arupam indicates no material form but a transcendental form of eternity, bliss and knowledge as substantiated by Ref:
    - *Ref. Brahma Samhita*
    - *Ref. Svetasvatara Upanisad 3.8-3.9*

LINK BETWEEN TEXTS 7.7 & 7.8: Krishna explains further in the following four verses that He is the essential or maintaining principle of various manifestations. We should appreciate Krishna not only as the cause but also as the essence of everything. E.g. Krishna has already explained that the element water has come from Him (7.4), but what we most appreciate about water is its taste. That taste which quenches our thirst is Krishna. Therefore He is the active ingredient, the essence of water.

The next group of verses give the example of how everything depends on Him as per Text 7.7

***PLEASE NOTE:** All translations and some points of the purports 7.8 – 7.12 are covered under the common theme below. The remaining points of the purport 7.8 and 7.12 are covered in the 'Focus of Learning' section thereafter. Other points of the purport are mentioned in the Connection between Chapter 4 and 5 above*

Texts 7.8 – 7.11

COMMON THEME: Krishna is the essence and cause of everything within the modes of material nature as follows:

1. **Taste of Water** – Taste is the active principle of water e.g. No-one likes seawater
   - Attraction of water depends on purity of water
   - Pure taste is one of the energies of the Lord
   - Impersonalists perceive the Lord as the taste; but the personalists glorify the Lord for supplying the water
2. **Light of Sun and moon** – Originally comes from *Brahmajyoti* (impersonal *effulgence*)
3. **OM of Vedic mantras**
   - Om is the transcendental sound in the beginning of every Vedic hymn
   - Addresses the Supreme Lord
   - Impersonalists prefer to vibrate Omkara because they are very much afraid of addressing Krishna by His innumerable names
4. **Sound of Ether**
5. **Ability of Man**

Texts 7.8 – 7.11 continued…

6. **Fragrance of Earth** – "Punya" refers to uncontaminated original flavor/smell/taste which permeates everything
    - **'**Punya' means that which is not decomposed or that which is original
7. **Heat of Fire (*Vibhavasau*)** – Fire in factories/cooking/digestive fire
    - Indigestion is due to low temperature in the belly
8. **Life of all living being** – Duration of man's life is also due to Krishna
    - By Krishna's grace one can prolong or diminish it
9. **Penance of Ascetics**
10. **Original seed (Bijam) of all existence** (Source of everything)
    - Seed of all 8.4 million species
    - *Ref. Vedic Literatures*: Brahman is the source of everything
        - Krishna is *Parabrahman* – The Supreme Spirit
        - Impersonal *Brahman* is situated in the personal aspect
    - Krishna is the original root of all that exists and thus He is the maintainer for everything *(Ref. Katha Upanisad 2.2.13)*
11. **Intelligence of Intelligent**
12. **Prowess of all Powerful men**
13. **Strength of Strong** – Devoid of passion and desires (strength should be applied to protect the weak, not for personal aggression)
14. **Regulated Sex life of Religious Principles** *(Dharma)* – used for propagation of Krishna conscious children

LINK BETWEEN TEXTS 7.11 & 7.12: Text 7.12 provides a summary that Krishna is the origin of all:

Text 7.12

THEME: Still Krishna is not within modes, but is origin of modes and therefore He is *Nirguna*

FOCUS OF LEARNING: PURPORTS 7.8 & 7.12

(a) **How to realize Supreme Lord impersonally** (7.8)
- Preliminarily perceived by His different energies
- He is all pervasive by diverse material and spiritual energies
- *Analogy*: For universal perception of the Lord by His different energies – Sun perceived by sun shine

(b) **There is no contradiction between personalists and impersonalists** (7.8)
- Practically speaking impersonal conception and personal conception are simultaneously present in everything and there is no contradiction
- Lord Caitanya's sublime doctrine – *Acintya-bheda* and *abheda tattva*

(c) **Krishna is *Nirguna* (not affected by the modes)** – This is one of the special characteristics of *Bhagavan* (7.12)
- All material activities are conducted under the three modes
- These modes emanate from the Supreme Lord and He is not subordinate to them
    - *Analogy:* king/law maker is not subject to state laws

SECTION III (7.13 – 7.14)
KRISHNA CONTROLS THE MODES: SO SURRENDER

PRACTICAL APPLICATION OF SECTION III

- The three modes are Krishna's potency, which keeps the conditioned souls in illusion
- To be free from their influence, therefore, one must take shelter of Him
- Freedom from modes depends on proportion of surrender

LINK BETWEEN SECTION II & SECTION III: We have now understood that Krishna is both the cause and the essence of everything. In Text 7.12 Krishna summarizes, adding that everything is under His control, including the three modes of material nature, which in turn control this world.
This verse ends Krishna 's discussion of His *para* (spiritual) and *apara* (material) energies. At this point, one may wonder why we are prevented from seeing, knowing and surrendering to Krishna if He is, in one way or another, everywhere. Krishna answers this question in the next two verses.

Text 7.13

THEME: Explains "Why people do not know and realize Him as the essence of all, if He is everywhere?"

- ❖ Because they are bewildered by three modes
- ❖ On the contrary, they think – Krishna is also under modes like me
- ❖ Real position of Krishna – "Above modes" and "inexhaustible

FOCUS OF LEARNING: PURPORTS 7.13

(a) **"Deluded by modes"** – It means to identify oneself with a particular type of body and its type of psychological and biological activities – Example: To identify oneself based on Varna, Nation or Community etc.

(b) **"Result of delusion"**
   - One forgets Supreme Personality of Godhead, who is beyond the modes
   - They do not understand that behind material nature is Supreme Personality of Godhead

(c) **How mode of goodness also deludes** – It limits the understanding of the 'Absolute' to the impersonal *Brahman* conception
   - It conditions one by happiness and knowledge

(d) **Who is actually liberated**
   - Only one truly established in Krishna consciousness
   - Krishna Consciousness is transcendental to three modes

Text 7.14

THEME: Explains how to get free of modes and how to understand Krishna

- ❖ Difficult by own endeavour
- ❖ Easy by surrender to Krishna

LINK BETWEEN TEXTS 7.14 & 7.15: If surrender is the solution to cross material laws, then why educated philosophers, scientists, businessmen, administrators and all leaders don't surrender unto the lotus feet.

FOCUS OF LEARNING: PURPORT 7.14

(a) **Conditioned souls are called *Nitya-baddha*,** because
- Material energy, like spiritual energy, is an eternal divine energy
- No one can trace out the history of being conditioned

(b) **Difficult to overcome** – because controlled by Supreme will
(c) **"Divine Nature"** – Material energy is called so because of divine connection and movement by divine will *(Ref. Vedas "nayam…")*
(d) ***Analogy of 'Guna as rope':*** Only a liberated person can rescue one who is bound
- Only Krishna or His bona-fide representative can rescue one
- Devotional service can help one gain release
- Causeless mercy on surrendered soul – Krishna, out of paternal affection for the living entity, can order His energies to release the conditioned soul

(e) **"*Mam-eva*" indicates surrender to only Krishna** and not Brahma / Shiva (Because they are also under material energy) etc. Only Vishnu is the master of *maya*
- *Ref. Vedas:* One can transcend the modes only by understanding Krishna
- *Ref. Lord Shiva says:* "Vishnu is the deliverer of liberation for everyone"

(f) **Why Brahma / Shiva cannot help**
- They are almost on the level of Vishnu but they are incarnations of Rajo-guna and Tamo-guna
- Brahma and Shiva are also under the influence of *maya,* only Vishnu is the master of *Maya*

SECTION IV (7.15 – 7.19)
THE IMPIOUS NEVER SURRENDER, PIOUS DO

PRACTICAL APPLICATION OF SECTION IV

One's ability to surrender to Krishna is based upon his piety and knowledge

Text 7.15*

THEME: *Duskritinas* are impious people who do not surrender

FOCUS OF LEARNING: PURPORT 7.15

(a) **Solution offered by *Bhagavad-gita* to surmount stringent material laws** – Surrendering unto the lotus feet of the Supreme Personality Krishna
(b) **Why intelligent and hard-working leaders do not take to this solution,** although they desire to get liberation from material laws
- They pose themselves as scientists, philosophers etc. just for material gain
- They have no idea of God – They do not accept the plan or path of the Supreme Lord
- They simply manufacture their own worldly plans
- Result of such plans – They complicate the problems of material existence in their vain attempt to solve them

FOCUS OF LEARNING: PURPORT 7.15 continued…

(c) **Material energy is very powerful**
- It resists the unauthorized plans of the atheists and baffle the 'planning commissions'
- Position of material energy – It has no independent authority. *Analogy:* It works as the shadow moves in accordance with the movements of the object
- Power of material energy to delude *jiva*
  - Atheist due to his godless temperament, cannot know how material energy works
  - Nor can he know the plan of the Supreme Lord
  - All his plans are baffled, even if they are materially learned – *e.g.* Hiranyakashipu and Ravana

(d) **Meaning of *'Duskritinah'*** – They are atheistic plan-makers whose intelligence and efforts are misdirected (*'krti'* means meritorious work)

(e) **Four categories of Duskritnas** are explained in the Summarized Theme 7A below

SUMMARIZED THEME 7A
FOUR CATEGORIES OF '*DUSKRITNAS*' (MISCREANTS)

1. *'MUDHAS'* – Grossly foolish like hard working asses ('beasts of burden')
- Attachment to the fruits – They are fruitive workers who want to enjoy the fruits of their labor by themselves and do not want to part with them for the Supreme
- Does not know for whom he should work
  - Just like an ass works hard for his master but does not know for whom he works so hard
  - Does not know that karma is meant for '*yajna*'
- Level of happiness
  - For them, destructible material gains are life's all in all, although they enjoy a very small fraction of the fruits of their labor
  - *Mudhas* work hard but sleepless nights, no time for food; He suffers from ulcers, indigestion etc.
  - Similarly an ass is satisfied by filling his stomach by a bundle of grass, sleeping for a while under the fear of being beaten, and satisfying his sex appetite at the risk of being repeatedly kicked by the opposite party
- No time to hear for immortality of soul
  - *Analogy*: swine eats night soil, not care for sweet meats

SUMMARIZED THEME 7A continued…
FOUR CATEGORIES OF '*DUSKRITNAS*' (MISCREANTS)

2. ***'NARADHAMAS'*** – Lowest of Mankind *(Please note: 3 definitions are underlined below)*
    - *'Nara'* means human being and *'adhama'* means lowest
    - **Different categories of human species**
        - Uncivilized – Numerous lower forms of human life
        - Civilized – Those who have regulated principles of social, political and religious life
        - *'Naradhamas'* – Socially and politically developed but no religious principles
            - Nor is religion without God religion (Purpose of religion is explained in the next point)
    - **Purpose of following religious principles** – To know the Supreme Truth and man's relation with Him
        - *Ref. Bg. 7.7 – "There is no authority above Him, He is the Supreme Truth"*
        - Civilized form of life – meant to revive man's lost consciousness of his eternal relationship with the Supreme Truth
        - Naradhama – Whoever loses the chance of human life to revive their lost relationship falls into this category
    - **Example of losing the chance** – Baby in mother's womb promises to worship Him after taking birth, but he forgets as soon as he gets out and falls into maya
    - **Systems designed to revive the lost relationship with God**
        - It is the duty of the guardians of the children to revive dormant consciousness in them
        - This is done by varnasrama system and 10 samskaras which are meant for purification and elevation
        - 99.9% of population is Naradhama – Because they lack the *Varnasrama* system and purificatory *samskaras*
    - **Effect of all powerful material energy on 'Naradhamas'** – All their education is made null and void
    - **Hope for Naradhamas** – Mercy of devotees *e.g., Jagai and Madhai delivered by Nityananda Prabhu*
        - Vision of a true devotee – He sees all castes and species on the same platform (Bg. 5.18)
    - **Recommendation of Lord Caitanya for Naradhamas**
        - Can also be delivered by submissive hearing process (which they usually neglect)
    - **Unfortunate condition of Naradhamas** – They refuse to give aural reception to the messages of Godhead and thus Naradhamas neglect the prime duty of the human being

3. ***'MAYAYAPAHRTA JNANA'*** – Knowledge stolen by illusory energy
    - Range of their knowledge is only devoted to material world.
    - Examples:
        - They are mostly very learned, e.g. philosophers, literary, poets; but are misguided and they disobey the Supreme Lord
        - Many mundane scholars of *Bhagavad-gita* also fall into this category because they consider Lord to be an ordinary human being
            - Because they do not know that the blessed form of human life is designed after the eternal and transcendental feature of the Supreme Lord

SUMMARIZED THEME 7A continued…
FOUR CATEGORIES OF '*DUSKRITNAS*' (MISCREANTS)

4. ***'ASURAM BHAVAM ASRITAH'*** – Envious towards God/Atheistic demons
    - Their arguments:
        - Supreme Lord can never descend in material world
            - but, they are unable to give tangible reasons as to why Lord cannot descend
        - He is subordinate to impersonal features
        - Present illicit incarnations from factory of their brain
    - Yamunacarya's comment on "knowing Supreme Personality of Godhead"
        - He is unknowable to persons involved with atheistic principles
        - Various proofs of Lord's Supremacy
            - Krishna – His uncommon qualities, features and activities
            - Sastra – Confirmation by all the revealed scriptures in the quality of goodness
            - Sadhu – Acknowledgement by famous authorities on the transcendental science

LINK BETWEEN TEXTS 7.15 & 7.16:
"Then who surrenders?"

Text 7.16

THEME: Describes *Sukritinas*, 4 kinds of pious peope who surrender unto the Lord

FOCUS OF LEARNING: PURPORT 7.16

(a) ***Sukritinas* – Defined as follows:**
- Pious people
- Adherent of regulative principles of Scriptures
- Follow moral and social laws
- More or less devoted to the Supreme Lord

(b) **4 categories of *Sukritinas* (pious men)**
- *Artah* – Distressed
- *Artharthi* – wealth seeker
- *Jijnasu* – inquisitive
- *Jnani* – One who desires knowledge of Absolute truth

(c) **Are they pure devotees** – No, because they have some aspiration to fulfil in exchange for devotional service

(d) **Pure devotional service explained**
- Render transcendental loving service favorably
- Without desire for material profit or gain through fruitive activities or philosophical speculations

(e) **Destiny of *Sukritinas***
- They follow devotional service for above 4 reasons
- In due course, they associate with pure devotees and get purified
- Achieve **pure devotional service** *(Ref. Bhakti Rasamrita Sindhu 1.1.11)*

FOCUS OF LEARNING: PURPORT 7.16 continued…

(f) **At what stage do these four Sukritinas become pure devotees**
- When they are free from all material desires
- When they fully understand that material remuneration has nothing to do with spiritual improvement

(g) **What is the hope for miscreants in regard to devotional service**
- <u>For them devotional service is very difficult</u> – because their lives are selfish, irregular and without spiritual goals
- <u>Is there any hope any time</u> – If by chance they come in contact with a pure devotee, they also become pure devotees

LINK BETWEEN TEXTS 7.16 & 7.17:
"Who is the best of the four pious people?"

Text 7.17

THEME: Wise (*Jnani*) is the best, because he is:
- ❖ In full knowledge of the Absolute Truth, and free of material desires
- ❖ Engages in pure devotional service; Lord is very dear to him and he is dear to the Lord
- ❖ When one is in pure knowledge of the transcendence of the Supreme Lord, material contamination cannot touch him *(study purport)*

LINK BETWEEN TEXTS 7.17 & 7.18: After hearing Text 7.17 one may conclude that the three *karma-mishra-bhaktas* are insignificant and only a *jnani* is important. Anticipating this, Krishna speaks Text 7.18

Text 7.18*

THEME: Wise is the best, but, all are mahatma/magnanimous, because, "all come to Him for fulfillment of desires"

FOCUS OF LEARNING: PURPORT 7.18

(a) **All are magnanimous** because anyone who comes to the Lord for any purpose is called a Mahatma or great soul

(b) **Devotees wanting some benefit** out of devotional service are accepted by the Lord – Because there is an exchange of affection

(c) **Devotee in full knowledge is very dear to the Lord** – Because his only purpose is to serve the Supreme Lord with love and devotion
- Cannot live a second without serving the Supreme Lord
- Supreme Lord is very fond of his devotee and cannot be separated from him
- *Ref. SB 9.4.68: "sadhavo hrdayam..."*

(d) **Conclusion of 7.17 – 7.18: Intimate relationship between Krishna and pure devotees**
- The devotees are always in My heart and I am always in their heart
- Devotee does not know anything beyond Me and I cannot forget the devotee

LINK BETWEEN TEXTS 7.18 & 7.19: After many life-times one comes to the level of full knowledge that Supreme Personality of Godhead is the ultimate goal of spiritual realization

Text 7.19

THEME: Devotional Service is very rare

- *Jnana* ultimately leads to *bhakti*
- "Full knowledge" implies to know Vasudeva as cause of all causes and surrender unto Him

FOCUS OF LEARNING: PURPORT 7.19

(a) **Supreme Personality of Godhead is the ultimate goal of spiritual realization**

- Beginning of spiritual realisation – When one is trying to give up ones attachment to materialism, there is some leaning towards impersonalism
- Advanced stage – One can understand that there are activities in spiritual life which constitute devotional service; and thus he becomes 'attached and surrenders' to the Supreme Personality of Godhead

(b) **Understanding and realization of one fully matured in knowledge**

- Knows that spiritual life is full of activities, which are eternal, and blissful and not just mpersonalism or voidism
- Material world is a perverted reflection of spiritual activities.
- Understand Supreme Lord as the cause of all causes and thus realizes a universal vision of Vasudeva (Sees all in relation to Lord) and this vision precipitates full surrender to Krishna as highest goal
- Realizes the dependence on Supreme Lord's mercy
- Supreme Personality of Godhead is the ultimate goal of spiritual realization, therefore surrenders
  - *Ref. Svetasvatara Upanisad 3.14–3.15*
  - *Ref. Chandogya Upanisad:* Life is the centre of all activities in the body of a living being and not the power to speak, see or hear etc; Similarly Lord Vasudeva is the prime entity in everything and all the powers lose all importance if not related to the Supreme Lord
  - *Ref. Bg. 7.17; Bg. 11.40*

SECTION V (7.20 – 7.25)
SURENDER TO DEMIGODS AND IMPERSONALISM

PRACTICAL APPLICATION OF SECTION V

Atheists have no knowledge of Krishna and perform no worship
Others engage in worship, but have no knowledge of Krishna. Thus they
are worship is indirect and imperfect compared to pure devotional service

LINK BETWEEN SECTION IV & SECTION V: Many people turn to other higher forces to fulfill their needs for relief etc. but not all surrender to Supreme Personality of Godhead, Some turn to "demigods" and others turn to "Impersonal Brahman". Krishna described four types of people who have no knowledge and therefore do not surrender. Now He describes others types of people, who do surrender, but because they also have very little knowledge they surrender in imperfect ways

SUMMARISED THEME 7B

WHY ARE DEMIGOD WORSHIPERS ARE CALLED LESS INTELLIGENT (7.20 – 7.23)

A) Intelligence stolen by material desires (Lust)– Fruits are limited and temporary (7.20 & 7.24)
B) Basis of choice of worship – Different modes and Natures – Different demigods (7.20)
C) Lack of knowledge of Krishna that:
- Krishna is the source of everything (7.6)
- Krishna makes faith steady, required by a living entity to worship the demigods (7.21)
- Krishna bestows benefits through the demigods to the living entities (7.22)

D) Result: Go to demigod planets (7.23) (keeps one in the material world, a place of misery)
E) Krishna's devotees – Go to the supreme planet of Krishna
- Result of demigod worship are all perishable
- Result of devotional service unto Krishna is unlimited and eternal

Text 7.20

THEME: People whose intelligence is stolen by material desires often surrender to demigods
❖ Their choice of worship depends upon the influence of the material modes

FOCUS OF LEARNING: PURPORT 7.20

(a) **Who surrenders to the Supreme Lord and engages in devotional service** – One who is freed from material contamination
(b) **What if material contamination is not completely washed away**
- They are by nature non-devotees
- Even those who have material desires and still resort to the Supreme Lord, they:
  - Are not so much attracted by the external nature; because of the right goal
  - Soon become free from all material lust
- *Ref. SB 2.3.10: "akamah sarva kamo..."* Therefore in any condition one should only approach Vasudeva

(c) **Then why do people still go to demigods** – They are less intelligent
- <u>Attitude</u> – They have lost the spiritual sense
- <u>Desire</u> –They want immediate fulfillment of material desire
- <u>Modes</u> – Affected by lower modes, therefore they do not go to the Supreme Lord
- <u>Level of motivation</u> – Motivated by small desires and do not know how to realize Supreme Goal
- <u>Level of satisfaction</u> – Satisfied by the rules and regulations of their worship
- <u>Conception</u> – They think demigods are better for certain purpose as per their study of Veda *e.g.* Sun god for better health

(d) **Understanding of pure devotees**
- *Ref. CC:* "Only Krishna is the Supreme master and all others are servants"
- Never goes to the demigods for material needs
- <u>Depends</u> on the Supreme Lord and is <u>satisfied</u> with whatever he gives

Text 7.21

THEME: However it is Krishna who supplies the faith offered by the worshipper

FOCUS OF LEARNING: PURPORTS 7.21

(a) **Every living entity has its own minute independence** – Supreme Lord does not interfere but gives facilities
- *Analogy:* He is like the Supreme father for all living entities

(b) **Why the All Powerful God gives facilities to the living entities to enjoy and fall into the trap of illusory energy**
- If the Supersoul does not give such facilities there is no meaning of independence
- Along with the facilities he also gives the ultimate instruction as the path to real happiness – "Give up all other engagements and fully surrender unto Me"

(c) **Both, the living entities and the demigods are subordinate** to the will of the Supreme Personality of Godhead, and have no separate independence without the sanction of the Lord
- Living entity cannot worship by his own desire
  - Lord inspires the particular mode of devotional attitude towards a particular demigod
- Nor demigods can bestow benefit without the Supreme will
- *Analogy:* Even a blade of grass cannot move without the will of the Lord

(d) **People go to demigods for different material desires** (As per the Vedic literatures)
- For good health – Sun god, Surya
- For education – Goddess of learning, Sarasvati
- For a beautiful wife – Goddess Uma, wife of Lord Shiva

Text 7.22

THEME: It is only Krishna who bestows benefits through the demigods to the living entities

FOCUS OF LEARNING: PURPORTS 7.22

(a) **Demigods cannot give benedictions without permission of the Supreme Lord**
- Living entities may forget, that everything is the property of the Supreme Lord
- But the demigods do not forget

(b) **Attitude of pure devotee**
- Knows that everything comes from Supreme Lord
- Does not ask for material benefit
- *Ref. CC:* To worship the Supreme Lord and at the same time desiring material enjoyment is contradictory

(c) **Reciprocation of Lord with pure devotee**
- For living entity desiring to return to Godhead, <u>material desires are impediments</u>
- Therefore the Supreme Lord does not award material benefits to the pure devotees

(d) **Demigod worship is material; Worship of the Supreme Lord is spiritual**

Text 7.23

THEME: Result of worshipping demigods – Only perishable results of no eternal benefit

FOCUS OF LEARNING: PURPORTS 7.23

(a) **This verse refutes that worship of any demigod can take one to the Supreme Lord**
- Worship of demigods lead to their respective planets

(b) **Another philosophy** – If demigods are different parts of the body of the Supreme Lord then the same end should be achieved by worshipping them
- Response: They do not know, to what part of the body food must be supplied *i.e.* the stomach
- Similarly the Supreme Lord is the source of all demigods and the demigods in themselves are not separate gods

(c) **Perfect knowledge** – To know, not only demigods but also living entities as parts and parcels of the Supreme Lord
- *Brahmanas* are the head
- *Ksatriyas* are the arms
- *Vaishyas* are the waist and
- *Sudras* are the legs

(d) **Result of worshiping demigods *vs*. devotional service to Krishna**
- Results of demigod worship are perishable because
  - o Within the material world the planets, the demigods and their worshippers are all perishable
- Devotional service – The Supreme Lord is unlimited; His favour is unlimited and His mercy is unlimited

LINK BETWEEN TEXTS 7.23 & 7.24: In addition to the demigod worshipers, another class of men who surrender, but improperly, are the Impersonalists. They are described next.

Text 7.24

THEME: "Impersonalists" are unintelligent – Due to their small knowledge, they do now know My higher nature which is imperishable and supreme

SUMMARISED THEME 7C
IMPERSONALISTS

A) **Their philosophy:**
- Impersonal Brahman as Supreme
- Krishna's form and pastimes are temporary manifestations of Brahman in contact with matter(Mayavada)
- They think of Krishna as an ordinary human, son of Vasudev and Devaki, or powerful living entity

B) **What knowledge they lack**
- Krishna is imperishable and Supreme (7.24)
- Krishna is unborn and infallible (7.25)
- Krishna knows past, present and future (7.26)

FOCUS OF LEARNING: PURPORT 7.24: REFUTATION OF IMPERSONALISTS

(a) **Based on *Bhagavad-gita***
- Krishna Himself speaks Bg. 7.24 (Impersonalists are unintelligent) in His personal form
- Bg. 4.6 mentions Lord is "*aja"* (unborn), but still appears
- Bg. 7.20 and Bg. 7.23: Demigods and Lord Himself as having their personal planets which points out to personalism
- Bg. 9.11: Fools deride Me as human

(b) **From different devotees/*Acaryas***
- Yamunacharya – "only devotees like Vyasadeva and Narada Muni can know Your form and activities, non devotees under passion and ignorance can never know.
- *Brahma Samhita* – Supreme Personality of Godhead not known by study of scriptures like Vedanta literatures but by mercy of the Lord.
- Sankaracharya – Krishna is Supreme Personality of Godhead (His followers do not accept, and therefore they are even less intelligent because they do not follow their predecessors)

(c) **Why called *Abuddhayah***
- Because no knowledge of ultimate feature (*Bhagavan*) of Absolute truth *(Ref: SB)*

(d) ***Vedanta Sutra* – Absolute truth is "*ananda – mayo'byasat*"**
- Full of unlimited bliss and auspicious qualities

(e) **How one cannot understand Krishna**
- By mental speculation or by simply discussing Vedic literatures *(Ref. SB 10.14.29)*

(f) **How one can understand** – Only by devotional service, beginning with chanting

LINK BETWEEN TEXTS 7.24 & 7.25: Why Impersonalists who are detached from matter and are also transcendental are still unable to see Krishna. Why, although Krishna's form and pastimes are eternal, they are not visible to everyone

Text 7.25

THEME: "Result" for Impersonalists
- Supreme Lord (Absolute Truth) hides from foolish and unintelligent
- Gets covered by internal potency
- They do not know Lord as "unborn and infallible"

FOCUS OF LEARNING: PURPORTS 7.25

(a) **Why Krishna does not reveal to everyone now, just like when He descended on earth**
- Krishna revealed only to pure devotees and not to common man, for example, only to Pandavas, Bhisma and few others and not to non-devotees like Shisupal etc.
  - *Ref. Bg.* – Except devotees, all consider Him as ordinary
- Yogamaya curtain – puts the curtain of Brahmajyoti, which is the covering of the internal potency; therefore the impersonalists cannot see
  - *Ref. SB 1.8.19 – Kunti Maharani's prayers*
  - *Ref. Isopanishad Mantra 15*
- Brahma's prayers *(Ref. SB 10.14.7)* – It is difficult to calculate the inexhaustible potencies,
  - Because You are always expanding your internal potency
  - *e.g.* Learned scholars and scientists who can even study the atom, but cannot calculate Your inexhaustible potencies

SECTION VI (7.26 – 7.30)
BEWILDERMENT AND FREEDOM BY KNOWING KRISHNA

PRACTICAL APPLICATION OF SECTION VI

- Living entities are trapped in the material world because of selfish desire, they can become free by cultivation of devotion and surrender to Krishna in full knowledge
- The original sinful desire of the living entity is to take Krishna's position as the Supreme enjoyer
- The original hate is towards Krishna because of the living entities envy

LINK BETWEEN SECTION V & SECTION VI: Does covering mentioned in Text 7.25 works both ways? Does it also prevent Krishna from knowing them? (Like a closed curtain)

Text 7.26*

THEME: Defeats that Krishna's form is material, because Lord states here

- ❖ I am fully cognizant of past, present and future (indicates Krishna has no material body)
- ❖ I know all
- ❖ No one knows Me

FOCUS OF LEARNING: PURPORTS 7.26

(a) **This verse also solves the question of personalism or impersonalism**
- If Krishna's form is material and He changes bodies, then how can he remember past, present and future
- *e.g.* Krishna instructed Visvasvan millions of years ago, but still remembers and recalls

(b) **Refutes – "Maya can cover The Supreme Lord"**
- Because He knows past, present and future
- *Analogy:* Sun covered by the cloud – The covering of the clouds is only apparent to our limited vision; clouds cannot cover the sun, moon and other stars

LINK BETWEEN TEXTS 7.26 & 7.27: How and when Living entity gets covered by *Maya*. How to get free from this covering

Text 7.27

THEME: Desire and hatred cause them to be bewildered by dualities

- ❖ What is the delusion/bewilderment – Controlled by illusory energy, one cannot understand Krishna
- ❖ Who can overcome delusion – One who
  - Recognize Krishna's supremacy and
  - Become a devotee

FOCUS OF LEARNING: PURPORTS 7.27

(a) **Real constitutional position** – subordinate to the Lord who is "pure knowledge"
(b) **Cause of delusion** – Separation from 'pure knowledge' / thus covered by illusory energy
(c) **Effect/ manifestation of illusory energy** – duality of desire/hate
(d) **Thoughts/symptoms of such delusion**
- Wants to become one with the Lord – "Original sinful desire of living entity"
- Envies Krishna as Supreme Personality of Godhead – "Original hatred of living entity"
- Think Supreme Personality of Godhead is created by material energy
- Manifestations of dualities of delusion – dishonour/honour; good/bad; pleasure/pain; man/woman etc.

LINK BETWEEN TEXTS 7.27 & 7.28: This point mentioned in Text 7.27 further reveals the rarity of the *jnani* because, as described in Texts 7.16 – 7.19, *jnani's* are beyond being fooled by dualities of happiness and distress, male and female, and so on...
One may ask, after hearing Text 7.27, whether anyone is, in fact, capable of overcoming illusion and becoming a devotee.

Text 7.28*

THEME: Qualifications of a devotee to perform determined devotional service:
- ❖ Acted piously in this and previous life – Thus ceasing to act according to desire and hate
- ❖ Sinful actions are completely eradicated
- ❖ Freedom from dualities of delusion

FOCUS OF LEARNING: PURPORT 7.28

(a) **The verse explains** the **eligibility to elevate to transcendental position**
(b) **For whom is it difficult to transcend the dualities of desire and hatred** – For those who are sinful, atheistic, foolish and deceitful
(c) **Process of being situated on the spiritual platform**
- Who can accept this process – Those who live practising the regulative principles of religion, who have acted piously and who have conquered sinful reactions
- Gradually they can meditate in trance on the Supreme Personality of Godhead
- Best process – This elevation is possible in Krishna consciousness in the association of pure devotees

(d) **Living entity can get liberation from bewilderment by devotional service or Krishna consciousness.** This is possible by:
- Association of great devotees ("*mahat seva...*") – doors to liberation open
  - Association with materialistic people – path to darkest region of existence
  - Mercy of devotees – Devotees traverse the earth to recover the conditioned souls from their delusion

(e) **Impersonalists lack the following knowledge**
- Greatest violation of God's law is to forget ones position as subordinate to Lord
- Only way to understand the Supreme Personality of Godhead **–** Only by being reinstated in one's constitutional position of transcendental loving service with determination

Text 7.29

THEME: Describes another kind of devotee (a 4th kind of *sakama* devotee), one with mixed intentions
(Devotion is mixed with desire of liberation from birth and death)

- ❖ One who, due to intelligence, desires freedom from old age and disease and take shelter of Krishna's service
- ❖ **Devotees are 'Brahman' –** because:
  - In devotional service, they are acting as Brahman because know everything about transcendental activities
  - They understand Krishna as *Adhibhuta, Adhidaiva and Adhiyajna* (Bg. 7.30)

FOCUS OF LEARNING: PURPORTS 7.29

(a) ***"Aham Brahmasmi"*** – refers to Brahman conception of life – stage of no birth, old age, disease and death
- This Brahman conception is also present in devotional service as described in this verse
- One who attains a spiritual body becomes one of the associates of the Supreme Lord

(b) **Importance of *"mam ashritya"*** – only Krishna conscious person can be really called Brahman and can go to Supreme planet, because
- They have no misgiving about Krishna, and
- They are actually endeavouring to reach Krishna's planet

(c) **Pure devotional service compared to other paths**
- Four kinds of impure devotees – They achieve their respective goals and also gradually becomes fully Krishna conscious
- Demigod worshipers – Never reach the Supreme Lord in His Supreme planet
- Less intelligent Brahman realised persons cannot reach the Supreme planet of Krishna

(d) **Other categories who also know Brahman, Adhibhuta etc., by the grace of the Lord**
- Worshipers of *arca* and
- Those who meditate on the Lord, <u>simply for liberation from material bondage</u>

Text 7.30

THEME: Result: Krishna conscious devotees can know Krishna at death and go to Him.

- ❖ They are in full consciousness of Me and know Me as the:
  - Supreme Lord
  - '*Adhibhuta'* – Governing principle of material manifestation
  - '*Adhidaiva'* – Governing principle of demigods
  - '*Adhiyajna'* – Governing principle of all methods of sacrifice

FOCUS OF LEARNING: PURPORTS 7.30 – Essence of Chapter 7

(a) **Explains how to become fully Krishna conscious** beginning with association of Krishna conscious persons
(b) **Surety of Krishna conscious path**– Person acting in Krishna consciousness are never deviated from path of entirely understanding the Supreme Personality of Godhead
- They understand Krishna in transcendental association
- They understand Supreme Lord as the governing principle of material manifestation and even the demigods
- Gradually they become convinced of the Supreme Personality of Godhead
- At time of death, he can never forget Krishna and promoted to Goloka Vrindavan

(c) **Chapter 7 is the substance of the conviction** that simply by hearing and glorifying Supreme Lord, all the objectives will be fulfilled – this is called *Drdha-vrta* / determined faith. This is the beginning of *Bhakti-yoga*

༄ END OF CHAPTER 7 ༄

CHAPTER 7 Appendix
Selected Texts extracted from "Surrender unto Me"

Introduction

In earlier chapters Arjuna often encouraged Kṛṣṇa to speak by asking a question. At the beginning of Chapter Seven, however, Kṛṣṇa spontaneously explains how to attain the constant remembrance of Him that he described in the final verse of Chapter Six. According to that verse, rememberance of Kṛṣṇa characterizes one as the topmost yogī. Because this point is so important, Kṛṣṇa speaks about it without being prompted by Arjuna.

Text 7.2

Jñāna generally refers to knowing that the body and soul are different. Here, however, knowledge refers to knowledge of Kṛṣṇa and His energies. Śrīla Rāmānujācārya comments that vijñāna refers to knowledge of Kṛṣṇa's form.

Text 7.15

Mūḍhas

Śrīla Viśvanātha Cakravartī Ṭhākra writes: "Duṣkṛtīs are of four kinds. Some are mūḍhas, karmīs who are just like animals. As is stated: 'Those who are condemned by fate avoid the nectarean topics of Lord Acyuta and listen instead to impious narrations. They are just like dogs eating stool.' And: 'Who will not serve Lord Mukunda, other than one who is less than human?'"

According to Śrīla Baladeva Vidyābhūṣaṇa, Kṛṣṇa says, "Some are bewildered (mūḍha) by māyā, their intelligence dulled by fruitive work. They think that I, Lord Viṣṇu, am like Lord Indra, an agent of the law of karma, and that, like jīvas, I am subject to karma."

Narādhamas

"Narādhamas," according to Śrīla Viśvanātha Cakravartī Ṭhākura, "having become civilized human beings by practicing devotional service for some time, later decide that devotional practices are impractical for achieving their aims in life and thus whimsically discard devotional service. The symptom of their being adhama, or the most fallen, is their intentional rejection of devotional service."

Śrīla Baladeva Vidyābhūṣaṇa adds: "Some people are made into the worst of men by the influence of māyā. Even having received a most excellent status by birth in a brahminical or high-class family, they become degraded to a low-class status by attachment to poetry or wealth. As is stated: 'Such people have been cheated by fate. Abandoning the nectar of topics about Lord Acyuta, they listen to impure narrations, just as dogs eat excrement.'"

Māyayāpahṛta-jñānīs

Śrīla Viśvanātha Cakravartī Ṭhākura states: "Some people have the qualification of having studied scripture, but their knowledge has been stolen by illusion. That is to say, they think that only the Nārāyaṇa form of God residing in Vaikuṇṭha is the eternal object of attainment by devotional service, and the mere human forms of Kṛṣṇa, Rāma and so on are not. This is described in the words, 'Fools deride Me when I appear in My human form.' Even when those persons are apparently surrendering unto Kṛṣṇa, they actually are not surrendering to Him."

Śrīla Baladeva Vidyābhūṣaṇa explains Kṛṣṇa's words: "Others, such as the proponents of Sāṅkhya philosophy, have had their knowledge stolen by māyā. The Sāṅkhyas belittle Me, even though My

qualities of omniscience, omnipotence and being the creator of all and the bestower of liberation are proclaimed by thousands of revealed scriptures. Instead they whimsically propose that material nature is the creator of all and the bestower of liberation. The reason that they raise hundreds of such faulty and deceptive arguments is simply the influence of māyā."

Asuras

Śrīla Viśvanātha Cakravartī Ṭhākura says that Kṛṣṇa is stating: "Some people have taken shelter of the demoniac nature. Demons such as Jarāsandha aim and shoot arrows at My personal form, while these persons try to obliterate My personal form. They attack My form with bad logical arguments based on such evidence as the fact that My form is visible. Such persons certainly do not surrender unto Me."

Śrīla Baladeva Vidyābhūṣaṇa writes, "Some people have taken shelter of the demoniac nature by the influence of māyā. These are the proponents of the philosophy that the Absolute is pure spirit, without any qualities. In the same manner as asuras try to shoot arrows at My personal form, the source of all bliss, the Māyāvādīs attack My personal form, which is proven in śruti to be the eternal embodiment of living spirit. The Māyāvādīs thus try to destroy My personal form with their arguments. The reason for such a mentality arising in them is, again, simply the influence of māyā."

7.16: Śrīla Baladeva Vidyābhūṣaṇa comments that a jijñāsu is mentioned in the Sanskrit verse between an ārta and an artha-arthī because both will naturally progress to the jijñāsu category as they advance in Kṛṣṇa consciousness. If they are not curious about Kṛṣṇa consciousness, then they are likely to later give up their interest in Kṛṣṇa's service.

Text 7.18

Śrīla Viśvanātha Cakravartī Ṭhākura explains:

Then, are the three kinds of worshipers beginning with the distressed not dear to You?

"That's not the case at all," says the Lord in the verse beginning udārāḥ [text 18]. "Those who worship Me, taking something they want from Me, which I was prepared to give them anyway, are very dear to Me. They are giving so much to satisfy Me, and I am very affectionate to My devotees. The jñānī, however, is like My own self. While worshiping Me, he does not hanker for any benefit—neither attainment of heaven, nor liberation, nor anything else. Therefore, in My opinion, such a jñānī is My very self, and I become subordinate to him."

The implied idea is: "I accept him as My very self because he has concluded that I, in the form of Śyāmasundara, am the supreme goal, not dissolution in the formless identity of Brahman."

In this way the jñānī, by possessing bhakti that predominates over other tendencies and is devoid of ulterior motives, comes to be considered by the bhakta-vatsala Personality of Godhead as His own self. But the devotee whose devotion is completely pure, who has no other desires at all, the Lord considers even greater than His own self: "My dear Uddhava, neither Lord Brahmā, Lord Śiva, Lord Saṅkarṣaṇa, the goddess of fortune nor indeed My own self is as dear to Me as you are." (Bhāg. 11.14.15)

Lord Kṛṣṇa is ātmārāma, self-satisfied. Still, He is inclined to enjoy with the gopīs, which indicates that He considers the gopīs even more dear than His own self. "Śukadeva Gosvāmī said: Smiling upon hearing despondent words from the gopīs, Lord Kṛṣṇa, the supreme master of all masters of mystic yoga, mercifully enjoyed with them, although He is self-satisfied." (Bhāg. 10.29.42)

Text 7.26

Śrīla Baladeva Vidyābhūṣaṇa poses a question: "If a living entity can be covered by māyā and fall into ignorance, can this also happen to Kṛṣṇa?" "No!" he answers. Māyā is inferior to Kṛṣṇa and is controlled by Kṛṣṇa's prowess. She carries out His orders from afar and cannot affect Him.

Śrīla Viśvanātha Cakravartī Ṭhākura explains Kṛṣṇa's words: "Māyā has no power to bewilder her own shelter. Therefore neither the external māyā nor the internal Yogamāyā can ever cover My awareness. And no one knows Me completely—no materialistic or transcendental person, such as Mahārudra, or anyone else—even the most omniscient person. That is because either māyā or Yogamāyā, as is appropriate in each individual case, is always covering everyone's awareness."

Text 7.28

Pious persons are qualified to take to devotional service, not exactly because of their piety, but because their piety attracts a pure devotee's mercy. It is the mercy of the Lord's devotee, and nothing else, that destroys sins and establishes faith in bhakti. Thus it is the bhakta's business to distribute Kṛṣṇa consciousness to others. Śrīla Prabhupāda writes, "All the devotees of the Lord traverse this earth just to recover the conditioned souls from their delusion."

Śrīla Baladeva Vidyābhūṣaṇa's comment points directly to the unique, magnanimous contribution of Śrīla Prabhupāda:

> But do we ever find devotion for You in anyone? It seems that this would not be the case, judging by Your statement that all beings in creation are born into delusion.
>
> [This is answered:] Those living beings who have received the merciful glance of the topmost pure souls will have all their sinful reactions destroyed. As stated in śruti: "The personal servants of Lord Viṣṇu wander this world to purify the conditioned souls."
>
> What characteristics are found in those who receive such mercy? This is answered by the phrase puṇya-karmaṇām: their activity of taking the darśana of great souls is puṇya, "attractive or charming."
>
> "Becoming firm in their vows and gaining determination by virtue of the association of great souls, they are freed from the delusion of duality. Coming to understand the truth about Me, they engage in worshiping Me."

How munificent, then, was Śrīla Prabhupāda! He so widely cast his purifying glance that it fell upon even the impious and those engaged in most unfortunate works, and thus he created their puṇya-karmaṇām.

CHAPTER 8
ATTAINING THE SUPREME

Introduction / Connection between Chapter 7 and Chapter 8

- Last two verses of Chapter 7 – Lord used 6 technical terms
- Arjuna asks for clarification of these terms and thus asks 8 questions in Texts 8.1 – 8.2
- First, Krishna answers the first 7 questions and then discusses 8th question in detail
- Krishna also discusses:
    - *Yoga mishra bhakti* (Devotional service mixed with yoga)
    - *Shuddha Bhakti* (Unmixed, pure devotional service) and
    - Factors that determine soul's destination when it leaves the body

BREAKDOWN OF CHAPTER 8

SECTION I (8.1 – 8.4) — KRISHNA'S ANSWERS TO ARJUNA'S QUESTIONS

- Arjuna asks Krishna about Krishna's words at the end of the seventh chapter and He replies to each one of Arjuna's queries briefly
    - *'Brahman'* is the indestructible living entity
    - *'Adhyatma'* is the living entity's nature, which is to serve
    - *'Karma'* is that activity and its reactions which cause the development of a material body
    - *'Adhibhuta'* is the ever changing material manifestation
    - *'Adhideva'* – He who presides over all the demigods and their planets is *Adhidaiva*, the universal form of the Lord
    - *'Adhiyajna'* – Krishna, as the Supersoul, is within everyone's heart and is *Adhiyajna*, the Lord of all sacrifices

SECTION II (8.5 – 8.8) — REMEMBERING KRISHNA AT THE TIME OF DEATH

- One attains whatever one remembers at the time of death
- Krishna recommends Arjuna to undeviatingly meditate on Him, dedicate his activities to Him and thus attain Him

SECTION III (8.9 – 8.13) — REMEMBERING KRISHNA (Practice remembrance through meditation)

- By meditating on Krishna and His qualities, or by practicing *yoga-mishra-bhakti*, one can think of Supreme Personality of Godhead when quitting the body and reach the spiritual planets

SECTION IV (8.14 – 8.16) — PURE DEVOTIONAL SERVICE (Remembrance of Krishna through *bhakti*)

- By constant engagement in devotional service, one who undeviatingly remembers Krishna easily attains the Lord's abode, far from this miserable material world

SECTION V (8.17 – 8.22) — COMPARING THE MATERIAL & SPIRITUAL WORLDS / GLORIES OF SUPREME ABODE

- Material world is continually being created and destroyed
- Beyond this ocean of creation and destruction lies Krishna's abode, where He is present and can be attained only by unalloyed devotion to Him

SECTION I (8.1 – 8.4)
KRISHNA'S ANSWERS TO ARJUNA'S QUESTIONS

Texts 8.1 – 8.4

COMMON THEME: "Understanding Krishna through proper inquiry"

- Arjuna asks 8 questions
- Krishna answers first 7 as follows (8.3 – 8.4):
    1. ***'Brahman'*** (Spirit) – Indestructible living entity
    2. '***Adhyatma'*** (Controller of the body) – Eternal nature, the self (to serve the Supreme)
    3. '***Karma'*** (Work/Fruitive activities) – Activity which generates a material body for the living entity
    4. '***Adhibhuta'*** (The material manifestation) – Constantly changing physical world
    5. '***Adhidaiva'*** (The supreme demigod) – "The universal form" which includes all demigods and their different planets
    6. '***Adhiyajna'*** (The enjoyer of sacrifice) – Paramatma in every embodied being, Krishna Himself
    7. **Where does *Adhiyajna* reside?** – In the heart of all
- **8th Question –**
    8. How to remember Krishna at the time of death?
        - **Answer to 8th question is the main subject of the rest of chapter**

FOCUS OF LEARNING: PURPORT 8.1*

(a) ***Atma*** – according to Vedic dictionary – Refers to mind, soul, body and also senses
(b) ***Brahman*** – It can refer to the Supreme Absolute Truth or individual soul
(c) ***Purushottama*** –
- Indicates Krishna to be the Supreme Person and not simply a friend
- He is the Supreme authority able to give definite answers

FOCUS OF LEARNING: PURPORT 8.2*

(a) **Lord of sacrifice (*Adhiyajna*)** – Can be Indra or Vishnu
- Vishnu – Chief of primal demigods including Brahma and Shiva
- Indra – Chief of administrative demigods
- Both are worshipped by *yajna*
- The question is "who is the actual Lord of *yajna*"

(b) **Lord as '*Madhusudana'*** – to kill the demon of doubt, not expected to arise in the mind of a Krishna conscious devotee (Arjuna)
(c) ***'Prayana-kale'*** means – at the time of death
- Crucial time when whatever we do throughout life will be tested
- Indicates Arjuna's anxiety to know the position of the Krishna conscious devotee at death
    - *e.g.* King Kulashekhar's prayers – He prays to die immediately when healthy because it is difficult to remember Supreme Lord when bodily functions and mind is disturbed
    - *Analogy*: "Swan of my mind can enter the stem of Your Lotus feet" *(study purport)*

FOCUS OF LEARNING: PURPORT 8.3

(a) **Living entity and Supreme Lord (Both called Brahman)** –
- Living entity is called 'Brahman' because eternal and indestructible, therefore same in quality as Lord
- But Lord is differentiated by referring to as 'Para-Brahman'

(b) **Difference between material consciousness and spiritual consciousness**
- Material consciousness – "trying to lord over" – results in *karma* (different bodies) – Such consciousness results in generating *karma*
  - *Karma* – It is the varied creation of material bodies by the force of material consciousness
- Spiritual consciousness – to serve the Supreme

(c) **Living entity is called marginal entity** – **Why?**
- Because the living entity sometimes identifies with matter
- And sometimes identifies with superior nature – then, he has only one spiritual body

(d) **What happens when the living entity identifies with matter** –
- Takes any one of 8,400,000 bodies
- Basis of transmigration – *karma*
- For elevation to heaven – performs *yajna* (*see "Vedic Sacrificial Process" below)*

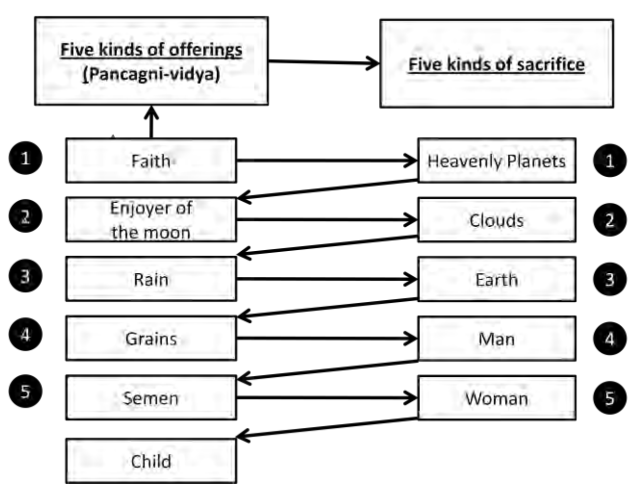
(e) **Krishna conscious viewpoint** – Avoid such sacrifices, take direct Krishna consciousness and go back to Godhead

(f) **This verse refutes impersonal commentators who say** – "*Brahman* takes the form of the *jiva* in material world". They misunderstand Bg. 15.7
- The living entity is an eternal individual supported by two references:
  - *Ref. Bg. 15.7*: Living entity is an 'eternal' fragmental part and parcel of Myself
  - *Ref. Vedic literatures* – Distinguishes *Brahman* from *Para-Brahman*
- **Supreme Lord is *Achyuta*** – He never falls; but *jiva* may fall down

(g) **Vedic sacrificial process** – *See diagram below*

ACTIONS THAT RESULT IN A MATERIAL HUMAN BODY (8.3 purport)

VEDIC SACRIFICIAL PROCESS
(Chandogya Upanisad)



FOCUS OF LEARNING: PURPORT 8.4

(a) ***Adhibhuta –*** Constantly changing physical nature which manifests as six changes of body: birth, growth, sustenance, by-products, dwindling and death
(b) ***Adhidaivata*** – Universal form
- Contemplated by neophytes who cannot approach the Supreme Lord in manifestation as Supersoul
- Contemplated as follows:
  - Legs – lower planets
  - Head – upper plants
  - Eyes – sun and moon

(c) ***Adhiyajna*** – Function of Supersoul
- Witness of soul's activities
- Source of soul's various types of consciousness
- Gives individual soul – free independence

(d) **"*Eva*"** – Stresses that Paramatma is non-different from Supreme Lord Krishna Himself
(e) **Who understands the functions of all these manifestations of Supreme Personality of Godhead clearly** – only a pure Krishna conscious devotee

SECTION II (8.5 – 8.8)
REMEMBERING KRISHNA AT THE TIME OF DEATH

PRACTICAL APPLICATION OF SECTION II
- To attain Krishna, one must remember Him at the time of death. This remembrance is more than a mental trick. The word used in Text 8.5 – 8.6 is *'bhava'* which means mood. At death, one will automatically remember the mood he cultivated throughout his life
- The most effective means for fixing the mind on Krishna is *'Harinama sankirtana'*

Text 8.5

THEME: This verse stresses the importance of Krishna Consciousness – Whoever remembers the Supreme (Krishna) at the point of death will attain the Supreme destination (attains "My Nature")

FOCUS OF LEARNING: PURPORT 8.5

(a) **Krishna consciousness means being 'Purest of the Pure'** – because of constant remembrance of the Supreme Lord who is the **'Purest of the Pure'**
(b) ***Smaran*** **(Remembrance)**
- It is not possible for an impure soul
- Purify yourself by practicing remembrance
- If not practiced, one cannot remember Krishna at the end of his life

FOCUS OF LEARNING: PURPORT 8.5 continued…

(c) **How to practice remembrance** – to be effective at the time of death (8.5 – 8.6)
- Live in the mode of goodness
- Life dedicated in service to Krishna and thus always thinking of Krishna
- Constant and incessant chanting of the Holy Name *(best process)* – Srila Prabhupada mentions the full Hare Krishna maha-mantra three times in Texts 8.5 and 8.6 to stress the important of this process
- Tolerate all impediments like a tree
  - *Ref. Lord Chaitanya's Shikshastakam Verse 3: "taror iva..."*

Text 8.6
This verse is the basis of Text 8.5

THEME: Mentions the "**General Law at the time of death**"
- ❖ One's state of mind at the time of death determines the destination attained in the next life

FOCUS OF LEARNING: PURPORT 8.6

(a) **Text 8.6 establishes**:
- **"Process of changing one's nature" at the critical moment of death** – Srila Prabhupada explains that the best process is chanting Hare Krishna
- Also establishes that the transcendental absorption in Krishna's service assures next body to be spiritual and not material

(b) **How to make sure that one thinks of Krishna at death** – Practice remembrance during one's life; not just at death

(c) **Refutes** – "Thinking anything will give the same result" (Preaching Application)

(d) ***Example:*** Bharat Maharaja becoming a deer

LINK BETWEEN TEXTS 8.6 & 8.7: Arjuna may think: "Remembering may be better advice than fighting"; Krishna clears this misconception in Text 8.7. The Lord does not recommend giving up prescribed duties

Text 8.7*

THEME: "Always think of Me in the form of Krishna" and at the same time carry out your prescribed duties of fighting
- ❖ Thus Lord promises the goal – "surety of attaining Krishna" – without doubt

FOCUS OF LEARNING: PURPORT 8.7

(a) **Principle** – Throughout life, Practice remembering Krishna by dedicating mental, intellectual and physical activities to Lord's service *e.g.*
- Mental – Think of Me 'in form of Krishna' and 'by chanting Hare Krishna'
- Physical – Carry out prescribed duty of fighting dedicated to 'Me'
- Intellectual – Mind and intelligence fixed on 'Me'
- Result – 'Freedom from all material contamination' and 'Surety of attaining Me'

FOCUS OF LEARNING: PURPORT 8.7 continued…

(b) **How to practice?**
- Chant – Constantly chant Hare Krishna
- Continue Duties – Performing active devotional service through your prescribed duties

(c) **Text 8.7 is an important instruction** to all men engaged in material activities

LINK BETWEEN TEXTS 8.7 & 8.8:
To remember Krishna is so important, that Krishna repeats the same point in the next verse

Text 8.8

THEME: Further stresses the importance of remembering Him: Assurance that such a person who meditates on the Supreme Personality of Godhead (*cf.* Text 8.9 also discusses the aspect of meditation); and who constantly engages in remembering 'Me' (Krishna) will:
- ❖ Will remember Krishna at the time of death and
- ❖ Will attain supreme abode

FOCUS OF LEARNING: PURPORT 8.8

(a) **Lord stresses, "The Importance of Remembering Him"** in this verse**,** this point is a repetition of the previous verse, Text 8.7, by Lord Himself

(b) **Refutes the concept that "*Smaran*" (remembering Krishna) requires inactivity**
- Thus it refutes the need to give up prescribed duty to remember Krishna

(c) **Most effective means to remember** the Supreme Lord – Chanting Hare Krishna **–** Benefits of chanting and remembering the Lord**:**
- Revival of memory of Krishna
- Ear, tongue and mind are engaged in Krishna's service
- Attain Supreme Lord and His planet
- *Analogy*: **Caterpillar to butterfly** – 'Forcing' the mind to think of Krishna transfers one to Krishna's planet: one achieves same bodily constitution as Krishna

(d) **Thinking of Krishna as a practical process** –
- Constant thinking of Supreme Lord in any of His features is possible by chanting Hare Krishna
- Practice is purifying – At the end of life one transfers to God's kingdom

(e) **Importance of Purusha** – Two points established
- Lord is the 'real enjoyer' and not the living entity, he is the marginal energy and 'meant to be enjoyed'
- Confirms Lord as a person – This connects to Text 8.9 – Which recommends meditating on Lord's form as a person
  - Yoga practice *vs* Chanting of Hare Krishna – Yoga practice is meditating on Supersoul within; while chanting Hare Krishna fixes the mind always on the Lord

SECTION III (8.9 – 8.13)
REMEMBERING KRISHNA
Practice remembrance through meditation

PRACTICAL APPLICATION OF SECTION III

- By strict yoga practice one can fix the mind on Krishna's transcendental qualities, and go to Him at death
- Remembrance of Krishna means to meditate on His qualities. This is an important point because it reiterates the Supremacy of Krishna's personality. Qualities arise from personality, not from a void
- Steady yoga practice gives strength for one to focus his mind on Krishna (yoga balena) Preparing for the critical moment of death

LINK BETWEEN SECTION II & SECTION III: After "Stressing Remembrance", now He explains How He can be remembered

Text 8.9

THEME: Mentions *10 ways* of thinking/meditating on the Supreme

- **How to think of Krishna** *(This includes all the points of the purport)*
  1. **Kavi** – Knower of everything (past, present and future)
  2. **Oldest** – All born out of Him
  3. **Controller**
  4. **Smaller than the smallest**
     - Enters into each atom
     - Enters into the heart of the living entity; who is one ten-thousandth the tip of a hair
  5. **Maintainer of everything**
  6. **Beyond all material conception** – All big planets are floating by His energy
  7. ***Achintya* –** Inconceivable
     - God's energy is beyond our thinking jurisdiction
     - Logic and philosophical speculation cannot touch Him
     - Sign of real intelligence –
       - Accept the principles of sastra *as it is*
       - Avoid useless arguments and speculations
  8. **Always a person** – As indicated by the word *'rupam'*
  9. **Luminous like sun**
  10. **Transcendental, beyond this material nature**
- Text 8.9 refutes "Absolute Truth as impersonal"; Recommends meditation on personality

LINK BETWEEN TEXTS 8.9 & 8.10: Krishna is thus discussing Bhakti, but Bhakti mixed with aspirations of a yogi seeking liberation from birth and death *"yoga mishra bhakti".* Meditating on Him as possessor of these qualities enables ***one to realize Supersoul*** who is the goal of yoga practice done by yogis

Texts 8.10 – 8.13

COMMON THEME: Describes 'Practice of these Yogis' (*Yoga-mishra bhakti*). All these practices assist yogis in remembering Krishna; they are not end in themselves

- Practice *sat-chakra-yoga*, raise life air to *ajna-chakra* (8.10)
- Chant *'OM'* (8.11)
- Renounce all sense gratification, especially sex life (8.11 – 8.12)
- Fix mind on heart (8.12)

❖ Fix mind in devotion to Supreme Personality of Godhead at death (8.10 & 8.13)

FOCUS OF LEARNING: PURPORT 8.10

(a) ***Sat-cakra-yoga*** recommended in this verse
(b) ***Bhaktya-yukto*** – indicates "to fix mind in devotion at death"
(c) **Yoga-balena**
- Indicates that without practice of yoga (*Sat-caktra-yoga* or *Bhakti-yoga*) one cannot come to the transcendental stage of remembering the Lord at death.
- Advises "Practice <u>transcendence through yoga</u> during one's life"
- Refutes the idea that – "I will take up spiritual path at old age"

FOCUS OF LEARNING: PURPORTS 8.11 & 8.13 – *(These two purports are combined because they share similar theme)*

(a) **Who enters into impersonal Brahman**
- Those learned in Vedas
- Who utters "om-kara"
- Practice celibacy
- Great sages in renounced order of Life

(b) ***Om* and Hare Krishna Maha-mantra**
- <u>Vedic system</u> – students learn to vibrate *Om* and learn of impersonal Brahman by living in complete celibacy
- <u>Modern system</u> – No celibacy possible / No such institution
    - Lord Chaitanya preaches according to the injunctions for Kali-yuga
    - Only Yuga-dharma – Holy Name
- **<u>Om, Brahman and Krishna are non-different</u> (also study Text 7.8 for *Om* and Hare Krishna)**
    - Impersonal sound of Krishna is *Om*
    - Hare Krishna contains *Om*
    - If anyone quits body chanting Hare Krishna – He goes to the spiritual planet

(c) ***Om* and Brahman**
- Brahman although is "one without second" has various manifestations
- For Impersonalists – *Om-kara* is identical with Brahman

FOCUS OF LEARNING: PURPORT 8.12

(a) ***Pratyahara*** – implies
- Withdraw senses from sense objects
  - Control five *jnanendriyas* (Knowledge acquiring senses) fully
  - No sense gratification allowed
- Mind focused fully on Supersoul
- Life force on top of head

(b) **For Modern Age**
- Above practices – impossible
- Best process – Krishna consciousness
- Somehow fix the mind on Krishna – immediately transcendence achieved

SECTION IV (8.14 – 8.16)
PURE DEVOTIONAL SERVICE
Remembrance of Krishna through Bhakti

PRACTICAL APPLICATION OF SECTION IV
- The practice of Pure Devotional Service is the qualification for one to attain Lord's favour
- By Lord's mercy the pure devotee is promoted to spiritual realm

LINK BETWEEN SECTION III & SECTION IV: Krishna next discusses **pure devotional service** and the **nature of 'spiritual world',** which one attains by practicing **pure devotional service**

Text 8.14*

THEME: Bhakti Yoga is easier path: Although Yoga practice of Text 8.10 – 8.13 is genuine but **it is easier and more effective** to remember the Lord through unalloyed love and devotion

❖ The Lord is easy to be obtained by one:
- Who remembers 'Me' without deviation
- Constantly engaged in devotional service

FOCUS OF LEARNING: PURPORT 8.14

(a) Text 8.14 describes the **final destination of unalloyed devotees** who serve Supreme Personality of Godhead in *Bhakti-yoga*
(b) **Their final destination** – **Easy to obtain Krishna**. **Because:**
- No material impediments in devotional service
  - Only qualification is the sincere desire to advance
  - *Jnana/Astanga*-yoga – depends on prior knowledge, renunciation and favourable situations for practice
- In devotional service, Krishna gives intelligence on how to attain Him
  - *Ref. Bg. 10.10 "dadami buddhi yogam..."*

(c) ***Ananya-cetah*** – Refers to Pure *Bhakti-yoga*
- Without mixture of *Jnana/Karma/Hatha*-yoga
- No other desire but Krishna

(d) **Pure *Bhakti-yogis*** (*Ananya chetah* – indicates "No other Desire")
- *Karmi* – desires sense gratification
- *Jnani* – desires relief from material misery
- *Yogi* – desires mystic abilities
- *Pure devotee* – desires only Lord's pleasure / Ready to even go to hell (cf. CC : Niskama gets perfect peace)

(e) ***Satatam / Nityasah*** – means always / regularly / every day – refers to pure devotees constantly remembering Krishna and meditating on Him – Thus wins Lord's attention
(f) **Creating Vrindavan** – pure devotee can create Vrindavan anywhere – *e.g.* Sri Advaita tells this to Lord Caitanya – "Wherever you are, O Lord, there is Vrindavan"
(g) **Five ways of *Bhakti-yoga*** – *Shanta*, *dasya*, *sakhya*, *vatsalya* and *madhurya rasa*
(h) **Great blessing of Krishna conscious process of chanting Hare Krishna maha-mantra is –** "Pure devotee and Lord never forget each other for a moment"

Texts 8.15 – 8.16

COMMON THEME: Describes "Result achieved by practicing pure bhakti"

Text 8.15*

THEME: Such '*Bhakti-yogis*' achieve...
- Krishna directly (the highest perfection)
- Never fall down from highest Vaikuntha planet
- No return to temporary world because
  - Material world is full of miseries
  - And they have attained the highest perfection

FOCUS OF LEARNING: PURPORT 8.15

(a) **Text 8.15 refers to "Personalist devotees"** of the Supreme Lord Krishna – They achieve highest perfection and are supreme souls (Mahatmas)
(b) ***Ref. Vedic Literatures*** describe the 'supreme planet' as *'Avyakta'* and *'Akshara'* and *'Parama-Gati'*
- ***Avyakta* and *Akshara*** – Planet beyond Material vision and inexplicable
- ***Parama-Gati*** – The Supreme destination, destination for Mahatmas

(c) **Describes *'Mahatmas'***
- Receive in Parampara – They receive transcendental messages from the realised devotees
- Gradual development – They gradually develop devotional service in Krishna Consciosness
- Highest Absorption – They get so absorbed that No desire of any elevation to any Material or Spiritual planets
- Only desire – Only want Krishna and Krishna's satisfaction – 'The highest perfection of life'

Text 8.16*

THEME: Krishna glorifies the Supreme abode, by contrasting it to material world
- From the highest planet in the material world down to the lowest, all are places of misery wherein repeated birth and death take place.
- But one who attains to 'My' abode, never takes birth again

FOCUS OF LEARNING: PURPORT 8.16

(a) **To come to "Krishna consciousness is must" if you want *to go to Krishna's abode***
- All other yogis have to come to this level

(b) **What about heaven –** It is a place of return (birth, old-age, disease, death)
(c) **How to achieve Brahmaloka -** By *Panchagni-vidya* of sacrifice (*Chandogya Upanisad*)
(d) **Fate on Brahmaloka-**If we do not cultivate Krishna Consciousness, we must return to earth.
(e) **Scope of progress on higher planets –** If they progress in Krishna consciousness, can gradually elevate to
- Higher and higher planets
- Can they go to Spiritual sky – if perfect in Krishna consciousness, can go to spiritual kingdom at universal devastation (*Ref. Sridhar Swami quoted*)

SECTION V (8.17 – 8.22)
COMPARING THE MATERIAL AND SPIRITUAL WORLDS / GLORIES OF SUPREME ABODE

PRACTICAL APPLICATION OF SECTION V

- The only refuge from ocean of birth and death is Lord's Supreme abode
- This abode is only attainable by one who makes himself qualified to associate with the Lord
- This qualification is Pure Devotional Service

LINK BETWEEN SECTION IV & SECTION V:
Krishna compares material world with spiritual nature in Texts 8.17 – 8.22

Texts 8.17 – 8.19

COMMON THEME: In comparison to spiritual world, Material world is a place of repeated creation and destruction

- ❖ Material world is
  - Miserable and
  - Temporary
- ❖ Because, here everyone must suffer –
  - Birth, Old age, disease, death (8.16)
  - Constant creation and annihilation (8.17 – 8.19) – '*Bhutva Bhutva praliyate'*

FOCUS OF LEARNING: PURPORTS 8.17 – 8.19

(a) **Duration of material universe is limited**
- 1 kalpa = 1 day of Brahma = 12 hours of Brahma = 1 night of Brahma
- 1 kalpa = 1,000 *yuga* cycles. Each cycle has the following four *yugas* in this order and duration:
  - *Satya-yuga* = 1,728,000 years
  - *Treta-yuga* = 1,296,000 years
  - *Dvapara-yuga* = 8,64,000 years
  - *Kali-yuga* = 4,32,000 years
- One lifespan of Brahma = 100 years of Brahma = 311 trillion and 40 billion earth years
- *Analogy:*
  - Brahma's lifespan as compared to eternity is like lightning flash
  - Causal ocean has innumerable Brahmas like bubbles in Atlantic

(b) **Brahmaloka** if compared to material planets – not free from birth, disease, old-age and death
(c) **Who goes to Brahmaloka** – Elevated sannyasis
(d) **Fate of Brahma** – Because of service to the Lord, gets liberation
(e) ***Bhutva Bhutva praliyate*** – Repeated creation and destruction because of being captivated by illusory energy – Explained as follows
- Annihilation at Brahma's night – all living entities remain compact in body of Vishnu.
- Again manifest at arrival of day.
- End of Brahma's life all living entities remain unmanifest for millions of years, again to be manifest in another millennium

FOCUS OF LEARNING: PURPORTS 8.17 – 8.19 continued…

(f) **3 types of annihilation** a living entity experiences (as per the purport), with respect to Brahma's life
- At death of the living entity every time he takes a body
- End of Brahma's day
- End of Brahma's life

(g) **Intelligent persons**– Take to Krishna Consciousness
- <u>Use human life fully</u> in Devotional Service, chanting Hare Krishna.
- <u>No more Rebirths</u> **–** Transfer in this life to the spiritual planet of Krishna and become eternally blissful

LINK BETWEEN TEXTS 8.19 & TEXTS 8.20:
Krishna compares material world with spiritual nature in Texts 8.17 – 8.22

Texts 8.20 – 8.21*

COMMON THEME: Describes the spiritual world, the abode of the Lord.

The Spiritual world is:
1. **Eternal** – Free from birth and death
2. **Infallible**, because Krishna's superior energy is opposite to material energy in quality
3. **Full of unlimited bliss,** as opposed to the material world which is full of miseries
4. **Fulfils all desires**
5. **All attractive**
6. **Unmanifest** to mundane eyes
7. **Transcendental** to manifest and unmanifest (**difference** from material world – **repeatedly** manifest and unmanifest) – Lord's abode never changes like material world / Composed of cit-sakti
8. **Supreme destination**
9. **A place of no return**

FOCUS OF LEARNING: PURPORTS 8.20 – 8.21: REFERENCES ON LORD'S ABODE

(a) **Description of Abode** – *Brahma Samhita* (*"chintamani..."*) *Study Purport*
(b) **As 'ultimate destination'** – *Katha Upanishad*
(c) **A place of no return** – *Bhagavad-gita* (8.15; 8.21; 15.6)
(d) **Absolute nature** – Krishna's abode is non-different from Him
(e) **Replica of Goloka Vrindavan** – Bhauma Vrindavan (on this planet)

Text 8.22*

THEME: How to attain that abode of Lord?
- The Supreme Personality of Godhead, who is greater than all, is attainable by unalloyed Devotional Service **– *Ananya Bhakti***
- Although He is present in His abode, He is all pervading, and everything is situated within Him

FOCUS OF LEARNING: PURPORT 8.22

(a) **Bg. 2.22 clearly states that the Supreme destination**, from which there is no return, is the abode of Krishna, the Supreme Person
(b) **Lord as all pervading by "Spiritual and material energies"**
(c) **Variegatedness of Spiritual energy** – *Ref. Brahma Samhita* ("*ananda chinmaya rasa..."*)
(d) **Material energy** – Although the Lord is always in His Supreme abode, He is nonetheless all pervading by His material energy,
(e) **"*yasyantah sthani bhutani..."*** – This phrase in Text 8.22 means that everything is sustained within Krishna, within His spiritual or material energies
(f) **Importance of the word '*bhaktya'*** – To enter Krishna's Supreme abode or any of the Vaikunta planets is possible only by bhakti
(g) **Vedic description of "Supreme abode"** – "Supreme Personality of Godhead" resides in the Supreme abode and has millions of plenary expansions
- *Ref. Gopala-Tapani Upanisad 3.2* – Describes that Supreme Abode and the Supreme Personality of Godhead
- *Analogy*: Vedas compare the Lord with a tree bearing many flowers, fruits, leaves etc. Similarly the Lord expands into many plenary expansions
- *Ref Brahma Samhita 5.37* – "Goloka eva..." – Although the Lord resides in the Supreme Abode, He is all pervading
- *Ref Svetasvatara Upanisad – "parasya shaktir..."* – Supreme Lord although residing far away, systematically conducts everything in the cosmic manifestation by His all pervading energies

SECTION VI (8.23 – 8.28)
SUPREMACY OF PURE DEVOTION IN ATTAINING KRISHNA

Subsection A: 8.23 – 8.26: Attaining the Supreme through mystic yoga
Subsection B: 8.27 – 8.28: Supremacy of *Bhakti* in attaining the Supreme

PRACTICAL APPLICATION OF SECTION VI
A devotee is confident about Krishna's protection; he
need not make any special endeavour for his ultimate salvation.

LINK BETWEEN SECTION V & SECTION VI: Krishna has now concluded describing the spiritual world and the process of reaching it. In the final six verses of this chapter Krishna discusses the process by which a soul should leave his body to attain the Supreme.

Text 8.23*

THEME: Lord declares to explain...
Process by which "Soul should leave the body to attain Supreme" – in the next few verses

Texts 8.24 – 8.27

COMMON THEME: These verses mention different ways to leave the body and thus achieving different destination.

- ❖ Devotees don't worry about proper time to leave the body, but leave everything in Krishna's hands and become fixed in devotion. This is because:
  - Krishna takes care and gives protection
  - Devotional service gives results of all other practices

WAYS OF LEAVING THE BODY

1.	**Path**:	In light, influence of fiery God, auspicious moment of day, Fort night of waxing moon, or 6 months when sun travels to north (8.24)
	For whom:	Path of yogis and Jnanis
	Destination:	Brahmajyoti
2.	**Path**:	In darkness/night, during smoke, fortnight of waning moon or 6 months when sun passes to south reaches the moon and again comes back (8.25)
	For whom:	Path of Karma-kandis
	Destination:	Attain heavenly planets, and then return to earth
3.	**Path:**	At any time (8.27)
	For whom:	Path of unalloyed devotees
	Destination:	Krishna-loka

FOCUS OF LEARNING: PURPORTS 8.23 – 8.27

(a) **Can a *yogi* choose time of leaving** – an expert *yogi* can choose;
  - If not expert in choosing, then it depends upon accident or destiny

(b) ***Kala*** – refers to presiding deity of time

(c) **Travel to moon planet**
  - Eligibility – one expert in fruitive acts/sacrificial methods
    - o *Ref. Kapildev in Srimad Bhagavatam Canto 3*
  - Life duration – 10,000 years (demigod calculation)
  - Engagement – soma rasa and other pleasures
  - Fate **–** when credits finished, one return to earth

(d) ***Yoga-yukta*** – implies to engage constantly in Krishna Consciousness in all the activities.
  - Example – Rupa goswami's yukta vairagya
  - Devotee does not worry about different paths and is undisturbed (8.27), because...
    - o Firmly established in Krishna Consciousness and chant Hare Krishna
    - o Best way to absorb – dovetail in the service of Krishna

Text 8.28

THEME: Explains the knowledge that fixes the devotee in the path of devotion

- Such a devotee automatically and effortlessly achieve all the results of *Jnana*, *Yoga* and *Karma* and all the Vedic forms of purification
- This verse is a summation of Chapter 7 and Chapter 8 which particularly deals with Krishna consciousness and devotional service

FOCUS OF LEARNING: PURPORT 8.28

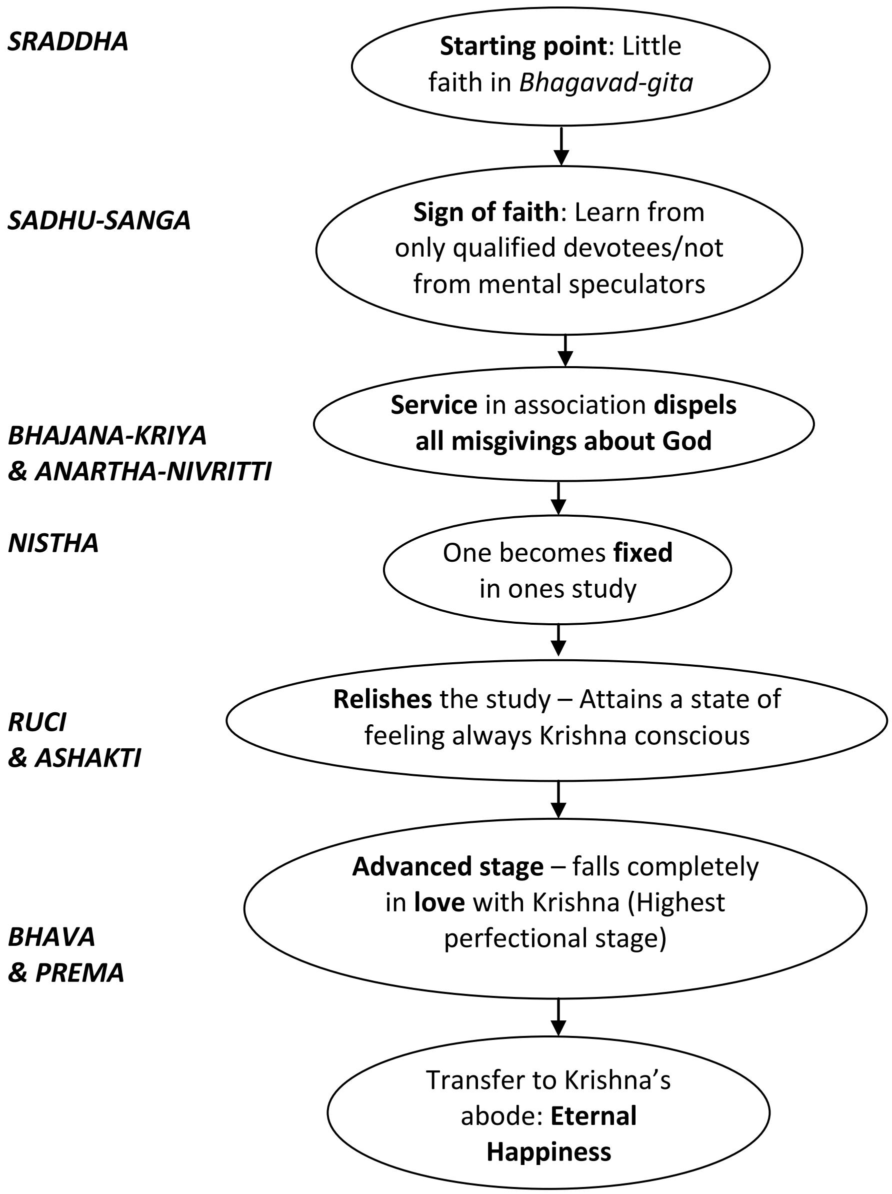
(a) **Path of Vedic Literatures**
- **Brahmachari life –** study Vedas under Spiritual master, many austerities and penances, trained in celibacy and menial services, beg alms, take food only under master's order
  - **Vedic study not meant for** – recreation of armchair speculators, **but for** building a perfect character
- **Householder life** – Sacrifices and, charity according to time, place and person.
- **Retired life (Vanaprastha)** – tapasya
- **Sannyasa**
- **Purpose of Vedic path** – gradual elevation to perfectional stage

(b) **Beauty of Krishna Consciousness** – by one stroke of Devotional services, one surpasses all the rituals of different ashrams.

(c) ***Idam viditva*** – it implies one should understand the instruction of Krishna very scrutinizingly
- **Which?** – those in Bg. Chapters 7 and 8
- **How?** – By hearing in the association of devotees
- **How not?** – Academic scholarship/mental speculation
- **Great fortune?** – To understand middle 6 chapters in the association of devotees
- **Why fortune?** – Because, life becomes glorified beyond all *yajna, dana, tapa* etc., and all the results of such activities are automatically achieved simply by Krishna Consciousness

PLEASE NOTE: *The last paragraph of the purport is covered in the diagram below*

RELISHING STUDY OF BHAGAVAD GITA
Bg. 8.28



END OF CHAPTER 8

CHAPTER 8 Appendix

Selected Texts extracted from "Surrender unto Me"

Text 8.1

Śrīla Baladeva Vidyābhūṣaṇa analyzes Arjuna's remaining questions as follows: "What is the adhyātma?" asks if the adhyātma, the self, pertains to the gross or subtle body.
"What is karma?" asks if karma (activity) refers to fruitive or spiritual activity and why, if they are equivalent, he should fight.

In "What is the adhibhūta?" Arjuna is asking "What gross, physical things are you referring to—items such as pots or the bodies of living beings?"

"Who is the adhidaiva?" asks if the adhidaiva, the governor of the demigods, is a demigod or the Virāṭ Puruṣa (the universal form of the Lord).

The prefix adhi is significant. One definition of it is "above, over and above." In another respect, then, Arjuna is asking about the identity of the adhi, the one above or ruling over the body, the physical manifestation and the demigods.

Text 8.2

Arjuna now inquires about the sixth term, adhiyajña. By inquiring about adhiyajña, Arjuna wants to understand the identity of the one who is ultimately worshiped by the performance of sacrifice. Is it Viṣṇu? A demigod? And whoever He is, where in the body does He live?

Text 8.7

Often devotees wonder if it is necessary to remember Kṛṣṇa while they do their duty or whether doing the duty for Kṛṣṇa is sufficient. Here is Kṛṣṇa's answer. We should remember Kṛṣṇa and do our prescribed duties. Even though it may be difficult to remember Kṛṣṇa while we work, it will be far more difficult to remember Him at the time of death when our consciousness is disturbed and overwhelmed with pain. Therefore Kṛṣṇa wants us to practice now. Kṛṣṇa will repeat His desire for us to constantly remember Him in Bg. 18.57 and in other verses.

It is interesting that Kṛṣṇa says, mām anusmara ("go on remembering Me") even before yudhya ca ("and fight"). We should remember Kṛṣṇa in devotion and work for His pleasure.

Text 8.14

Ananya-cetāḥ means undeviating, with no desire for heavenly pleasure or liberation. Satatam and nityaśaḥ mean always serving, with no break—for one's entire life—without consideration of time and place. Kṛṣṇa is so pleased by such an attitude that He becomes su-labhaḥ, easy to obtain, even if one is not yet on that platform but only desiring to reach it. Kṛṣṇa removes all obstacles from such a devotee's path. A vivid example illustrating the importance of ananya-cetā bhakti is found in Lord Caitanya's līlā.

Once Lord Caitanya went to evacuate. When He returned, He was holding His tongue. When the devotees saw this peculiar sight, they asked Him why He was doing that. Mahāprabhu replied that His tongue was acting so improperly that it wouldn't stop chanting Hare Kṛṣṇa even when He was engaged in such a filthy activity. Therefore He was forced to hold His tongue to restrain it. At that time, a small boy named Gopāla bravely spoke up.

Gopāla said, "No, no, this isn't the correct philosophy. Kṛṣṇa's names are pure and should be chanted at all times. For instance, if one were about to die, would he think, 'Oh, this is an inauspicious, dirty time and therefore I shouldn't chant?' No, at all times, regardless of the external purity of the situation, one should remember Kṛṣṇa and chant His names."

Śrī Caitanya Mahāprabhu replied, "You have properly understood the philosophy. You are my guru. You are Gopāla Guru."

Text 8.15

After attaining Me, the great souls, who are yogīs in devotion, never return to this temporary world, which is full of miseries, because they have attained the highest perfection.

Śrīla Viśvanātha Cakravartī Ṭhākura explains, "Such devotees enter Kṛṣṇa's pastimes and happily take birth when Kṛṣṇa appears in the house of Vasudeva as his son."

Text 8.16

Kṛṣṇa makes it clear that His planet is supreme. The term mām upetya used in both texts 15 and 16 means "achieving Me." Kṛṣṇa, through repetition, emphasizes this, because He does not want us bewildered by a desire to go to the heavenly planets. He therefore clearly states that every situation in the material world is miserable. We should desire only mām upetya, to achieve Him.

Text 8.21

These verses explain the paramāṁ gatim, the supreme abode mentioned in Bg. 8.15. That place is eternal and transcendental, and it is that supreme abode for which we hanker. Unfortunately, we search for it within the realm of time and matter. When we attain Kṛṣṇa's supreme abode, we, along with Kṛṣṇa's other devotees, will continuously exult in our loving relationship with Him. What a striking contrast to the material world! In the material sphere we are "again and again helplessly annihilated." Spiritual life, however, carries us to the supreme destination, which is never annihilated.

The term avyakta does not mean "formless" in this context, but "materially unmanifest." That which is avyakta is composed of Kṛṣṇa's internal energy.

Text 8.22

Here the words tv ananyayā reiterate the statement made in Bg. 8.14. Ananya-cetāḥ satataṁ yo māṁ smarati nityaśaḥ: our desires must be undeviatedly focused upon Kṛṣṇa. Maintaining desires for jñāna, karma, yoga and so on, prevents us from attaining Kṛṣṇa.

Text 8.23

These four verses (23-26) pertain to the jñāna-yogīs, karma-yogīs and aṣṭāṅga-yogīs, and they explain how yogīs must carefully plan their deaths so that they will not return to the material world. The last two verses of this chapter (27-28) are for the devotees.

CHAPTER 9
THE MOST CONFIDENTIAL KNOWLEDGE

Connection between Chapter 8 and Chapter 9

- In Chapter 8 Krishna has explained that an *ananya (unalloyed)* devotee surpasses the path of light and darkness. Now Krishna will explain how to become such a devotee
- Chapter 8 concludes that *bhakti* is the best form of *yoga.* Chapter 9 supplies the specific knowledge required for performing that most confidential *yoga*
- Chapter 7 and Chapter 9 are virtually identical. Chapter 8 can be seen as a tangent in the conversation between Krishna and Arjuna, clearing up some important points before continuing on in the same line

BREAKDOWN OF CHAPTER 9

SECTION I (9.1 – 9.3) —– HEARING: QUALIFICATIONS AND DISQUALIFICATIONS

- Non-envious and faithful will attain Krishna by hearing this most confidential knowledge about Him
- Faithlessness forces one to return to the path of birth and death in this material world

SECTION II (9.4 – 9.10) —– *AISVARYA–JNANA*: KRISHNA'S RELATIONSHIP TO THE MATERIAL WORLD

- Krishna pervades, creates and annihilates entire cosmos through His material energy
- Although He is the supreme director, yet the material world nevertheless moves independently and Krishna thus remains neutral and detached

SECTION III (9.11 – 9.25) —– FOOLS NEGLECT *BHAKTI*: THE DIVINE DON'T

- Duratmas – Fools who think Krishna's form is ordinary are defeated in their endeavours (9.11 – 9.12)
- Mahatmas – Those who know that Krishna has a transcendental form take shelter of Him and worship Him (9.13 – 9.14)
- Indirect worshippers – All who take shelter of a conception of Supreme and worship it, are ultimately worshipping Krishna, but they worship Him indirectly – These are of 3 types:
  - Ekatvena – the monist, the lowest, worships himself as one with the Supreme (9.11 – 9.12)
  - Visvato-mukham – a worshiper of the material, universal form is the best (9.16 – 9.19)
  - Prthakvena – a demigod worshiper, is situated higher than the 'ekatvena' (9.20 – 9.25)

SECTION IV (9.26 – 9.34) —– THE GLORIES OF DEVOTIONAL SERVICE TO KRISHNA

- Pure devotional service – If one worships Krishna with devotion or even offers Him the fruit of his work, one becomes free from reactions and comes to Him. Worship is simple and result is super excellent (9.26 – 9.28)
- Krishna shows favouritism to His devotee. He considers a devotee saintly, even if he's committed a horrible act, and He quickly purifies the devotee (9.29 – 9.31)
- Devotional Service purifies all. By thinking of Krishna, offering Him obeisances and being absorbed in Him, one goes back to Godhead, regardless of his position (9.32 – 9.34)

SECTION I (9.1 – 9.3)
HEARING: QUALIFICATIONS AND DISQUALIFICATIONS

PRACTICAL APPLICATION OF TEXTS 9.1 – 9.3

- Most intimate knowledge of Absolute Truth is obtainable through proper hearing
- 'Non-enviousness' and 'faith' are the two qualifications to receive **most confidential knowledge**

Text 9.1*

THEME: Qualification and means to achieve 'most confidential knowledge' and benefit of achieving this knowledge are mentioned here:

- ❖ **Qualification** – Because Arjuna is free from envy, therefore he qualifies to hear the most confidential knowledge (*anasuyave* – non-envious)
- ❖ **Means** – Proper hearing is the means to obtain most confidential knowledge
- ❖ **Benefit** – Relief from miseries of material existence

FOCUS OF LEARNING: PURPORT 9.1

(a) **Non-envious (*Anasuyave*) is the qualification to hear properly / "Envy is the root of misinterpretation"** – This sets the qualification for anyone who wants to comment on *Bhagavad-gita*

- Useless commentary – High academic scholars but give inaccurate commentaries because they are envious
    - One who criticizes the character of Krishna without knowing Him is foolish
    - Recommended approach – Avoid such commentaries
- Bona-fide commentary – Only possible by a devotee

(b) **Two benefits of hearing about Krishna**

- **Spiritual advancement** – *Ref. SB:* One who hears becomes more and more enlightened*.* This process works as follows:
    - Potent Messages – Messages of Supreme Lord are full of potencies
    - How to realise these potencies – By discussion among devotees
        - Not by association of mental speculators and scholars, because it is realised knowledge
    - Lord helps us to understand – He sees the mentality and sincerity of a particular living entity who is engaged in Krishna Consciousness and gives him intelligence to understand Krishna
    - *e.g.* Krishna is telling Arjuna more confidential matters to encourage Arjuna in higher and higher elevations in His potent service
- **Freedom from material miseries** (9.2) – One who is situated in most confidential knowledge is naturally transcendental and has no material pangs – 2 references :
    - *Ref. Bhakti Rasamrita Sindhu*: "*Iha yasya harer...*" – Even in the conditional state of material existence, one can considered to be liberated if one is sincerely engaged in trying to render loving devotional service
    - *Ref. Bg. Chapter 10:* Anyone engaged thus is a liberated person

FOCUS OF LEARNING: PURPORT 9.1 continued…

(c) **Why Chapter 9 is called most confidential knowledge**
- Confidential: Chapter 2 and 3 – Explains the knowledge of spirit soul and body; useful for liberation
- More confidential: Chapter 7 and 8 – Knowledge which brings about enlightenment about Krishna consciousness, Supreme Lord and His energies
- Most confidential: Chapter 9 – Because it deals with pure unalloyed devotion and delineates the glories of the Lord

(d) ***Idam Jnanam*** – Refers to ‘‘nine-fold process of devotional service by which’’:
- One’s heart becomes cleansed of material contamination
- One understands the science of Krishna and elevates to spiritual consciousness
- One understands spiritual activities – Simply knowing that living entity is not material is not sufficient – one must understand difference between activities of the body and the spiritual activities

Text 9.2*

THEME: Further glorification of the most confidential knowledge (7 characteristics mentioned)

PLEASE NOTE: *All points of the purport are covered under the numbered points below, therefore there is no separate ‘Focus of Learning’ section for this verse.*

1. ***‘Raj vidya’*** – ‘King of all knowledge’
   - Because it is the essence of all doctrines and philosophies explained before
   - Different philosophers*:* Gautama, Kanaada, Kapila, Yajnavalkya, Shandilya and Vaishvanara. And finally there is Vyasadeva, the author of the *Vedanta-sutra*
2. ***‘Raj guhyam’*** – ‘Most confidential knowledge’
   - This talks about the eternal activities of the soul and thus gives positive information
   - Just ‘*Confidential knowledge’* explains spirit soul as imperishable and immutable but does not give positive information about the soul
     - Lack of complete knowledge leads to misconception of impersonalism or voidism
     - Soul is always active
   - Modern educational system – Deals only with external knowledge (bodily platform)
3. ***‘Pavitram idam uttamam’*** – ‘Purest form of all activities’, purifying potency of devotional service is very strong:
   - Sinful reaction has four stages
     - *Analogy:* Growth of a tree from a seed has different stages – study purport (*Ref. Padma Purana*)
   - *Pavitram* – Implies all the four stages can be purified
     - *Ref. Bg. 7.28:* – Only those purified can engage in devotional service
   - *Uttamam* – Implies ‘beyond tamas’ (material activities) – Devotional service is never contaminated by modes, although sometimes devotees appear to be engaged like ordinary men; therefore devotional service is transcendental

4. ***'Pratyaksavagamam'*** – 'Direct perception of self by realisation'.
    - How one gets 'direct perception of the self' – By practising devotional service in the association of advanced devotees
    - *Example of 'direct perception':* By chanting Hare Krishna Maha-mantra without offence – One feels transcendental pleasure and gets purified quickly
        - If one further helps in the mission – one makes spiritual progress
    - Qualification: Advancement is irrespective of previous education or qualification
        - *Ref. Vedanta Sutra*: "*Prakasas ca..." – Devotional Service is very powerful, simply by engaging one becomes enlightened, irrespective of qualification*
        - *e.g.* Narada Muni – served great souls
5. ***'Dharmyam'*** – 'Perfection of religion'
    - Highest goal of all religion – Devotional service (*Ref. SB: "Sa vai pumsam…"; Bg. 8.28*)
    - Potency of Devotional service – So potent that without performing regular religious processes one can be raised to highest perfection – How?
        - Possible simply 'by association' of great acaryas
        - *e.g.* Narada Muni (*Ref. Vedic literatures*)
6. ***'Su sukham'*** – 'Blissful' – Why? Because:
    - <u>*Positive engagement*</u> for senses
    - <u>*Simple to perform*</u> *e.g.* hearing, chanting, prasadam
    - <u>Sastric example</u>: Sanat Kumar became devotee by tasting Tulasi leaves of Lord's lotus feet
    - <u>*God accepts only love*</u>
        - 'Anything' can be offered – "*Patram puspam phalam toyam"* (*Bg.* 9.26) – Leaf, flower, fruit or water
        - 'Any person' regardless of social position can offer
7. ***'Avyayam'*** – 'Eternally everlasting'
    - **Refutes Mayavadis** – who say that "we perform devotional service to become one with the Lord after liberation"
    - Other References on this aspect
        - Actual devotional service begins after liberation (*Ref. Bg. 18.54*)
        - Only by devotional service one can understand Supreme Personality of Godhead – Only when heart is cleaned by hearing *Bhagavad-gita* and Srimad Bhagavatam (*Ref. SB 1.2.20 "Evam prasanna…"*)

LINK BETWEEN TEXTS 9.2 & 9.3: **QUESTION:** If Bhakti is so joyful, who will still continue in material existence (Material existence is referred to as the word '*Samsaara'* in Text 9.3). **ANSWER:** Only the faithless disqualify and continue in this *'Samsaara'* (9.3)

Text 9.3

THEME: Faithless cannot attain Krishna – **'Faith'** is a <u>most important factor</u> for progress in Krishna Consciousness (purport)

- Faithless people return to the path of birth and death in this material world

FOCUS OF LEARNING: PURPORT 9.3

(a) **Development of that faith is the process of Krishna consciousness**
(b) **Definition of faith** – Simply by serving Krishna one can achieve all perfection *(Ref. Caitanya Charitamrta)*
- *Analogy:* Watering the root of the tree satisfies the whole tree; Feeding the stomach satisfies all the body parts. *(Ref. SB 4.31.14)*

(c) **"How faith is created"** – By association of devotees
(d) **Three types of Krishna conscious men on the basis of 'faith'**
- 3rd Level (lowest)
  - Have no good faith/no knowledge of scriptures – easily falldown
  - May officially be engaged in devotional service but cannot achieve highest perfectional stage
  - *e.g.* People coming to Krishna Consciousness with hidden motives
- 2nd Level – firm faith
  - But not very advanced in devotional scriptures
  - Simply trying to follow by association and simplicity
- 1st Level (highest)
  - Firm faith and well versed in devotional scriptures
  - No chance of falldown

(e) **Faithless find this path very difficult**
- Even after hearing about Krishna and excellence of devotional service, they think it to be simply eulogy, even if supposedly engaged in devotional service
- Fate – Very little hope of perfection

(f) **Destiny of faithless** – Return to the path of birth and death
(g) **Expected conclusion after reading *Bhagavad-gita***
- Give up all other engagements and adopt the service of the Lord with full faith

SECTION II (9.4 – 9.10)
AISHVARYA-JNANA: KRISHNA'S RELATIONSHIP TO THE WORLD

PRACTICAL APPLICATION OF SECTION II

- Krishna explains His own '***achintya-bhedabheda'*** (inconceivable) relationship with the material world
- **Purpose:** This gives us '***aishvarya-jnana'*** (Knowledge of His opulences) *"*to stimulate our reverence and devotion"
  - Because of His unique and Supreme position in relation with material creation, Lord Krishna is the Supreme object of worship

LINK BETWEEN SECTION I & SECTION II: Krishna has completed His glorification of the knowledge He will speak. In the next group of verses (9.4 – 9.10), He begins describing His own '*achintya-bhedabheda'* relationship with the material world

Text 9.4

THEME: The Lord supports and pervades the entire universe through His energies

- The all pervading aspect of the Lord is described as '*avyakta-murtina'*, His unmanifested form
- Also the Lord says: "All beings are in Me, but I am not in Them"

PLEASE NOTE: *Some points as given in the translation are included under the point headings of the 'Focus of Learning' section for this verse*

FOCUS OF LEARNING: PURPORT 9.4

PLEASE NOTE: *The points headings below are related to the translation and the points of the purport are explained in their subpoints*

(a) **"All Pervading"** – Lord pervades the entire universe
(b) **"How He is all pervading"**
- *'Avyakta-murtina'* – indicates "In unmanifested form" – This implies that we cannot see the Lord by our gross material senses
- The Lord is unmanifest to material senses but can be perceived by one whose senses are purified by the practice of devotional service
- Only way to see the Lord – Practice pure devotional service under proper guidance. 2 Scriptural quotes to support this:
  - *Ref. Bhakti Rasamrta Sindhu 1.2.234: "Atah Sri Krishna…"*
  - *Ref. Brahma Samhita 5.38: "Premanjana…"*

(c) **"All beings are in Me"** – This implies that everything rests in Him
- *Ref. Bg. Chapter 7:* Entire cosmic manifestation is a combination of superior and inferior energies of the Supreme Lord (*Ref. Bg. 7.5 and 7.6*)
- *Analogy:* Sunshine spread all over the creation / All universes are resting in sunshine; similarly all creation is resting in His energy

(d) **"I am not in them"** – This Implies that the Lord by all pervasiveness does not lose His personal existence
- Refutes that "Since God is all pervading, He has lost His personal existence"
- *Analogy:* King heads the government and is present in all the departments by his energies
- *Supporting Ref. Bg. 10.42: "Vistabhyam..."*

Text 9.5

THEME: *Yogam-aisvaram explained* – After explaining that all beings rest in Him, Lord says the opposite; that they do not rest in Him. This contradictory language is meant to show that He is personally aloof from the workings of the universe and that such functions are carried out by His energies

FOCUS OF LEARNING: PURPORT 9.5

(a) ***"Yogam-aisvaram"*** – This term describes the inconceivable mystic opulences of the Lord *i.e.* Everything that is created does not rest in Me. It implies:
- Implies that although everything rests in Him as per 9.4, still "**He is aloof"** and not directly concerned with maintenance etc.
- Not like ATLAS – tired of holding globe

(b) **How "He is aloof"** – **Examples of "inconceivable opulences"**
- *e.g.* Planetary systems floating in space, and space is the energy of the Lord. But He is different from space
- *e.g.* His potencies are exemplified by His determination – No difference between His mind and Himself, because He is Absolute Spirit. All activities are performed just by His willing.
- *Ref.* Nirukti dictionary: *'Yujyate...'* – Inconceivable pastimes are performed by His energy

(c) **Refutes the argument**: *"*Since God has expanded in everything, then everything we worship is God*"*
- **Refutation:** Krishna is everywhere, everything is in Him, but still He is aloof

Text 9.6*

THEME: Lord gives an analogy of the sky and wind to explain the concept of *"yogam-aisvaram"* (9.5) of how Krishna maintains and still remains unaffected

FOCUS OF LEARNING: PURPORT 9.6

(a) **Krishna gives an analogy for *yogam-aisvaram*** – *Analogy:* Sky and the wind
- Sky is the biggest manifestation to conceive. In that sky, wind is the biggest to conceive
- Wind is great and influences all the movements. But wind is never beyond sky, it is always subordinate to the sky
- All wonderful cosmic manifestations (compared here to the movements of the wind) exist by the will of the Lord (Lord compared to sky) – Still the Lord is aloof and unaffected just like the sky is aloof and not affected by movements of wind

(b) **Other examples** of Lord's supreme will as the Ultimate control over wonderful material manifestations
- *e.g. Taittiriya Upanisad* – Wind blowing under the will of Supreme Lord
- *e.g. Brahma Samhita 5.52* / *Brhad Aranyaka Upanisad* – Sun, moon and other planets moving under the Supreme order of the Lord

Texts 9.7 – 9.8

COMMON THEME: Inconceivable potency" in terms of creation and destruction – Now Krishna after explaining His role in maintenance, explains *His relationships with creation and destruction*

❖ Under the will of the Supreme Lord, all the material manifestations are automatically created and annihilated again and again

FOCUS OF LEARNING: PURPORTS 9.7 – 9.8

a) **"At the end of millennium"** – This indicates the time of Brahma's death
- At this time all energy is wound up in the Lord Himself
- At manifestation – He expands Himself in material energy *(Ref. Chandogya Upanisad: "Bahu syam"* – "I become many")

b) **Refutes the modern concept of evolution** –
- **Modern concept:** There is gradual evolution of species, from one to another, beginning from creation
- **Our Understanding of evolution based on this purport** – All species of life are created immediately along with the universe at the beginning of creation (and not one after another); based on desires and past deeds of living entities

c) If Krishna as Paramesvara is aloof, then how does material world continue – This is answered as:
- **"Supreme will" is always present** – Everything is definitely under Supreme will of the Lord
    - *Because* "He enters as three Vishnu forms into the Mahat-tattva to create"
- **But no direct involvement of the Lord –** He does not Himself create or destroy but:
    - Material nature acts by His desire – Term "automatically manifested (*avasam*) ". In Text 9.8 points out to Krishna's detachment, which implies Krishna has no direct involvement but acts through material nature
    - *"Basis of Creation"* – Creation takes place *to* accommodate inclinations or the desires of the various living entities

LINK BETWEEN TEXTS 9.8 & 9.9 Although the Lord creates and annihilates but all this work cannot bind Him**.** It implies that the Lord is not directly responsible for all good and evil done in this world.

Text 9.9

THEME: The Lord is not directly responsible for all good and evil done in this world. Lord says:
- All this work cannot bind Me
- I am ever detached from all these material activities

FOCUS OF LEARNING: PURPORT 9.9

(a) ***'Udasina-vat'*** – Implies the Lord "As neutral"
- Lord is always neutral in the material activities in the created world
- Material activities is carried out by His different potencies
- Still He has control over every minute detail

(b) ***Analogy for neutrality*****:** High court judge giving so many decisions, but he is neutral and unaffected with the gain and loss

(c) **Reference for neutrality**: *Ref. Vedanta Sutra: "Vaisamya Nairghrnye na…"*
- This reference implies Lord is transcendental to all material dualities
- Based on past deeds and desire, living entities take on different forms
- Lord does not interfere

(d) **Does it mean Lord has no engagement?** – He is always engaged in blissful pastimes in spiritual world *(Ref. Brahma Samhita 5.6)*

Text 9.10*

THEME: Ultimately 9.10 emphasizes the Lord's Supreme will and thus proves that without the superintendence of the Supreme Personality of Godhead, material nature cannot do anything

- The Lord is neutral and aloof and He simply sanctions the material energy
- Management is done by material nature on His behalf and Lord is detached

FOCUS OF LEARNING: PURPORT 9.10 - *Srila Prabhupada gives references on relationship between the Lord and material nature*

(a) ***Ref. Bg. 14.4:***
- *Analogy*: Lord is Father and Material Nature is Mother
- Lord glances, but species are decided based on past deeds and desire of living entity

(b) ***Ref. Smrti:***
- *Analogy:* Fragrance of a flower touched by the smelling power of a person (yet the smelling and the flower are detached):
  - Similar connection is there between material world and Supreme Personality of Godhead

SUMMARISED THEME 9A

SUMMARY OF LORD'S *AISHVARYA-JNANA*

His inconceivable potency in terms of creation, maintainence and destruction

A) Krishna's role in maintenance
- Lord pervades the entire universe by His energies
- He pervades in His unmanifested form, which can only be revealed by devotional service
- Everything rests in Him, but still He does not lose His personal existence
- Inconceivable mystic opulence – He is aloof from all the material creation and everything happens just by His will
- Analogy of sky and wind
  - Sky is the biggest manifestation to conceive. In that sky, wind is the biggest to conceive
  - Wind is great and influences all the movements. But wind is never beyond sky, it is always subordinate to the sky
  - All wonderful cosmic manifestations (*compared here to the movements of the wind*) exist by the will of the Lord (*Lord compared to sky*) – Still Lord is aloof and unaffected just like sky is aloof and not affected by movements of wind

B) Krishna's role in creation and destruction
- Under the influence of the Lord's energy, material world is automatically created and destroyed again and again
- At the end of the millennium all material manifestations enter into My nature
- Maha-Vishnu is the resting place of all material
- It is Lord Krishna Himself who controls this process as the purusha-avartaars
- At the beginning of another millennium, the Lord again creates by His potencies

C) Lord is neutral – The Lord is not directly responsible for any of the activities of material existence. He simply sanctions the material energy based on the past deeds and desires of the living entities

SECTION III (9.11 – 9.25)
FOOLS NEGLECT BHAKTI: THE DIVINE DON'T

PRACTICAL APPLICATION OF TEXTS 9.11 – 9.15
Different people will appreciate Krishna in different ways
according to their level of devotional consciousness

LINK BETWEEN SECTION II & SECTION III: After hearing the Lord describe how He is the Supreme object of worship in terms of the material creation, one may ask, "Why then do some people not respect Him?" Krishna answers this question here.

Text 9.11*

THEME: Fools think of Krishna's form as ordinary human and do not consider *Aishvarya-Jnana* of Text 9.4 – 9.10

- Fools do not consider His transcendental nature as the Supreme Lord of all that be

FOCUS OF LEARNING: PURPORT 9.11

(a) **First half of the purport establishes that Krishna, The Supreme Personality of Godhead, although appearing ordinary but He is not a common man**

- **Based on 9.4 – 9.10** (*Yogam-Aishvaram*) – One who conducts such inconceivable acts of creation, cannot be a common man
- ***Ref. Brahma Samhita 5.1*** – Krishna is the Supreme Ishvara – Supreme Controller
- ***Ref. Gopala-Tapani Upanisad and Brahma Samhita*** – His body is *sac-cid-ananda* and not like a common man
- **If Bg. 7.14 *("daivi hy...")* says:** 'A soul surrendered unto Krishna can get out of material energy' – Then how can Lord who conducts creation, etc., and controls material energy, have a material body like us
- **Mudhas** – Great scholars, who may be born as extra-ordinary man due to good karma, deride Him because of poor fund of knowledge – They are called Mudhas
  - <u>What knowledge they lack?</u> – They do not know Krishna's transcendental knowledge like...
    - Confidential activities of Supreme Lord and His different energies
    - His eternal body is of complete bliss and knowledge
    - He is Supreme proprietor
    - He can award liberation to anyone
    - His manifestation in material world is a manifestation of internal energy
    - He controls infinite (biggest) and finite (smallest) and still He is aloof
    - This can be established by '*Yogam-Aishvaram'* (9.4 – 9.10)
- **Who accepts Krishna 'yogam-aishvaram' easily**
  - Pure devotee who know Krishna as the Supreme personality of Godhead
  - Result of this knowledge – Complete surrender in devotional service

FOCUS OF LEARNING: PURPORT 9.11 continued…

(b) **Solution to controversies between impersonalists and personalists on lord's appearance as a human being** – Solved on the basis of authoritative texts like *Bhagavad-gita* and Srimad Bhagavatam

- **Superhuman acts of Krishna and Balarama** (Ref. *SB 1.1.20*) – Krishna and Balarama played like human beings but performed many superhuman acts which no human can perform
- **Two examples of the Lord's appearance** – Lord's appearance as human is one of His features of His transcendental body
    - Krishna appears as four-armed form and then two-armed form in front of Vasudev and Devaki
    - Universal form and four-armed-form in front of Arjuna *(Ref. Bg. Chapter 11)*
- **Mayavadis quote Srimad Bhagavatam to prove Krishna as ordinary man**. They say everyone is God
    - Argument**:** They use Text SB 3.29.21 – "Supreme is present in every living entity" – to establish Krishna as an ordinary man or 'Everyone is God'
    - Refutation**:** Based on Srila Jiva Goswami and Srila Visvanath Chakravathi Thakura
        - Jiva Goswami says: Krishna is present as Paramatma in all the hearts. To give attention to Archa Murti in temple and not to respect other living entities is neophyte mentality and is useless worship. Visvanath Chakravathi Thakur warns about this mentality
        - Conclusion: Devotees vision – "Krishna is present is everyone's heart as Paramatma, therefore everyone is embodiment or temple of the Lord, so everyone should be given proper respect."
- **Impersonalists deride temple worship**
    - Argument**:** Since God is everywhere why restrict ourselves to Deity worship
    - Refutation**:** If God is everywhere then why not also in the temple or in the Deity
    - Knowledge of Perfect Devotee in Krishna Consciousness**:**
        - Knows that "Although Krishna is the Supreme Personality of Godhead, He is all-pervading by His energies and plenary expansions" (*Ref. Brahma Samhita*)

LINK BETWEEN TEXTS 9.11 & 9.12:
What happens to those, who in bewilderment, disrespect Krishna's form

Text 9.12*

THEME: Duratmas – "**Fate"** of those who out of bewilderment ~~disrespect Krishna's form~~

- They are attracted by demoniac and atheistic views
- Hopes for liberation, fruitive activities and culture of knowledge are all defeated

FOCUS OF LEARNING: PURPORT 9.12

(a) **Example of the category of people mentioned here (Duratmas)**
- Many devotees who assume themselves to be in Krishna consciousness and devotional service, but at heart do not accept the Supreme Personality of Godhead, Krishna, as the Absolute Truth
- Those engaged in fruitive pious activities and ultimately hoping to be liberated, but they mock Krishna and deride Krishna as the Supreme Personality of Godhead

(b) **People jeer at Krishna** because they are envious of the Supreme Personality of Godhead
(c) **Supporting *Ref. Bg. 7.15 "na mam..."*** – Such demoniac miscreants never surrender to Krishna
(d) **Thoughts and convictions of such Duratmas**
- Their mental speculations about the Absolute Truth bring them to the false conclusion that the ordinary living entity are one and the same
- They think that the body of any human being is now simple covered by material nature and that as soon as one is liberated from the material body, there is no difference between God and Himself

(e) **Destiny of such Duratmas** – They take shelter of the material energy and are attracted by demoniac and atheistic views
- Never surrender to Krishna – Never taste the fruit of Devotional Service (Back to Godhead)
- Destiny – Birth after birth gets species of demoniac life
    - Real knowledge remains under delusion Gradually regress to darkest regions of creation

(f) **It is a great offence to consider Krishna as an ordinary man** (*Ref. Brhad Vishnu Smrti*) – (study purport)

LINK BETWEEN TEXTS 9.12 & 9.13:
What about those who do respect Krishna as He has revealed Himself

Texts 9.13 – 9.14*

COMMON THEME: Mahatamas – Those who do accept Krishna as He revealed Himself (*c.f. Duratmas Bg. 9.12*)

PLEASE NOTE: *All signs and symptoms of 'Mahatmas' as given in the translation are included under various themes of the 'Focus of Learning' section for these verses*

FOCUS OF LEARNING: PURPORTS 9.13 – 9.14

(a) **Various signs of *'Mahatmas'***
- He is already situated in the protection of the Divine Nature
    - By surrender unto Supreme Personality of Godhead, one is situated in the divine nature *(Ref. Bg. 7.14)*
    - 'Guidance of spiritual nature' is called 'Daivi-prakrti'
- Does not divert his attention to anything outside Krishna. How?
    - Because he knows Krishna to be original Supreme person
    - Attracted by His two-handed form – Performs unswerving service – may not even be interested in four-armed Vishnu form

FOCUS OF LEARNING: PURPORTS 9.13 – 9.14 continued…

(b) **Further symptoms of *'Mahatmas'*** (9.14):

- Always engaged in chanting the glories of the Lord
  - Refutes impersonalism – Because mahatma is attached to the personal form of the Lord and glorifies personal attributes
- Endeavouring with determination
  - Determined to achieve Lord's association in one of five rasas
  - Engaged in certain activities called "Determined" *e.g.* fasting on *Ekadasi's,* Appearance days etc.
  - Following the rules and regulations of great acharyas
- Always bowing down before Me
  - No severe austerity or penance required
  - Can perform "in any social condition or ashram"
  - "Only thing" is under the guidance of expert spiritual master
- Perpetually worshiping Krishna with devotion
  - Implies engaging all mental, bodily and vocal functions in service of the Lord
  - By the nine processes of devotion (devotion means activity)

(c) **How do *'Mahatmas'* develop** – By association with other *Mahatmas*

LINK BETWEEN TEXTS 9.14 & 9.15: Now Krishna mentions three types of worshipers who worship Him indirectly

Text 9.15*

THEME: Indirect worshipers – 3 Kinds of worshipers, worship Krishna indirectly, without knowing that it is only Krishna whom they are worshiping.

- ***'Ekatvena'*** – Worships himself as one with the Supreme
  - Lowest and most predominant
  - Destiny is given in Texts 9.11 – 9.12
- ***'Prthaktvena'*** – Concocts some form of the Supreme and worships that form
  - Includes demigod worshippers
  - Discussed in Texts 9.20 – 9.25
- ***'Visvato-mukham'*** – Accepts the Universal form as the Supreme
  - Best of all these three
  - Considers universe to be Supreme organism and worship that.
  - Cannot conceive of anything beyond this material manifestation.
  - Discussed in Texts 9.16 – 9.19

FOCUS OF LEARNING: PURPORT 9.15

(a) Why '***Ekatvena'* is considered God worship**, although they worship themselves as one with Supreme (as 'God')
  - Because at least they have the sense, that we are not the material body but spirit soul

(b) **3 Levels of Krishna worshipers**
  - 'Mahatmas' – Topmost (9.13 – 9.14)
  - 4 Types of *Sukrtinas* (7.16)
  - 3 Types of *Jnanis* discussed here in Text 9.15 – '*Ekatvena*', '*Prthaktvena'* and '*Visvato-mukham'*

LINK BETWEEN TEXTS 9.15 & 9.16: Krishna has already discussed the results gained by the '*ekatvena'* worshiper in Texts 9.11 – 9.12. In the next four verses, He will explain how to recognize and worship Him in His universal form. Further on in this chapter, Krishna will also discuss the results of demigod worship.

PRACTICAL APPLICATION OF TEXTS 9.16 – 9.25

- Seeing Lord Krishna's superiority in terms of the 'material world' as well as 'over demigods', will lead one to worship him directly
- Since Krishna is both matter and spirit, the gigantic universal form comprising all material manifestations is also Krishna and His Vrindavana pastimes as two-handed Shyamasundara, playing on a flute, are those of the Supreme Personality of Godhead

Texts 9.16 – 9.19

COMMON THEME: Mentions "How to recognise Krishna in His universal form". Seeing that Krishna is the personality behind all material phenomena, the worshipper of the universal form will turn to Him

Text 9.16

THEME: Vedic sacrifices of *'Karma-kanda'* division are in total also Krishna

- ❖ Those in devotional service are to be understood to have performed all sacrifices recommended in the Vedas
- ❖ Study translation for all the components of sacrifice

FOCUS OF LEARNING: PURPORT 9.16

Of all the components of sacrifice, only the important terms are clarified here:

(a) **'Ritual' –** Vedic Sacrifice known as Jyotistoma is also Krishna
(b) **'Sacrifice' –** Maha-yajna mentioned in Smrti is also Krishna
(c) **'Oblations' – "**Offerings to Pitraloka"
(d) **'Fire' –** One of the five material elements; therefore separated energy of Krishna

Text 9.17

THEME: Krishna as all the relationships: In the material existence, we create different relationships with different living entities who are nothing but Krishna's marginal energy; under the creation of *'praktrti'*, some of them appear as our father, mother, grandfather, creator etc. But actually they are parts and parcels of Krishna

- *Study translation for all points*

FOCUS OF LEARNING: PURPORT 9.17

Only the important terms are clarified here:

(a) **Father, Mother, Support and Grandsire –** All these relationships in the material world are part and parcel of Krishna which implies they are all Krishna.
(b) **Dhata –** implies creator or supporter
(c) **Purifier –** That subject matter which helps us purify our constitution position is also Krishna
(d) **Omkara –** A transcendental sound vibration in all Vedic mantras, is therefore Krishna
(e) **All the Vedas –** Because all the hymns have 'Omkara', therefore it is Krishna

Text 9.18

THEME: All the terms mentioned in the translation indicate Krishna to be the eternal cause of all causes

- *Study translation for all points*

FOCUS OF LEARNING: PURPORT 9.18

Only some important terms are clarified here:

(a) ***'Gati'*** – **'**Ultimate goal is Krishna', although people do not know it
  - Many make their destination to different demigods
  - Thus perform rigid rituals
  - But all such demigod planets, being creations of Krishna, are simultaneously Krishna and not Krishna – How:
    - Being manifestation of Krishna's energy they are Krishna, but
    - They serve only a step forward for realising Krishna
    - To approach different energies of Krishna is an indirect approach
    - Better to have direct approach which saves time and energy
    - *Analogy*: Elevator vs staircase

(b) **'Sustainer'** – Because everything is resting on Krishna's energy
(c) **'Master'** – Krishna is the Supreme ruler and everything belongs to Him
(d) **'Witness'** – He is in everyone's heart
(e) **'Abode'** – Residences, countries or planets on which we live
(f) **'Ultimate goal of our shelter'** – Take shelter of Krishna for any distress
(g) ***'Suhrta'* (Best friend)** – Because He is the cause of our generation and Supreme Father

Text 9.19

THEME: For Krishna, there is no distinction between matter and spirit; He is both matter and spirit. In advanced stages of consciousness one can see Krishna in everything

- *Study translation for all the points*

FOCUS OF LEARNING: PURPORT 9.19 – *Only the important term is clarified here:*

(a) **'Immortality'** – The energy which sustains us and which prolongs the duration of life

Texts 9.20 – 9.25

Demigod Worshippers ('*Prthaktvenas*')

Texts 9.20 – 9.21

COMMON THEME: Result of Demigod worship mentioned here

- Demigod worshippers worship Krishna only, but indirectly
  - They study the Vedas, drink the Soma juice, seeking the heavenly planets
- Path of demigod worshipers
  - Purified of sinful reactions, they take birth on the pious, heavenly planet of Indra where they enjoy Godly delights
  - After exhausting the result of their pious activity, they return to this mortal planet again
  - Thus this path only offers repeated birth and death

FOCUS OF LEARNING: PURPORTS 9.20 – 9.21

(a) **Ultimate goal for *Tri-vedis* is Krishna only** (9.20)
- Actual Tri-vedis take shelter of lotus feet of Krishna and engage in devotional service
  - By chanting Hare Krishna,
  - And by cultivating knowledge of Krishna

(b) **Simply official students of Vedas are only interested in sacrifice to demigods**
- Have not attained the perfection of knowledge which is to know the "Source of all" *('Janmady asya yatah')*
- Only benefits achieved:
  - Gets purified of lower modes
  - Elevation to heavenly planets with longer life and better sense gratification

(c) **Disadvantage of heavenly planets as the goal**
- Comes back to the earth – Cycle of birth and death 'after exhausting pious deeds'
- *Analogy*: "Ferris wheel" compared to "Cycle of birth and death" (study 9.21 purport)
- Solution offered to avoid repeated birth and death: Make spiritual world as your goal

LINK BETWEEN TEXTS 9.21 & 9.22: Texts 20 – 21 explains : "How demigods obtain the necessities of life"
Text 22 explains: "How unalloyed devotees are maintained and receive their necessities"

Text 9.22*
Yoga-Ksemam verse

THEME: Direct worship of Krishna achieves complete perfection by Krishna's grace

- Krishna says: "For those who worship Me with exclusive devotion"
  - "For them I carry what they lack"
  - "I preserve what they have"

FOCUS OF LEARNING: PURPORT 9.22

a) **A devotee is "Perfect in self-Realization"** – It is because:
   - His only desire is to associate with Supreme Personality of Godhead
   - He always worships with 'exclusive' devotion
     - Unable to live without Krishna even for a moment
   - Such Krishna conscious activities are "All-auspicious" and "Full of spiritual potencies"

b) ***'Yoga'*** – Implies such a devotee undoubtedly approaches Lord without difficultly
   - Helps the devotee achieve Krishna consciousness by yoga

c) ***'Ksema'*** – Refers to "the merciful protection" of the Lord
   - When one becomes fully Krishna consciousness, the Lord protects him from falling down to miserable conditional life

LINK BETWEEN TEXTS 9.22 & 9.23: Because demigod worshipers are ultimately worshipping Krishna, do they achieve the same result as Krishna's unalloyed devotees? In the next verse, Krishna does not approve the unnecessary worship of demigods.

Text 9.23
THEME: Demigod worship without knowledge of Krishna's supremacy is called *"Avidhi-purvakam"* – It is a sign of less intelligence because such worship is offered to 'Me' only, but indirectly

FOCUS OF LEARNING: PURPORT 9.23

(a) **Three Analogies for indirect worship of Krishna as the improper method**
   - Pouring water on leaves and branches and not the roots
   - Feeding different parts of the body and not the stomach
   - Not to follow the laws of the government and offering a bribe to the officers

LINK BETWEEN TEXTS 9.23 & 9.24: What happens to such worshipers as mentioned in Text 9.23? – "They simply fall down"

Text 9.24

THEME: Krishna as the only enjoyer and master of all sacrifices:

- ❖ Demigod worshipers, after great endeavour to follow *Vedas*, simply fall down to material existence and do not achieve the desired goal of life (because they do not know Krishna as the only enjoyer and master of all sacrifices)
- ❖ Krishna says "Those who do not recognize My transcendental nature, fall down"

FOCUS OF LEARNING: PURPORT 9.24

(a) **Vedas recommend different Yajnas**: Actually *'Yajna'* means Vishnu
- Ultimately beneficiary of all Yajnas is 'Vishnu' *(Ref. Bg. 3.9)*
- Goal of Varnasrama is to please Vishnu

(b) **Demigod worship is for temporary benefit**. Therefore demigod worshipers fall down and do not achieve the desired goal of life – less intelligent people take to this path

(c) **Final conclusion** – Even if one has material desires, better to worship the Supreme Lord

LINK BETWEEN TEXTS 9.24 & 9.25: To contrast the destination of demigod worshipers and Krishna bhaktas, Krishna speaks the next verse (9.25)

Text 9.25

THEME: Relative destination of different worshipers explained (*Study Translation for all points*)

FOCUS OF LEARNING: PURPORT 9.25

(a) **Refutation:** This verse refutes the philosophy – "Worship of any form or any path leads to the same goal"

(b) **Basis of Destination** – Destination depends on faith reposed
- *e.g. Darsha-paurnamasi* – 'A process of *karma-kanda* rituals to go to the moon or sun etc.'

(c) **Role of Krishna conscious movement** – A sublime process of simply chanting *Hare Krishna* and going back to Godhead – devotional service can take one to Krishna's planet

SECTION IV (9.26 – 9.34)
THE GLORIES OF DEVOTIONAL SERVICE TO KRISHNA

PRACTICAL APPLICATION OF TEXTS 9.26 – 9.34

- Worship of Lord Krishna is superior because Supreme Lord takes direct interest in the life of His devotees
- Understanding Truth about Krishna and His Devotees and Their intimate relationships, one should absorb himself in Krishna Consciousness
- The most essential quality of *bhakti* which stands out in Text 9.29 – 9.34 is that the Lord personally reciprocates with His devotees, bringing them closer to Him

LINK BETWEEN SECTION III & SECTION IV: To encourage us to make the correct choice, He speaks the final nine verses of this chapter. These verses plead with us, for our own benefit, to become His exclusive devotees.

COMMON THEME: Krishna pleads to us to choose the right path, which is – "To become exclusive devotees" (Highest perfection of life)

Text 9.26*

THEME: Bhakti is a very simple process

- Sign of an intelligent person – Engages in Krishna's loving service to achieve permanent bliss in abode for eternal happiness
- Krishna accepts anything offered in love – a leaf, flower, fruit or water

FOCUS OF LEARNING: PURPORT 9.26

(a) **Bhakti is easy and universal**
- Only qualification required is – To be a pure devotee
- No other qualification required – Can be attempted by poorest of the poor, no matter where one is or what one is

(b) **Compared to other processes** – Simplest process and highest perfectional stage offered
- Krishna wants only loving service and nothing more, irrespective of quantity or type of object
    - Even a little flower or leaf, fruit or flower from a pure devotee will do
    - But no offering is accepted, however big may be, from a non-devotee – Because the Lord is self sufficient and not in need of anything
- Importance of word *Bhakti* –"*Bhakti*" is mentioned **twice** in this verse – to declare emphatically that Bhakti is the only means to approach Krishna
    - *'No other condition'*– being a brahmana / rich man / scholarship / philosopher
    - None of these conditions can induce the Lord to accept any offering
- Bhakti is never causal
    - It is an eternal process
    - It is a direct action in service to the Absolute Whole

(c) **Link to the previous verse** – Krishna after establishing Himself as the only enjoyer, primeval Lord and real object of all sacrificial offerings, now He tells, what type of sacrifice He desires to be offered

(d) **Prohibited Items** : If you love Krishna – Offer Krishna whatever He wants / Avoid offering that which is undesirable and unasked for
- Find out the Lord's desire, if you want to engage in devotional service and want to get purified and to reach life's goal
- **Practical application** – No meat, fish or eggs, only *patram, pushpam, phalam, toyam* (leaf, flower, fruit or water)

(e) **Why offer** – To enjoy without offering is sinful (*Ref. Bg. 3.13*)

(f) **Attitudes in offering** – Most important element in preparation, serving, and offering is **Love**

FOCUS OF LEARNING: PURPORT 9.26 continued…

(g) **Refutes impersonalists philosophers** who cannot comprehend this verse because they maintain that "the Absolute Truth is without senses"
- **Our understanding**: Krishna has senses and His senses are interchangeable
- Lacking senses would mean Krishna is not full in all opulences
- **3 examples of 'omnipotency'** – His senses are interchangeable and can perform the function of each other
    - Lord impregnates by His glance
    - Krishna eats by hearing the devotee's words of Love
    - Also speaks by breathing and gives Vedas (*Ref. Bg. 3.15 purport*)
- **Who can understand**: Only the devotee who accepts Krishna as described in the *Bhagavad-gita*, without interpretation can understand that the Supreme Absolute Truth can eat food and enjoy it.

LINK BETWEEN TEXTS 9.26 & 9.27: Texts 9.14, 9.22 and 9.26 describe advanced stages of devotion. In the next verse, according to Srila Vishvanatha Chakravarti Thakura, Krishna describes a step below this: *"Niskama-karma-yoga"* – For those who are not yet able to practice pure devotional service

Text 9.27*

THEME: Recommends *Niskama-karma-yoga* – You can even offer fruits of what you are already doing. One can do any of the following as an offering to Krishna
- Whatever you do
- Whatever you eat
- Whatever you offer or give away
- Whatever austerities you perform

FOCUS OF LEARNING: PURPORT 9.27

(a) **Duties of everyone** – To mold one's life in such a way as not to forget Krishna in any circumstance
(b) **Work needed even for bodily maintenance** – Therefore better to work for Krishna *e.g.*
- Eat – Only prasadam
- Religious duties – Do it only for Krishna (Archana)
- Charity – Utilise for furthering Krishna consciousness
- Austerity – Greatest meditator and greatest yogi is one who meditates on Krishna 24 hours by chanting on his beads *(Ref Bg. 6.47)*

Text 9.28*

THEME: Result of acting with Mind fixed on 'Me' in this principle of renunciation as explained in Text 9.27
- Liberation – Freedom from bondage to work and its auspicious and inauspicious results ("*moksyase karma-bandhanaih")*
- Realisation of Krishna – "Liberation and one comes to Me" ("*vimukti"* and "*mam upaisyasi")*

FOCUS OF LEARNING: PURPORT 9.28

(a) **'Yukta'** – One who acts in Krishna consciousness under superior direction.
(b) **'Yukta-vairagya'** - To perform actions and give the fruits to Krishna
(c) **'How does this process work?'** – when one is situated in such renunciation, the following effects are seen:
- Cleansing - Such activities clear the mirror of mind
- Progress - Gradual progress in spiritual realisation
- Surrender - Complete surrender to Supreme Personality of Godhead
- Liberation - At the end becomes liberated
- "Come to Me" indicates the "Kind of liberation" – Not *brahmajyoti* but entering into Lord's planet (Indicated by the word Mam-upaisyasi)

(d) **Who is a real *sannyasi*** – A Krishna conscious person – because of the following characteristics:
- *Niskama* – No other interest but to dedicate life in service of the Lord
- Servitude – Always thinks of himself as eternal servant
- Dependence – Depends on Supreme will of the Lord
- Beyond Vedic Rituals – Does not give serious attention to fruitive activities or prescribed ritualistic duties of the Vedas
    - **PRACTICAL APPLICATION**: Prescribed duties are obligatory for ordinary persons
        - But a pure devotee who is completely engaged in Lord's service may sometimes appear to go against prescribed duties but actually it is not so
    - *Ref. CC Madhya-lila* – One cannot understand the plans and activities of a pure devotee
    - A pure devotee is above all material criticisms just like Krishna

LINK BETWEEN TEXTS 9.28 & 9.29: Krishna stated earlier that He delivers His devotees and annihilates the miscreants, but shouldn't the Supreme Lord, who is the father of all living entities, treat all – both the good and bad – equally? Is Krishna partial?

Text 9.29

THEME: But Krishna is not partial, He is equal to everyone, He envies no one

❖ But whoever renders service unto Me is a friend, is in Me, and I am also a friend to Him

FOCUS OF LEARNING: PURPORT 9.29

QUESTION: If Krishna is equal to all and no-one is His special friend then why does He take special interest in devotees who are always engaged in his transcendental service
ANSWER: This is not discrimination but "natural"

(a) ***Analogy***: Any man in material world may be charitably disposed, but has special interest in own children
(b) **But one may say:** Lord says all living entities are His children –
- Our response – Yes, therefore He supplies everyone with generous supply of all necessities
    - *Analogy:* Like a cloud pours water all over the earth: rock, land or water

FOCUS OF LEARNING: PURPORT 9.29 continued…

(c) **But for devotees** – "He gives specific attention" – Such devotees are
- **Transcendentally situated in Krishna**
  - The phrase "Krishna consciousness" indicates that they are "Living Transcendentalists"
- Lord says *"Mayi te"* – They are in Me. Naturally Lord is also in them reciprocally
- *Ref. Bg. 4.11 – "Ye Yatha..."* – Lord reciprocates according to one's surrender
- This transcendental reciprocation exists because the Lord and His devotees are conscious

(d) ***Analogy:*** Lord and living entity eternally glitter – When living entity is in service of diamond like Lord, he looks like Gold (Diamond on gold ring)

(e) **Personalism** – If reciprocal relationship not present between Lord and devotees, there is no personalist philosophy

(f) ***Analogy:*** Lord is like a desire tree – supplies whatever one wants
- Lord's reciprocation should not be considered under the law of *karma*
  - It belongs to transcendental situation in which Lord and His devotees function
  - Devotional service is not an activity of the material world, but a part of the spiritual world where eternity, bliss and knowledge predominates

LINK BETWEEN TEXTS 9.29 & 9.30: Krishna personally maintains and cares for His devotees. Even if His devotee were to perform a heinous act, Krishna would nevertheless protect and purify him.

Text 9.30

THEME: Even if a devotee is imperfect, Krishna takes him as saintly – Why:
- ❖ Because he is properly situated in his determination (9.30)
- ❖ And he quickly becomes righteous and attains lasting peace (9.31)

FOCUS OF LEARNING: PURPORT 9.30

(a) ***'Su-duracharah'*** – Very significant word
- Two kinds of Activities: Conditioned living entity has 2 kinds of activities – conditional and constitutional
  - Conditional – Those 'for protecting the body' or 'for my abiding by the rules of society and state'
  - Constitutional/Transcendental – Activities of living entities, being conscious of spiritual nature (Engagement in devotional service)
- Activities may be parallel or opposed: In conditioned state, sometimes devotional and conditional acts parallel each other and sometimes they oppose each other
- Devotee tries to balance: Devotee tries his best not to disrupt his wholesome condition knowing that perfection in his activities depend upon progressive realisation of Krishna consciousness

(b) **Abominable acts does not disqualify**
- Sometimes a Krishna conscious person acts abominably socially or politically
- Such temporary fall-down does not disqualify him
- *Ref. SB* – If such a person is whole heartedly engaged in transcendental service of Supreme Personality of Godhead, Lord in the heart purifies him and excuses him for that act

FOCUS OF LEARNING: PURPORT 9.30 continued…

(c) ***"Sadhur eva"*** – Emphatic expression of "He is saintly"
- A person situated in Krishna consciousness engages with determination in chanting Hare Krishna
- Should be considered transcendental – Not to deride for accidental falldown

(d) ***"Mantavyah"*** – Makes it still more emphatic – If we deride someone like this, then we are disobeying the Lord's order

(e) ***Ref. Nrsimha Purana – Analogy***: Compares accidental fallen or abominable acts of a devotee to be like <u>mark of a rabbit on the moon</u> – Such spots do not impede diffusion of the bright moonlight

(f) **In that perspective only qualification of a devotee is** – To be unflinchingly and exclusively engaged in devotional service

(g) **CAUTION!** Do not take it as allowance to act in all abominable ways
- <u>Only for Accidental Falldown</u> – Only refers to accident due to strong power of material connections
- <u>Devotional Service and War</u>: Devotional service is declaring war against illusory energy

(h) **WARNING!** Till we are not strong enough – there may be accidental falldowns
- <u>Do not take free license</u>: If one does not improve in his character by devotional service, it is to be understood he is not a high devotee

LINK BETWEEN TEXTS 9.30 & 9.31: Still, the question may be raised: "How can a person who is "*su-duracara"* (committing highly improper activities) be regarded as saintly?"

Text 9.31*

THEME: Krishna purifies him (A devotee who succumbs to his conditionings and engages abominably as explained in 9.30)

1. He quickly becomes righteous
2. He attains lasting peace
3. <u>Promise of Krishna</u>:"My devotee never perishes"

FOCUS OF LEARNING: PURPORT 9.31

ARGUMENT: How can a person acting abominably by accident or intention can be a pure devotee? Because Chapter 7 declares "only one free from mischievous acts can become a devotee of the Lord". *(Ref. Bg. 7.28)*

EXPLAINED AS FOLLOWS:

(a) **Cleansing going on** – Devotee engaged in nine kinds of devotional service is
- In process of cleaning heart
- Puts Lord in the heart
- All contaminations naturally washed away

(b) **No need of ritualistic processes** – One who falls down from exalted position – No need to undergo certain ritualistic processes for purification
- Purification process is already there in the heart – Continue remembering Krishna by chanting without stoppage
- All protection assured for accidental fall-downs

LINK BETWEEN TEXTS 9.31 & 9.32:
Krishna continues to glorify the path of *bhakti*

Text 9.32

THEME: Even unqualified classes also achieve Krishna by His mercy

- *e.g.* Women, Vaisyas and Sudras

FOCUS OF LEARNING: PURPORT 9.32

(a) **No distinction in different classes** – This verse establishes that in devotional service, there is no distinction between higher and lower classes as opposed to the material conception of life. *(Ref. SB 2.4.18)*
(b) **Indicates 'Power of devotional service and pure devotees'** – Most simple man taking shelter of a pure devotee can be purified by proper guidance, even the lowest of men chandalas *(Ref. SB 2.4.18)*
(c) **Importance of shelter *('Vyapashritya'*)** – One has to take complete shelter of Krishna – Then one can become greater than great *jnanis* and *yogis*; pure devotees can enable people of lower classes to attain highest perfection.

LINK BETWEEN TEXTS 9.32 & 9.33:
The next verse describes those who have taken higher birth

Text 9.33

THEME: Then what to speak of qualified righteous brahmanas, devotees and saintly kings – Krishna definitely helps them.

- **Conclusion:** Having come to temporary miserable world, one must engage in loving service unto 'Me'

FOCUS OF LEARNING: PURPORT 9.33

(a) ***'Anityam asukham lokam'*** – Indicates 'world is not a happy place but temporary and full of misery' – "Whoever you may be"
(b) **Refutes Mayavadis** who say that 'this world is false', but our philosophy is "this world is not false but temporary"
(c) ***'Rajarsis'*** – "Saintly royal families" – Indicates Arjuna is also motivated to take to devotional service
(d) **Conclusion**: Devotional service is the only process to solve all problems of life for all people at all times

LINK BETWEEN TEXTS 9.33 & 9.34: Krishna concluded Text 9.33 with the words "*bhajasva mam",* "Engage in loving service unto Me." In the next text, Krishna will clearly tell us how to do so.

Text 9.34

THEME: Worship Krishna directly – This verse points out clearly that "Krishna consciousness is the only means for deliverance from material world."

- **How to worship Krishna directly**
  - Engage your mind always in thinking of Me
  - Become My devotee
  - Offer obeisances to Me
  - Worship Me

FOCUS OF LEARNING: PURPORT 9.34

(a) **How to engage one's mind**
- Engage in His eternal form, the primal form of Krishna
- With conviction that Krishna is the Supreme
- Engage body, mind and activities in His service without deviation – Nine activities
- Benefit: Transfer to *Krishna-loka*

(b) **Srila Prabhupada refutes unscrupulous commentators**
- Unscrupulous commentators defined
  - Make profit and mislead: Make profit out of misleading people. Divert their mind to that which is not at all feasible
  - They refer to Krishna's mind: They do not know that there is no difference between Krishna's mind and Krishna
- Our Response is:
  - Krishna is not an ordinary human but Absolute (Body, Mind and Himself are Absolute One)
  - Bhaktisiddhanta Sarasvati quotes from Caitanya Charitamrta: "No difference between Krishna and His body"

(c) **Demoniac Mentality** – They do think of Krishna but always unfavourably and enviously *e.g.* Kamsa

(d) **Real *bhakti* defined based on correct understanding**
- One should "Think of Krishna as a person"
- Favourably in devotional love
- Cultivate knowledge of Krishna continuously
- What is that favourable cultivation – Learn from bona-fide spiritual master
- What are the bona-fide teachings of such a Spiritual Master – Krishna is the Supreme Personality of Godhead and His body is eternal, blissful and full of knowledge and we are His eternal servants

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END OF CHAPTER 9

CHAPTER 9 Appendix

Selected Texts extracted from "Surrender unto Me"

Introduction

Chapter Seven and Chapter Nine share various themes: hearing from Kṛṣṇa (7.1-2 / 9.1-2); the relationship between Kṛṣṇa and material nature (7.4-7, 7.12 / 9.4-10); Kṛṣṇa's potency manifested within matter (7.8-11 / 9.16-19); worship of demigods contrasted with worship of Kṛṣṇa (7.20-23 / 9.20-28); and the impersonalists' knowledge of Kṛṣṇa contrasted with that of devotees (7.24-26 / 9.11-15)

Text 9.1

The first three verses of this chapter glorify its contents. Later, Kṛṣṇa will describe His inconceivable opulence, which will help fix a nonenvious soul in unswerving devotional service by increasing his knowledge, appreciation and awe.

Text 9.2

Su-sukham indicates that this knowledge will bring us great happiness and that its application, devotional service, is joyfully performed. Bhakti-yoga is joyfully performed because it entails using our senses in Kṛṣṇa's service. Bhakti-yoga does not require, as jñāna-yoga does, that we renounce all activities. Renouncing sense activities does not bring joy, but, rather, dryness and misery.

Śrīla Baladeva Vidyābhūṣaṇa asserts that rāja-vidyā rāja-guhyaṁ indicates "the knowledge of kings, the secret of kings." It is "the knowledge, or more exactly, the meditational worship, of those who, like kings, have magnanimous, compassionate hearts. They are unlike the cripple-hearted karmīs, who worship demigods with the desire to attain sons and other material benefits. Kings, even when they fail to hide their treasures of gems and other valuables, keep their private counsel very hidden. In the same way, even when My devotees do not conceal other kinds of knowledge, they keep this knowledge concealed."

Text 9.6

Although all living entities are within Kṛṣṇa, are dependent on Kṛṣṇa and are supported by Kṛṣṇa, they nevertheless act independently. How can one who is completely dependent act independently? This is an inconceivable feature of the relationship between the living entities and Kṛṣṇa.

Kṛṣṇa provides an analogy to help us understand. The sky, like an upside-down bowl, contains the wind. In the same way, "all created beings rest in Me." Just as the sky is detached from the wind, the wind, though in the sky, blows freely and independently. The sky restricts only the area of movement, not the movement itself.

Kṛṣṇa thus limits the activities of the conditioned living entities, regardless of the extent of their power, to the circumference of the material world. Within the material sphere they are free, and Kṛṣṇa is detached from their independently enacted activities and from the reactions their activities generate. The living entities are thus simultaneously fully dependent on Kṛṣṇa and independent of Him.

Śrīla Viśvanātha Cakravartī Ṭhākura raises a question: Because Kṛṣṇa has described, by an analogous example, His acintya-śakti, or inconceivable mystic power, hasn't His explanation made the inconceivable conceivable? He writes: "But then how is the Lord's mystic power inconceivable,

which He claimed it to be in His statement, 'Just see My mystic power'? After all, we now have a conceivable example explaining His mystic power."

He then answers:"The sky is nonattached to the wind, which is contained within it, because the sky and wind are unconscious matter [and matter does not form attachments]. However, only in one case does living spirit remain nonattached while living in this world and controlling it, and that is in the case of the supreme controller. In this way the inconceivability [of the supreme controller's being nonattached] is established. The example of the nonattached sky is nonetheless offered in order to give ordinary people an opportunity to begin to understand this subject."

Kṛṣṇa began His explanation of His inconceivable relationship with the material world in Chapter Five (texts 14-15) by saying, "I do nothing. The material nature is the doer." As Śrīla Prabhupāda confirms in his purport to this verse, however, Kṛṣṇa is nevertheless the cause of the material nature and "not a blade of grass moves without the will of the Supreme Personality of Godhead." Śrīla Viśvanātha Cakravartī Ṭhākura concludes by saying, "This is Kṛṣṇa's inconceivable potency, and we can only fold our hands and offer respects to His greatness."

Text 9.10

Mayā means "by My," adhi means "from above" and akṣa means "eyes." Thus, mayādhyakṣeṇa means "under My eyes." Everything is done under Kṛṣṇa's supervision.

Śrīla Viśvanātha Cakravartī Ṭhākura gives an analogous example to explain Kṛṣṇa's words: "The governmental business of a king, like Ambarīṣa Mahārāja, is carried out by his ministers (prakṛtis), while the uninvolved king merely remains present. All the same, unless the king is present on his throne, the ministers are incapable of doing anything. In the same way, unless I give My support as the supervisor, material nature (prakṛti) cannot do anything."

Text 9.11

That Kṛṣṇa, who appears in a humanlike form, is the Supreme Personality of Godhead and is even higher than the four-armed Viṣṇu form is not easy to accept. Even Lord Brahmā became bewildered about Kṛṣṇa's identity. After Kṛṣṇa killed Aghāsura, Brahmā saw Him as a cowherd boy surrounded by His friends, with a lump of food held in His left hand. Brahmā could not accept this boy as his master, the Supreme Lord, the source of innumerable universes.

Rather than accepting Him as He is, some consider Him simply a powerful man. Others think He has acquired His wonderful form and qualities by karma and tapasya. Still others consider the Supreme to be impersonal and devoid of attributes. They think that since absolute oneness cannot be understood, it assumes a form and descends as Kṛṣṇa, Rāma and other avatāras through contact with the material mode of goodness.

Kṛṣṇa's opinion about such speculations is expressed in this verse. Avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam: "Fools deride My descent, thinking that I have assumed this human form."

Text 9.12

Śrīla Viśvanātha Cakravartī Ṭhākura explains that if one is practicing aṣṭāṅga-yoga for liberation, or if one is practicing karma-kāṇḍa rituals for material well-being or if one is practicing jñāna-yoga for knowledge and Brahman realization, all his aspirations will be crushed if he misunderstands Kṛṣṇa's form to be material. No success is awarded to those refusing to accept Kṛṣṇa's transcendental form.

One modern politician wrote a commentary on the Rāmāyaṇa and said that Lord Rāma, by acting as a kṣatriya and fighting to protect Sītādevī, proved the omnipotence of the modes of material nature. How? Because by acting in that way, claimed the author, the Lord revealed that even when God descends into the material world, He becomes controlled by the modes of nature. How foolish! How can God be controlled by His own energies?

The hopes, knowledge and fruitive desires of one who thinks in that way are destroyed by such inappropriate, illogical and demoniac conclusions. Māyāvādīs, who say that Brahman affected by the mode of goodness becomes īśvara, an incarnation, are particularly ruined.

Text 9.14

Śrīla Viśvanātha Cakravartī Ṭhākura explains: "A mahātmā always serves and glorifies Kṛṣṇa, regardless of time and place. He offers his obeisances and chants a fixed number of rounds with great determination. The word mām is used twice in this verse. The repetition emphasizes that these activities are offered to Kṛṣṇa and to no one else."

Text 9.15

The first type of jñānī mentioned is the one who worships himself as one (ekatvena) with the Supreme. This person is the lowest of the three. Although he is a monist, he is still considered to be performing worship of God because he understands that he is eternal and is not his material body. Those in this category are the most predominant.

Above them are the demigod worshipers who imagine a favorite demigod as the Supreme Lord (pṛthaktvena bahudhā).

The best of the three is one who, considering the universe as the supreme entity, conceives of the Lord's universal form within the manifest universe (viśvataḥ-mukham) and worships that.

Text 9.22

Paryupāsate (properly worship) and nityābhiyuktānām (always fixed in devotion) indicate a devotee's absorption in pure Kṛṣṇa consciousness. Śrīla Prabhupāda writes: "One who is unable to live for a moment without Kṛṣṇa consciousness cannot but think of Kṛṣṇa twenty-four hours a day, being engaged in devotional service by hearing, chanting, remembering, offering prayers, worshiping, serving the lotus feet of the Lord, rendering other services, cultivating friendship and surrendering fully to the Lord."

With such determination in their practice of sādhana, the devotees neglect even their own maintenance and do not care for liberation. They leave both responsibilities to Kṛṣṇa, and thus Kṛṣṇa personally delivers them. (This contrasts with the description given of the yogī in Bg. 8.24, where it is said that the demigods, in shifts, arrange for the soul's passage higher and higher through the material realm to the ultimate destination of the brahmajyoti.)

One may ask, "What kind of devotee would give his worshipful Deity, Kṛṣṇa, such a burden?" However, Kṛṣṇa does not consider maintaining His devotee a burden. He wants to serve His devotee. Kṛṣṇa is so powerful that simply by exerting His will, He can create unlimited universes; maintaining His devotees is not a burden. Rather, it is His pleasure.

When the brāhmaṇa, Arjunācārya, was writing his commentary on the Gītā, he saw this verse and thought it a mistake to believe that the Lord would personally carry whatever was needed to each devotee. Arjunācārya therefore scratched out vahāmi (I carry) and inserted karomi (I have it done).

Arjunācārya was extremely poor. After making the change in the text, he, as he did every day, went out begging.

While he was gone, his wife heard a knock at the door. Two beautiful boys fearfully insisted that she quickly accept the food that her husband had forced them to bring. These beautiful boys were anxious to get away from her house because, They told her, the great brāhmaṇa scholar, Arjunācārya, would probably beat Them again. When Arjunācārya's wife expressed disbelief that her husband had beat such boys, one said, "See?" And the dark boy turned to show her the marks on His back where He had been struck. Then They both dashed away.

Arjunācārya's wife was bewildered, and she began to cook and eat the food the boys had brought. Upon Arjunācārya's return, he saw his wife eating. He was shocked. According to the Vedic system, a wife never eats before she has fed her husband.

When he challenged her, she replied, "Ācārya, why have you acted so inappropriately and become so cruel?" She then told him that two beautiful boys had come, left a bountiful supply of food, and after the dark boy had showed her the marks on His back, They had rushed away. The ācārya thought for a few moments and then asked what the boys looked like. Upon hearing that one had a beautiful darkish complexion and that the other was white, he could understand that his fortunate wife had been blessed with the darśana of Kṛṣṇa and Balarāma. The "beating" marks on the beautiful dark boy's back were the result of the ācārya's having scratched out the word vahāmi. Kṛṣṇa had been forced to come personally to prove the truth of His words, "I carry what they lack."

Text 9.26

To worship the demigods properly, one is required to perform elaborate sacrifices governed by intricate rules. Numerous pure and trained priests, and huge amounts of ghee and other difficult-to-obtain ingredients are needed before one can perform such yajñas.

Worshiping Kṛṣṇa is simple. Patram, puṣpam, phalam and toyam are all in the singular. Kṛṣṇa asks only for a leaf, a flower, water or a piece of fruit. His request is not even for all of them! His actual desire is to taste the bhakti of His devotee's offering. Therefore He mentions bhakti twice in this verse for emphasis. The demigods are pleased by the offering; Kṛṣṇa is pleased by devotion.

A devotee not only offers these items to Kṛṣṇa with devotion but he bases his entire life on rendering pleasing service to Kṛṣṇa. Therefore, the essential ingredients of an offering (the sentiments of bhakti) are not only evoked at the time of the offering but are cultivated throughout a devotee's life. The garden in which the grains, vegetables, fruits and flowers are sown and grown is watered with devotion to Kṛṣṇa. The flowers are picked and the food cooked with devotion. Finally, the items are served and offered to Kṛṣṇa. Kṛṣṇa says that He accepts (aśnāmi) such offerings because His devotee's bhakti has given Him an appetite.

Text 9.27

Niṣkāma-karmīs are attached to the specific work they perform. To them Kṛṣṇa therefore says that whatever you are already doing, "do that as an offering to Me." First perform the activity and then surrender its fruit to Kṛṣṇa.

Bhakti is different. In bhakti, we first surrender to the order of guru and Kṛṣṇa and then act. We make no distinction between the activity and its fruit. Everything is offered in surrender to Kṛṣṇa's lotus feet.

Śrīla Prabhupāda confirmed that this verse refers to karma-yoga, technically different from bhakti-yoga, in a lecture on the prayers of Queen Kunti, given in Mayapura in 1974:

> Kṛṣṇa is meant for the paramahaṁsa and muni, very, very exalted persons. Yoga means "contact" or "having connection." Bhakti-yoga means directly connecting with Kṛṣṇa, or God. Other yogas are not directly connected. When there is karma-yoga, it is adulterated. It is not pure. Karma-yoga means yat karoṣi yad aśnāsi yaj juhoṣi dadāsi yat. In the beginning one cannot take to pure bhakti-yoga. Therefore karma-yoga is recommended. People are interested in different types of work. So therefore Kṛṣṇa says, yat karoṣi: "Never mind, whatever you are doing." So how does it become karma-yoga? Now, kuruṣva tad mad-arpaṇam: "You give it to Me." Kṛṣṇa says, "All right, go on. You are attached to business. You go on doing that. But the money earned out of your business, you give to Me." This is karma-yoga. "It doesn't matter, whatever you are doing, but the ultimate result, you give to Me."

Text 9.28

Śrīla Viśvanātha Cakravartī Ṭhākura explains: "He [the person described in the previous verse] not only becomes liberated but also achieves vimukti. He becomes exceptional (viśiṣṭa) among those who are liberated and comes into My proximity in order to serve Me directly."

Śrīla Baladeva Vidyābhuṣaṇa explains: "The consequence of such devotion is described in the verse beginning śubhā [text 28]. When you engage in the kind of devotional service characterized by offering all works to Me under My order, then you become freed from the bondage of material activities. You not only become mukta, liberated from material activities, but vimukta, and come to Me. You become exceptional among those who are liberated and come near Me in order to serve Me directly."

Devotees of the Lord are so special. Nārāyaṇa-parāḥ sarve na kutaścana bibhyati / svargāpavarga-narakeṣv api tulyārtha-darśinaḥ: "Devotees solely engaged in the devotional service of the Supreme Personality of Godhead, Nārāyaṇa, never fear any condition of life. For them the heavenly planets, liberation and the hellish planets are all the same, for such devotees are interested only in the service of the Lord." (Bhāg. 6.17.28)

9.29: Kṛṣṇa is compared to rain. Trees absorb rainwater and then grow and produce fruits. Some trees produce bitter fruits, and others produce sweet ones. Does this mean the rain is partial? No. Similarly, regardless of a living entity's situation, Kṛṣṇa nourishes everyone equally. Śrīla Baladeva Vidyābhūṣaṇa explains the Lord's mood, described in the first half of this verse, as the mood of the Supersoul, the Paramātmā: "Sending forth and maintaining all kinds of beings among the demigods, humans, animals, nonmoving creatures and so on, I, the Lord of all, am equal. I am just like a cloud pouring rain on all kinds of seeds. Among all these creatures, none are My enemies, and none are especially dear to Me."

The second half of this verse, however, confirms Kṛṣṇa's partiality to His devotee in His feature as Bhagavān. Earlier in this chapter, Kṛṣṇa described that although the material world rests on Him, He remains aloof from it. Here, on the contrary, we find that Kṛṣṇa does not remain aloof from His devotees.

Kṛṣṇa vowed ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham: "As all surrender to Me, I reward them accordingly." Here He confirms that He reciprocates even more personally with His devotees who love Him. He is not like a kalpa-vṛkṣa tree, who responds equally to all requests. Rather, He is willing to become the enemy of His devotee's enemy. As Kṛṣṇa told Duryodhana, "Anyone who is envious of the Pāṇḍavas is envious of Me and is My enemy."

Text 9.31:

Śrīla Viśvanātha Cakravartī Ṭhākura comments on verses 30-31 as follows:

One might ask, "But if someone is corrupted by such bad behavior, how can he be a sādhu?"

> This is answered: "He should be considered as such and thought of as a sādhu." "He should be considered" is an injunctive statement. If this injunction is disobeyed, there will be unfavorable consequences. In other words, "The evidence for the truth of this is that it is simply My command."

"Well," someone might say, "one may be considered a sādhu partially, to the extend that he is worshiping You. But to the extent that he is usurping other men's wives and property, he is not to be considered a sādhu."

This is answered by the word eva, only: "He should only be considered a sādhu, in all ways, completely."

We should never view him as not a sādhu. His determination is completely fixed: "I may go to hell or obtain an animal birth because of my unavoidable sinful reactions, but I will never give up my exclusive worship of Śrī Kṛṣṇa." Such determination is praiseworthy.

"But," one might ask, "why do You accept the worship of such an irreligious person? Why do you consume the food and drink offered by one whose heart is contaminated by lust, anger and other faults?"

In response, the Lord says, "He quickly becomes religious." This is not expressed as "He is going to quickly become" or "He will soon achieve peace." Rather, the present tense is used: "he becomes" and "he attains."

The Lord continues, "This means that immediately after he commits impiety, he remembers Me and feels remorse. He thus quickly becomes religious. He thinks, 'Alas! Alas! There is no person more fallen than me. I defile the reputation of the community of devotees. Damn me!' Again and again feeling remorse like this, he achieves complete peace and detachment."

"Well," one may say, "if he actually becomes religious, there can be no argument about such a person. But what about a devotee whose behavior is wicked and who fails to give up his bad behavior throughout his whole life? What can be said about him?"

Always affectionate to His devotees, the Lord responds to this doubt with complete confidence and with some anger, in the words beginning kaunteya: "My devotee never perishes. Even when he dies, he never falls down."

To encourage Arjuna, who is disturbed with sorrow and apprehension over the thought that hard-hearted quibblers who indulge in false logic will not accept this, the Lord says, "O Kaunteya, go to the assembly of these disputants, and making a loud sound with drums and cymbals, raise your arms fearlessly and declare My promise: 'I, Kṛṣṇa, am the Supreme Lord, and even if My devotee is wicked in his behavior, he will never perish. On the contrary, such a devotee is sure to become successful.' Their bad logic will be shattered by this confident declaration. They will certainly take shelter of you as their guru." Such is the interpretation given by Śrīdhara Svāmī in his commentary.

Someone may ask, "But why doesn't the Personality of Godhead Himself make this promise? Why does he instead deputize Arjuna to promise? In the same way as the Lord will later say, 'Without a doubt you will come to Me. I promise you this because you are very dear to Me,' why doesn't He now say, 'Kaunteya, I promise that My devotee will never perish'?"

Here is the answer. At that moment, the Lord was thinking, "I am very affectionate to My devotees and cannot tolerate their being discredited at all. I will often even break My own promise and let Myself be discredited to protect My devotee's promise. For example, I will soon fight with Bhīṣma and discard My own promise in order to protect Bhīṣma's promise. Thus atheistic, logical quibblers will only laugh if I now offer My own promise, but they will have to acknowledge Arjuna's promise as if it were written in stone. Therefore I will have Arjuna make this promise."

9.34: First, Kṛṣṇa tells us to always think of Him. It is not sufficient to work hard for Kṛṣṇa while our minds wander. Śrīla Baladeva Vidyābhūṣaṇa comments that here Kṛṣṇa says to Arjuna: "A so-called 'devotee' of a king, the king's servant, actually is thinking about his own wife and so on. His thoughts are not fixed upon the king. Thus he is not actually the king's devotee. You, however, in contrast with such a person, should be absorbed in thinking of Me and should be My devotee. Your mind should always be fixed, like an uninterrupted flow of honey, on Me, the son of Vasudeva. You should think of Me as your own master and as the very goal of your life."

The Bhagavad-gītā is the essence of all Vedic literature. The middle six chapters are the essence of the Gītā, and the Ninth and Tenth Chapters are the essence of the middle six chapters. Finally, the last verse of this chapter, which is exactly in the middle of the Gītā, and which will be repeated practically verbatim at the end of the Gītā, is the most confidential and essential śloka. It is the essence of the essence of the essence and the most confidential of all knowledge: Become a pure devotee of Lord Kṛṣṇa.

One may question whether this verse beginning man-manā bhava mad-bhakto is actually the essence of the Gītā. Noting that almost the same verse appears again as Bg. 18.65, one may think that Bg. 18.66, sarva-dharmān parityajya , is actually the essence, not 18.65. Actually, both verses are the same in that, in both, Kṛṣṇa offers the same instruction. Text 18.66 expresses Kṛṣṇa's desire that Arjuna surrender, and text 18.65 explains the components of that surrender.

In Bg. 18.64, just before these essential verses, Kṛṣṇa states, sarva-guhyatamaṁ bhūyaḥ śṛṇu me paramaṁ vacaḥ: "I am speaking My supreme instruction, the most confidential knowledge of all." Sarva-guhyatamaṁ means "the most confidential of all." Bhūyaḥ means "again." Kṛṣṇa speaks the verse here in Chapter Nine and again as text 18.65. Kṛṣṇa also clearly says that these verses, 18.65 and 18.66, are the most confidential knowledge of all and are His supreme instruction. Srila Prabhupada has many times explained this same point. In his purport to Bg. 18.65, he writes: "The most confidential part of knowledge is that one should become a pure devotee of Kṛṣṇa and always think of Him and act for Him. Concentration of the mind on the form of Kṛṣṇa constitutes the most confidential part of knowledge, and this is disclosed to Arjuna because Arjuna is the most dear friend of Kṛṣṇa's."

Śrīla Prabhupāda writes in his purport to Śrīmad-Bhāgavatam 3.24.32: "In Bhagavad-gītā Lord Kṛṣṇa advised Arjuna many times to surrender unto Him, especially at the end of the Ninth Chapter—man-manā bhava mad-bhakto: 'If you want to be perfect, just always think of Me, become My devotee, worship Me and offer your obeisances to Me. In this way you will understand Me, the Personality of Godhead, and ultimately you will come back to Me, back to Godhead, back home.'"

In his purport to Śrīmad-Bhāgavatam 5.26.37, Śrīla Prabhupāda says:

> The complete purpose of this material world will be fulfilled when we resume our spiritual identities and go back home, back to Godhead. The very simple method for doing this is prescribed by the Supreme Personality of Godhead. Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja. One should be neither pious nor impious. One should be a devotee and surrender to the lotus feet of Kṛṣṇa. This surrendering process is also very easy. Even a child can perform it. Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru. One must always simply think of Kṛṣṇa by chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. One should become Kṛṣṇa's devotee, worship Him and offer obeisances to Him. Thus one should engage all the activities of his life in the service of Lord Kṛṣṇa.

In a lecture on Śrīmad-Bhāgavatam 1.15.51, Śrīla Prabhupāda said:

> And the very simple thing is, ya idaṁ paramaṁ guhyaṁ mad- bhakteṣv abhidhāsyati: this confidential service, preaching of Bhagavad-gītā—what is that? Bhagavad-gītā preaching—the essence is: sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja. Simply go and preach. This very thing. Kṛṣṇa says, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru. This is Kṛṣṇa's desire. Preach to the world: "Just be Kṛṣṇa conscious." Man-manā. "Just become Kṛṣṇa's devotee." Man-manā bhava mad-bhakto mad-yājī. "Just worship Kṛṣṇa." Namaskuru. "Just offer your obeisances to Kṛṣṇa." Four words. Then you become a preacher. It is not a very difficult to become a preacher and to become a spiritual master. How? Very simple thing. Go and speak what Kṛṣṇa says. That's all. (Lecture, Los Angeles, December 28, 1973)

CHAPTER 10
THE OPULENCE OF THE ABSOLUTE

Connection between Chapter 9 and Chapter 10
- Krishna ends the ninth chapter with the imperative to fix the mind on Krishna *(Bg. 9.34 "Man mana…")*
- Therefore Chapter 10 describes the Lord's opulence on which a devotee can fix his mind and how to remember Him when we see opulent, powerful and beautiful things in this world
- Conclusion of Chapter 9 is that one should become a pure devotee of the Lord
- Therefore Chapter 10 will increase our devotion by hearing more about Krishna's opulences

BREAKDOWN OF CHAPTER 10

SECTION I (10.1 – 10.7) — UNDERSTANDING KRISHNA'S UNKNOWABLITY, ONE SERVES HIM
- His origin is impossible to understand for He is the source of all
- That which has been created cannot independently understand its own source
- One who understands this fact, serves Krishna with devotion

SECTION II (10.8 – 10.11) — THE CATUR-SLOKI GITA (10.8 – 10.11)
- The opulence of His position as source of all
- Eagerness of His devotees to love and serve Him
- His own reciprocation with that eagerness of devotees

SECTION III (10.1 – 10.18) — ARJUNA ACCEPTS KRISHNA'S POSITION AND REQUESTS TO HEAR MORE OF HIS OPULENCES
- Arjuna refers to previous authorities
- Thus confirms Krishna as the Supreme Personality of Godhead (Also by his own realisation)
- Prays to Krishna to hear more of his glories so that he can always think of Him and remember Him
- Otherwise Krishna will remain unknowable

SECTION IV (10.19 – 10.42) — Krishna's opulences Krishna describes the most prominent among His limitless, all-pervading opulences
- Names His opulences and then explains that these opulences simply indicate a fraction of His glory
- Because He pervades and supports the entire universe with a mere fragment of His total potency

SECTION I (10.1 – 10.7)
UNDERSTANDING KRISHNA'S UNKNOWABLITY, ONE SERVES HIM

PRACTICAL APPLICATION OF SECTION I
- Knowing of Krishna's supreme position is an inspiration for one to take to the process of devotional service
- One can understand Krishna by His mercy, not by material qualification (10.2 – 10.3)
- Fully understanding Krishna frees one from all sins (10.3)
- Appreciating Krishna's position naturally leads to surrender (10.7)

Text 10.1*

THEME: Krishna tells us to listen carefully as He will reveal more wonderful knowledge about His opulences

- Listen again
- Qualification – "You are my dear friend"
- "I shall speak for your benefit, knowledge that is better than what is already explained"

FOCUS OF LEARNING: PURPORT 10.1

(a) ***'Bhagavan'*** – Meaning of this word is explained by Parashara Muni as "One full of all six opulences"

(b) **What does '*Sri Bhagavan'* (Krishna) offers in Chapter 10 compared to Chapter 9**
- Gives more confidential knowledge of <u>His specific opulences</u> and <u>His work</u>
- In Chapter 7 the Lord explained His different energies and how they are acting
- In Chapter 9 the Lord established His different energies to establish devotion in firm conviction

(c) **Benefits of hearing more** (Hearing from/about *Sri Bhagavan*)
- Fixed in devotional service – The more one hears, the more one becomes fixed in devotional service
- Enhances devotional service – Hearing in the association of devotees enhances one's devotional service

(d) **'Eagerness to hear' as the qualification** – Discourses in the society of devotees can take place only among those who are <u>really anxious</u> to be in Krishna consciousness (Just like Arjuna's qualification: "You are dear to Me")

LINK BETWEEN TEXTS 10.1 & 10.2: Texts 10.2 – 10.7 presents Krishna as the mysterious origin of everything

Text 10.2*

THEME: Who can know Krishna fully – Not even the demigods or liberated sages can know Krishna fully

- Because <u>He is the origin of everyone and everything</u> including all demigods and great sages

FOCUS OF LEARNING: PURPORT 10.2

(a) **Krishna is the cause of all causes** *(Ref. Brahma Samhita 5.1 / Bg. 10.2)*

(b) **'Scholarship' is <u>not</u> the qualification to understand Krishna**
- *e.g.* <u>Demigods and great sages</u> cannot understand Krishna, His name or His personality (Ref. *Sb.*)
- So what to speak of <u>scholars of this tiny planet</u>
- <u>What they cannot understand</u> – No one can understand why the Supreme Lord comes to this planet as an ordinary human being and executes such wonderful uncommon activities
- Speculation – One can speculate to the limits of the imperfect senses
  - But <u>may reach the opposite conclusion</u> of impersonalism, or
  - They <u>can imagine something</u> by mental speculation

FOCUS OF LEARNING: PURPORT 10.2 continued…

(c) **How to understand Krishna**

- Lord indirectly declares “Here I am, As the Supreme Personality of Godhead”
- Simple Way – Simply by studying His words in *Bhagavad-gita* and *Srimad Bhagavatam* we can understand Him in full (‘*sat-cit-ananda*’)
- Different Conceptions of God As:
  - ‘Krishna As The Personality of Godhead’ – can be conceived only when one is in the transcendental position
  - ‘As some ruling power or the impersonal *Brahman* can be reached by persons who in the inferior energy of the Lord
- Krishna’s favor/grace is essential to understand the Supreme Lord fully
  - Only devotees who have fully surrendered achieve this grace
  - Devotees of the Lord do not bother about impersonal Brahman conception. Their faith and devotion bring them to immediate surrender and thus attracts Krishna’s causeless mercy
  - Only those who are contaminated by material energy consider the impersonal *Brahman* to be the Supreme, despite the Supreme Lord’s uncommon activities

Text 10.3*

THEME: Result of understanding Krishna properly – Freedom from all sinful reactions

❖ They – Demigods/Sages/Mental speculators (as per 10.2) – cannot understand Krishna as :-
- Unborn
- Beginningless and
- Supreme Lord of all the worlds (Supreme Proprietor)

❖ Thus Text 10.3 describes **“Undeluded among men”** – Those who can understand Krishna in these 3 features (Unborn, Beginningless, Supreme Proprietor)

FOCUS OF LEARNING: PURPORT 10.3

(a) **The most successful spiritually realized person: Very rare**

- One who understands Krishna as the Supreme Personality of Godhead, the Unborn, the Supreme Proprietor
- Out of millions**,** one may endeavor and out of many one may succeed *(Ref. Bg. 7.3)*

(b) **‘Unborn’ (*aja*) –** This ‘unborn’ is different from ‘living entity’ described as ‘unborn’ in Chapter 2 *(Ref. Bg. 2.20)*

- Living entites are taking birth and dying due to material attachment – Thus they are changing bodies under external energy
- Lord as unborn – Lord comes to the material world as the self-same ‘**Unborn’** – Comes By His internal potency; body is unchangeable *(Ref. Bg. 4.6)*
  - Argument – But Krishna is the son of Devaki, how can He be unborn
  - Refutation – *Ref. SB:* He appeared before Devaki and Vasudev in His Original form, not as an ordinary child; and then transformed into an ordinary child

FOCUS OF LEARNING: PURPORT 10.3 continued…

(c) ***"Vetti loka maheshvaram"*** – This phrase means 'Supreme Lord of all the worlds/planetary systems' because:
- He was existing before the creation and is different from His creation
- Demigods were created; He is not created
- Thus Krishna is different even from great demigods (Brahma and Shiva)

(d) **Only way to know Him as such as given in translation** – Devotional service
- Who can know – One who is free from all sinful activities
- Result of knowing – Immediate Freedom from all sinful reactions

(e) **How not to perceive Krishna**
- Foolish Mentality – To <u>try to understand Him as a human being</u> *(Bg. 9.11)*
- Sign Of Intelligence – Understand the constitutional position of Godhead

(f) **Transcendental and real auspicious activities**
- Transcendental – Anything done under the direction of Krishna is transcendental
- Inauspicious material world – Nothing in the material world is auspicious ; We simply imagine it to be auspicious
- Real auspiciousness – depends upon action in Krishna consciousness in full devotion and service
- How to get such directions – From *Guru*, *Sadhu*, *Sastra*
- Transcendental attitude of a devotee – Attitude of renunciation in the performance of all activities – This is called *Sannyasa*
  - Real *Sannyasi*
    - Acts as a matter of duty / Not take shelter in the fruits
    - *Ref. Bg. 6.1* defines real *Sannyasi* and real *yogi*
  - Wrong conception of *Sannyasi* – Not the man in the dress of a *Sannyasi* or *Yogi*

LINK BETWEEN TEXTS 10.3 & 10.4: Now Krishna tells us that "All the qualities possessed by any living entity comes from Him"

Texts 10.4* – 10.5*

COMMON THEME: He is the origin of all qualities, by which one seeks to understand the Truth

FOCUS OF LEARNING IN 10.4 – 10.5

(a) **Different qualities, be they good or bad are all created by Krishna** – Nothing can manifest in material world which is not in Krishna

(b) **Where does Krishna manifest all these qualities** – Throughout the universe, in human society and the society of demigods

(c) **For whom, are these created** – Krishna creates for those who want to advance in Krishna consciousness but
- The person has to develop from within
- Ofcourse, by devotional service one automatically develops all good qualities

QUALITIES MENTIONED IN 10.4 – 10.5		
S. NO.	**QUALITY**	**DEFINITION**
1	**Intelligence**	• The power to analyze things in their proper perspective
2	**Knowledge**	• Knowing the distinction between matter and spirit • Academic university education – talks about only matter; therefore incomplete
3	**Freedom from doubt and delusion *(Asammoha)***	• Can be achieved when one acts without hesitation based on understanding transcendental philosophy • Slowly but surely he becomes free from bewilderment (Text 10.3 speaks about **"**unbewildered**"**) • Nothing should be accepted blindly / But with care and caution
4	**Tolerance and Forgiveness *(Ksama)***	• Excuse the minor offences of others • One should be practiced to bear insult and dishonor from others
5	**Truthfulness**	• Facts presented as they are, for the benefit of others: Not distort truth for some personal interest • Social convention – To speak palatable BUT it is not always good (One must call a thief a thief)
6	**Control of senses**	• Senses should not be used for unnecessary personal enjoyment.
7	**Control of the mind**	• Restrain the mind from unnecessary thoughts • Misuse of the thinking power – to spend one's time pondering over money • Power of thought should be used to understand the prime necessity of human beings and to present authoritatively • Power of thought should be developed in association with Guru, Sadhu and Sastra
8	**Happiness and distress *(Sukham)***	• Always considered in relation to what is favorable or unfavorable to Krishna consciousness.
9	**Bhava (Birth)**	• For soul there is no birth or death
10	**Fear / Fearlessness *(Abhayam)***	• Due to worrying about the future; absorption in illusory energy *(Ref. SB 11.2.37)* • Fearlessness is possible only in Krishna consciousness o One is confident of his spiritual identity o Engages in transcendental services o Surety of his bright future that he is going back to Godhead
11	**Non-violence *(Ahimsa)***	• Not do anything which would put others in misery, confusion, all distress • Not checking anyone's progressive life
12	**Equanimity *(Samata)***	• Freedom from attachment or aversion • Accept the material world without attachment or aversion • Accept whatever is favorable to Krishna consciousness and reject unfavorable

S. NO.	QUALITY	DEFINITION
13	**Satisfaction**	• Not be eager to gather more and more material things by unnecessary activity • One should be satisfied with what is obtained by the Lord's grace
14	**Austerity and Penance *(Tapas)***	• Voluntary accepting hardships or suffering for a higher purpose e.g. rising early and taking bath ; fasting on recommended days.
15	**Charity**	• Give 50% of income to Krishna consciousness • To *brahmanas* and *sannyasis* (*study purport*)
16	**Fame**	• A man is famous when he is known as a great devotee

Text 10.6

THEME: He is the source of all

- ❖ He is the source of all great sages, Manus and all living entities
- ❖ Thus Lord gives genealogical synopsis of universal population

FOCUS OF LEARNING: PURPORT 10.6

(a) ***'Hiryanyagarbha' –*** refers to Brahmaji who is the original creator born out of the energy of the Supreme Lord
(b) **Patriarchs of the living entities** – 25 great sages = 4 Great sages born from Brahma (4 Kumaras) + 7 Great sages born from Brahma + 14 Manus
(c) **Tapasya of Brahma** – lasted 1000 demigod years – He realised by Krishna's grace how to create
(d) **Krishna is Prapitamaha** (father of grandfather) and **Brahma is known as *Pitamaha*** (grandfather)

LINK BETWEEN TEXTS 10.6 & 10.7: Srila Prabhupada mentions that the twenty-five persons spoken of in this verse (eleven sages and fourteen Manus) are the source of all progeny in the universe. Even these exalted personalities can accurately learn about Krishna only by hearing directly from Him or His devotees.

Text 10.7

THEME: Appreciating Krishna's position leads to surrender

- ❖ No-one can understand Krishna by conventional means
- ❖ One who is factually convinced of 'this opulence' (as per glimpse given in last few verses) and His 'mystic power' will
  - Engage in unalloyed devotional service without doubt
- ❖ This verse is an impetus for Arjuna's request in Text 16 to describe Krishna's opulence in detail

FOCUS OF LEARNING: PURPORT 10.7

(a) **Highest summit of spiritual perfection** – Knowledge of Supreme Personality of Godhead
(b) **Knowing 'God as Great'** – Generally people know God is great, but they do not know in detail – how God is great

FOCUS OF LEARNING: PURPORT 10.7 continued…

(c) **What is the need to know these opulences** – Only if one is firmly convinced about these opulences, then only:
- One can accept Krishna with great faith and without doubt
- One becomes fixed up and sincere in devotional service
- It increases one's interest in loving devotional service
- One comes to the 'platform of factual knowledge' – there is no alternative but surrender
  - How to get this factual knowledge – from descriptions of Srimad Bhagavatam and *Bhagavad-gita* and similar other literatures
- Conclusion: Do not neglect to understand fully how great Krishna is

(d) **Conclusion of Text 10.1 – 10.7** – Krishna is the forefather of 'all the forefathers' and 'all the demigods in administration'

SECTION II (10.8 – 10.11)
THE CATUR-SLOKI GITA

LINK BETWEEN SECTION I & SECTION II:
The next four verses summarizes the entire *Bhagavad-gita*

- Text 10.8 summarizes ''His opulences'' and ''the result of truly knowing His opulences – one becomes a pure devotee''
- Text 10.9 describes how a pure devotee worships Him
- Texts 10.10 & 10.11 describes His reciprocation with their loving worship

PRACTICAL APPLICATION OF SECTION II

Lord Krishna is the source of everything. Those who understand this become His devotees and enjoy fixing their minds and hearts in Him. The Lord gives them the knowledge to come to Him

Text 10.8

THEME: Source of all – This verse establishes Krishna as 'the original source of all spiritual and material worlds'
- **Result of knowing this**: One surrenders and 'engages in devotional service' and 'worships Krishna with all their hearts.'

FOCUS OF LEARNING: PURPORT 10.8

(a) **How one can understand this truth about Krishna** (As the original source of all) – Only by hearing from sastra through bona-fide authorities
- A learned scholar who has studied the Vedas perfectly and
- Has information from authorities like Lord Chaitanya, and
- One who knows how to apply these teachings can understand this truth
- Result: Thus one is never deviated by any non-sensical commentaries or by fools

FOCUS OF LEARNING: PURPORT 10.8 continued…

(b) **References for Krishna being the source of all demigods including Lord Brahma and Lord Siva:**
- *Gopala Tapani Upanisad* – Krishna in the beginning gave knowledge to Brahma
- *Narayana Upanisad* – Supreme person Narayana desired to create living entities Thus Brahmaji, 25 Patriarchs, Indra, 8 Vasus, 11 Rudras and 12 Adityas born. Narayana is an expansion of Krishna
- *Maha Upanisad* – In the beginning of creation there was only one Supreme Personality, Narayana
- *Moksha Dharma* – Krishna says Patriarchs, Shiva and others are created by Him, although they do not know so, because they are deluded by His illusory energy
- *Varaha Purana* – Narayana is the Supreme Personality of Godhead from whom Lord Brahma and further Lord Shiva is born

(c) **Recommendations for Krishna Conscious persons** –
- Avoid unauthorized commentaries on *Bhagavad-gita*
  - Fools say 'Krishna' as ordinary men
- Thus one should proceed in Krishna Consciousness with determination

Text 10.9*

THEME: Symptoms of a pure devotee – Krishna becomes his life and soul and he constantly hears about and discusses Krishna
- ❖ "Thoughts of My pure devotees dwell in Me"
- ❖ "Life fully devoted to My service"
- ❖ "They derive great satisfaction and bliss always conversing about Me"

FOCUS OF LEARNING: PURPORT 10.9

(a) **Two stages of devotional service**
- *Preliminary stage* – They relish the transcendental pleasure from the service itself
- *Mature stage* – They are always situated in Love of God and thus relish the highest perfection, which is exhibited by the Lord in His abode

(b) ***Analogy*: *Bhakti-lata-bija*** – Lord Caitanya Mahaprabhu compares transcendental devotional service to sowing of a seed in the heart of a living entity *(Ref. Madhya-lila Chapter 19)*
- Rare fortune to get the seed – Innumerable living entities are travelling all over the universe – <u>Few fortunate ones meet a pure devotee</u> and get a chance to practice devotional service *("Brahmanda brahmita…")*
- <u>Watering</u> of the seed – hearing and chanting Hare Krishna
- <u>Seed fructifies</u> and grows – penetrates the covering of material universe
- Reaches <u>*Brahmajyoti*</u> and grows more
- Final destination – Reaches the highest planet <u>Goloka Vrindavan</u> and take shelter under the lotus feet of Krishna and rests there
- Gradually <u>bears fruits and flowers</u> and watering process goes on
- Full absorption – Thus one becomes <u>fully absorbed</u> in Love of Godhead
- <u>Cannot live a moment without Lord</u> – At this stage devotee attains transcendental qualities in contact with the Lord
  - *Analogy*: Just like fish cannot live without water

FOCUS OF LEARNING: PURPORT 10.9 continued…

(c) **What do the devotees discuss – *Srimad Bhagavatam***
- What is *Srimad Bhagavatam* – Nectarean narrations about transcendental relation between Lord and His devotees
- Standard of *Srimad Bhagavatam* – Free from *Dharma, Artha, Kama* and *Moksha*
- Pleasure in *Srimad Bhagavatam* – This is a transcendental narration and realised souls take pleasure in such literatures
    - *Analogy*: Just like a young boy and girl take pleasure in association
    - *Ref. SB 12.13.10 – Srimad Bhagavatam* is very dear to the devotees

Text 10.10*

Lord's reciprocation with His pure devotee

THEME: Lord gives us the required intelligence – The activities of pure devotees as per Text 10.9 attract Krishna's mercy who guides a devotee Back to Godhead

FOCUS OF LEARNING: PURPORT 10.10

(a) ***Buddhi-yoga*** – Action in Krishna consciousness is <u>a sign of highest intelligence</u>
- Buddhi means 'intelligence' and 'yoga' means mystic activities or mystic elevation
- Thus, Buddhi-yoga is the process by which one gets out of the entanglement of the material world

(b) **Ultimate goal of progress** – Krishna ,the Supreme Personality of Godhead

(c) **How one can get introduced and know this goal –** By association of devotees and a bona-fide spiritual master

(d) **Different steps of *yoga***
- When one knows the goal is Krishna <u>but is addicted to the fruits</u> – ***karma-yoga***
- When one knows the goal is Krishna <u>but takes pleasure in mental speculation</u> to understand Krishna, he is acting in ***jnana-yoga***
- When one knows the goal and <u>seeks completely in Krishna consciousness</u> and devotional service, he is acting in ***buddhi-yoga*** or *Bhakti-yoga* (The complete *yoga* – **the highest perfectional stage**)

(e) **Lord gives the intelligence in Bhakti yoga**
- Krishna helps – One may have bona-fide spiritual master and may be attached to a spiritual organization but still he if he is not intelligent enough, Krishna from within gives him instructions, to come to Him
- Only qualification – Be sincere and devoted to the activities of devotional service
- Only expectation – One should perform some sort of work for Krishna with love

Text 10.11*

Lord's reciprocation with His pure devotee

THEME: Special mercy of the Lord – Lord destroys all the impediments and dispels any ignorance in the heart, with the shining lamp of knowledge.

FOCUS OF LEARNING IN 10.11

(a) **Philosophers criticize devotees as naive sentimentalists**, *e.g.* Lord Caitanya was criticized by Prakasananda Sarasvati in Benaras

(b) **Our refutation:**
- We can see, many learned scholars have put forward philosophy of devotion
- Even if a devotee not intelligent enough to take advantage of the literatures of his spiritual master:
  - But if he is sincere in devotional service – he is helped by Krishna himself within his heart
    - Only qualification – carry out devotional service in full Krishna Consciousness
  - All the knowledge is revealed within the heart
- Thus **Text 10.11 refutes modern philosophers** who think that "Without discriminating, one cannot have pure knowledge"

(c) ***Analogy***: Krishna is like the shining lamp or like the sun, who destroys all the darkness in the heart of a devotee

(d) **Heart of a conditioned living entity**
- Covered with dust of materialism since millions of births
- Cleaned by chanting and devotional service
- And not by mental speculation or argument

(e) **But what about the material necessities of life**
- When darkness is removed and Lord is pleased, everything is automatically provided by the Lord

(f) **Conclusion (10.1 – 10.11) – Special mercy rendered to a pure devotee**
- Speculation or mere mental effort fails to help
  - There is no possibility to understand the Supreme Truth simply by speculating
  - Supreme Truth is so great that it is not possible to understand Him simply by mental effort
- Devotional service is the only way
  - Only by devotional service, a lover of Supreme Truth can please the Supreme Personality of Godhead
  - By His inconceivable energy He can reveal Himself to the heart of a pure devotee and all darkness is dispelled

SECTION III (10.12 – 10.18)
ARJUNA ACCEPTS KRISHNA'S POSITION AND REQUESTS TO HEAR MORE OF HIS OPULENCES

PRACTICAL APPLICATION OF SECTION III
Lord Krishna can be understood to be Supreme by one who follows the spiritual authorities and who cultivates devotion

LINK BETWEEN SECTION II & SECTION III: Arjuna accepts Lord Krishna in full faith. He then recites prayers which glorify the Lord. He requests Krishna to describe how He can be appreciated in His all pervading aspect. This is the first time Arjuna speaks since Text 8.2. In the next seven verses, Arjuna expresses his acceptance of everything Krishna has said

Texts 10.12 – 10.13

COMMON THEME: Arjuna accepts Krishna as The Supreme Personality of Godhead and great sages confirm it

FOCUS OF LEARNING IN 10.12 – 10.13

(a) **Refutes modern Mayavadi philosopher –** Establishs that Supreme is different from individual soul
(b) ***'Param-brahma'*** – Indicates Arjuna's acceptance (by His Grace) of Krishna as Supreme Personality of Godhead, after hearing the *Catur-Sloki Bhagavad-gita*
(c) **Arjuna's acceptance is not simply flattering by a friend** – It is supported by 'Vedic injunctions', 'great sages' and 'Krishna' Himself
- <u>Vedic Injunctions</u> – Every word is confirmed by Vedic injunctions
  - *Kena Upanisad* – Says 'Supreme Brahman is the rest for everything' (Here also Arjuna refers to Krishna as the Supreme Abode)
  - *Mundaka Upanisad* – 'Supreme Lord (in whom everything is resting) can be realized only by one constantly thinking of Him' *(smaranam)*
  - Vedas accept 'Krishna as purest of pure' –
    - Such understanding of Krishna can purify all sinful activities
    - One cannot be disinfected of sinful activities unless he surrenders unto Supreme Lord
    - Thus Arjuna's acceptance of Krishna as the Supreme Pure complies with the injunctions of the Vedic literatures
  - *Ref. Bg. 4.6*: ' Krishna is unborn' (Arjuna also refers to Krishna as 'Unborn')
- <u>Great sages</u> accept this (10.13)
- <u>Krishna Himself</u> establishes it – Arjuna realized all, by the grace of Krishna

(d) **Spirit of knowing *Bhagavad-gita*** – Accept in the mood of Arjuna as stated in 10.12 – 10.13 – This is parampara system
(e) **Not possible to know** *Bhagavad-gita* <u>by academic education</u> and <u>without disciplic succession</u>
(f) **Sign of false pride of academic education** – Despite evidence, one sticks to the obstinate conviction that Krishna is an ordinary person

Text 10.14*

THEME: Arjuna especially accepts Krishna's own statement as truisms, because:
❖ Neither the demigods nor demons can know Krishna perfectly as Supreme, only Krishna can reveal
- This verse establishes that 'faithless' and 'demoniac' <u>cannot understand</u> Krishna
- Establishes that since Krishna is <u>not known</u> even by the demigods, what to speak of modern scholars
- Arjuna <u>understands</u> all this by Lord's grace

FOCUS OF LEARNING IN 10.14

(a) **Importance of *parampara*** – The *Bhagavad-gita* should be <u>understood</u> in the parampara system
- Original disciplic succession *(parampara)* was lost
- Lord established a new parampara through Arjuna *(Ref. Bg. Chapter 4)*

(b) **Emulate the spirit** – The acceptance by Arjuna of all that Krishna says, should be emulated and then only can we <u>understand</u>:
- The essence of *Bhagavad-gita* and,
- Krishna as the Supreme Personality of Godhead

Text 10.15

THEME: 'Tell me more' – In the next 5 verses (10.15 – 10.19) Arjuna asks Krishna to tell him more of His glories

- ❖ Arjuna says "Only the Lord can fully know Himself by His own internal potency"

FOCUS OF LEARNING IN 10.15

(a) ***Bhagavad-gita* is the statement of Krishna and should be understood from Krishna as Arjuna did**
- How to understand Krishna, the Supreme Truth – Receive *Bhagavad-gita* only from Krishna or any person who is in a devotional relationship with Him *e.g.* Arjuna and his followers
- Avoid commentaries by mental speculators or persons of a demoniac and atheistic mentality mental speculation that takes one away from Supreme Lord is a serious sin

(b) **Truth about Krishna is established by 'realizations of Arjuna' as follows** –
- ***'Purusottama'*** – which implies that Krishna is addressed as "The Supreme Person"
  - Bhagavan is the last stage of understanding the Absolute Truth *(Ref. SB 1.2.11)*
  - Common man or even a liberated man, who has realized impersonal feature or Paramatma feature – but may not understand God's personality
  - Sometimes impersonalists accept Krishna as authority, yet cannot understand him as Purusottama
- ***'Bhuta-bhavana'*** – Yet one still may not understand "Krishna as the father of all living entities" – therefore Krishna is addressed as *Bhuta-bhavana*
- ***'Bhutesa'*** – The Supreme Controller of everyone, all living entities
- ***'Deva-deva'*** – The original and worshipable God of all the demigods
- ***'Jagat-pati'*** – Supreme Proprietor of everything (Lord of the Universe)

Text 10.16

THEME: Arjuna's requests:

- ❖ Arjuna therefore requests to hear about Krishna directly from Krishna
- ❖ Request to hear in detail about His divine opulences by which He pervades all these worlds

FOCUS OF LEARNING IN 10.16

(a) **Arjuna's platform of understanding**
- Already satisfied – He is already satisfied with his understanding of Krishna
- Has achieved Krishna's grace – By Krishna's grace Arjuna has personal experience, intelligence and knowledge and whatever else one may have through all these agencies and thus he has complete understanding

(b) **Then what is the cause of Arjuna's inquiry**
- Arjuna is asking on behalf of the common people
- People in general and impersonalists in particular concern themselves mainly with the all pervading nature of the Supreme

Text 10.17

THEME: Hearing increases rememberance – By hearing of Krishna's opulences one will 'always remember Him' and 'think of Him'.

- ❖ In this verse Arjuna asks the following questions:
  - How shall I constantly think of You
  - How shall I know You
  - In what various forms are You to be remembered

FOCUS OF LEARNING IN 10.17

(a) **Importance of word '*yogin*'** – Sri Krishna is the master of *Yoga-maya* energy by which He is covered and uncovered to the common man
(b) **Importance of '*Keshu-keshu ca bhaveshu*''** –
- Refers to material nature – "How to see Krishna manifested by physical representations"
- Common man has no love for Krishna and has to think materially

(c) **Nature of Arjuna as a *Vaishnava*** –
- Asking questions for common man's benefit
- Opening for common man the understanding of all pervasiveness of Supreme Lord

Text 10.18*

THEME: Hearing about Krishna is like relishing nectar
- ❖ Thus by remembering Krishna, 'one can relish great nectar'
- ❖ One is 'never satiated' by hearing about Krishna

FOCUS OF LEARNING IN 10.18

(a) ***Supporting Ref. SB 1.1.19*** – *"Saunaka Rsi to Suta Goswami"*
(b) ***'Amrtam'* – Nectar**
- Any statement concerning Krishna is like nectar
- This nectar can be perceived by practical experience
- Such topics are <u>ever-fresh</u> and not like other modern histories and stories
- Example of <u>ever-fresh</u> literatures – *Puranas* are the histories that relate to the pastimes of the Lord

SUMMARISED THEME 10A

Why Arjuna wants to hear more about the all pervading diving opulences of Krishna (Summary of text 10.16 – 10.18)

A) Arjuna is already satisfied with the understanding of Krishna and has no doubt about Krishna's position. (10.16)
B) Therefore he is asking for the following reasons:
- **For sake of common people** – On behalf of the common people, and especially impersonalists, who in particular concern themselves with the "all pervading nature of the Supreme"
- **For sake of a materialist** – Also wants to know how a materialist who is absorbed in physical things can see Krishna manifested by physical representations (10.17)
- **For personal absorbtion** – Arjuna wants to know how shall I constantly think of You (10.17)
- **To taste the nectar** – Wants to hear more and more and taste the nectar of His words (10.18)

SECTION IV (10.19 – 10.42)
KRISHNA'S OPULENCES

PRACTICAL APPLICATION OF SECTION IV

Lord Krishna opulence is visible through the manifestations of His energies in the world. It is interesting to see how Krishna present His glories. In general, He presents a group within the world, and then shows how He is the prominent aspect

Text 10.19*

THEME: Krishna agrees to give a 'partial list' of unlimited opulences (only the prominent ones)

FOCUS OF LEARNING IN 10.19

(a) **Krishna is unlimited** – Not possible to comprehend the greatness by our limited senses
(b) **Then why do devotees try to understand Krishna –** because:
- Not on the principle to know Krishna fully at any specific time or any state of life
- Rather topics of Krishna are so relishable, they appear as nectar
- Devotees enjoy them and take transcendental pleasure

(c) **Importance of the word *'Pradhanyatah'* (Principal)** – Krishna knows the limits of the living entities and therefore agrees to state only the principal manifestations of His different energies.
(d) **Importance of the word *'Vibhuti'*** – Refers to the opulences by which He controls the whole manifestation. It indicates "an exceptional opulence"

Text 10.20

THEME: Reveals Krishna to be the cause of everything

FOCUS OF LEARNING IN 10.20

(a) **Arjuna as 'Gudakesh'**
- One who has conquered the darkness of sleep
- Thus one can understand how Krishna manifests Himself in various ways

(b) **Krishna is the beginning, middle and end of all beings**
- Krishna manifests as three Purusha avartars in the material creation – *Maha-Vishnu, Garbhodakasayi-Vishnu* and *Ksirodakasayi-Vishnu (Ref. Satavata-tantra)*
- *Maha-Vishnu* is the cause of all causes *(Ref. Brahma Samhita 5.47)*
- Therefore Krishna is the beginning, middle and end of all the energy

(c) **Lord as the Supersoul** – Krishna, as the Supersoul in the heart of all living entities as *Ksirodakasayi Vishnu; Maha Vishnu* is the Supersoul of *Mahat-Tattva*
- *Ref. Subala Upanisad* – "The Supreme Personality of Godhead is existing as the Supersoul in all manifested universes"

SUMMARIZED THEME 10B
LORD KRISHNA MENTIONS A FEW OF HIS UNLIMITED OPULENCES (10.20 – 10.39)

PLEASE NOTE: *This categorization with headings are not based on any specific authority but for ease of memorization we have divided them into the following categories.*

LORD KRISHNA'S UNLIMITED OPULENCES MENTIONED IN TEXTS 10.20 – 10.39

*(Off all **x**, I am **y**)*

DEMIGODS
1. **Of all demigods**—Indra (King of Heaven)
2. **Adityas**—Vishnu
3. **Maruts**—Marichi
4. **Rudras**—Siva
5. **Yaksas & Raksasas**—Kuvera (Lord of wealth)
6. **Vasus**—Agni
7. **Generals**—Kartikeya
8. **Gandhavaras**—Chitraratha
9. **Creators**—Brahma
10. **Daitya demons**—Devoted Prahlada
11. **Dispensers of law**—Yama (Lord of death)
12. **Departed ancestors**—Aryama
13. **Cause of procreation**—Kandarpa(God of Love)

SAGES
1. **Off all sages**, I am Vyasa
2. **Great sages**—Bhrgu
3. **Sages among demigods**—Narada muni
4. **Priests**—Brhaspati
5. **Perfected beings**—Sage Kapila
6. **Great thinkers**—Ushanaa (Sukracraya)

HUMANS & KINGS
1. **Pandavas**—Dhananjaya
2. **Men**—Monarch
3. **Descendents** of Vrsni—Vaasudeva

ANIMALS
1. **Horses**—Uccaihsrava
2. **Lordly Elephants**—Airavata
3. **Cows**—Surabhi
4. **Serpents**—Vasuki
5. **Many hooded Nagas**—Ananta
6. **Aquatics**—Demigod Varuna
7. **Fishes**—Shark
8. **Beasts**—Lion
9. **Birds**—Garuda

LAWS AND CRIME
1. **Subduers**—Time
2. **Wielders of weapon**—Rama
3. **Cheats** – Gambling
4. **Means of suppressing lawlessness**—Punishment
5. **Weapons**—Thunderbolt
6. **I am all devouring death**

QUALITIES
1. **Wise**—Wisdom
2. **Secret things**—Silence
3. **Those who seek victory**—Morality
4. **Splendids**—Splendor
5. **Woman**—Fame, Fortune, Fine Speech, Memory, Intelligence, Steadfastness and Patience
6. **I am adventure**
7. **I am victory**
8. **I am strength of the strong**

NATURE
1. **Lights**—Radiant Sun
2. **Stars**—Moon
3. **Mountain**—Meru
4. **Immovables**—Himalaya
5. **Water bodies**—Ocean
6. **Trees**—Banyan Tree
7. **Purifiers**—Wind
8. **Flowing Rivers**—Ganges
9. **Creations**—I am beginning, middle and end (As Brahma, Vishnu and Siva)
10. **Months**—Margasirsa (November/December)
11. **Seasons**—Flower bearing Spring
12. **I am inexhaustible time**
13. **No beings moving or non-moving can exist without me**

PHILOSPHICAL TRUTHS
1. **I am Supersoul in all living entities heart**
2. **Living beings**—Living force (consciousness)
3. **Senses**—Mind
4. I am the **beginning, middle and end** of all beings
5. I am the **generating seed of all existences**
6. I am the **generating principle** of all that is yet to be
7. **Poetry**—Gayatri
8. **Letters**—A
9. **Compound words**—dual-compound
10. **Sciences**—Spiritual science of self
11. **Logicians**—Conclusive truth
12. **Hymns in the Sama Veda**—Brhat Sama

VEDIC MANTRAS
1. **Vibrations**—Transcendental Om
2. **Sacrifices**—Chanting of the holy names
3. **Vedas**—Sama Veda

SUMMARISED THEME 10C*
POINTS IN PURPORTS OF 10.21 – 10.42

1. **Aditya** – Total 12 in number; Krishna is the principal
2. **Sun** – Chief of all luminaries twinkling in the sky
3. **Position of moon** – It is one of the stars which implies that there is only one sun in every universe (as against modern science) and all the stars reflect the light of the sun
4. **Difference between matter and spirit** – Matter has no consciousness
5. **Rudras** – Total 11 in number; Lord Siva is predominant (In charge of mode of ignorance)
6. **Kuvera** – The master treasurer of demigods
7. **Meru** – A mountain famous for its rich natural resources
8. **Asvattha** – One of the highest, most beautiful trees / People often worship as daily morning ritual
9. **Gandarvas** – Living entities who sing beautifully; The best singer is **Chitraratha**
10. **Uccaihsrava** – The horse; **Airavata** the elephant – The two entities who came out from the nectar
11. **King is a representative of Krishna** because he is the maintainer of the kingdoms
12. **Surabhi cows** – Found in spiritual world, can give milk anytime and any amount
13. **Kandarpa** – Sex desire for presenting good sons
14. **Off all the creations Krishna is the beginning, middle and end** – As *Maha-Vishnu* He expands, Brahma *(Guna-avartar)* is the secondary creator and Lord Shiva *(Guna-avartar)* is the annihilator. All these agents are incarnations of material qualities of the Supreme Lord
15. **Logicians** – Different kinds of Logic
    - *'Jalpa'* – Supporting ones argument with evidence that also supports the opposing side
    - *'Vitanda'* – Merely trying to defeat one's opponent
    - *'Vada'* – The actual conclusion
16. **Books of education** – 14 divisions – Four *Vedas*, Six Supplements, the *Vedanta-sutras*, Books of logic, books of religiosity and the *Puranas*
17. **Time is a representative of Krishna** – Because in due course of time there will be a great fire and everything will be annihilated
18. **Krishna is the generating principle of all that is yet to be** – How? – All the six changes of the body start from birth and that first generation is Krishna
19. **Hymns of *Sama Veda*** – Rich with beautiful songs played by demigods
20. **Gayatri Mantra** – The regulated poetry
    - **Qualification/Eligibility** –
        - Meant for spiritually advanced people
        - One must acquire qualities of goodness in order to chant Gayatri Mantra
        - Chanted by duly qualified Brahmans
    - **Scriptural References** –
        - Mentioned in Srimad Bhagavatam
        - Brahma is it's initiator – It is passed down in disciplic succession
        - Very important in Vedic civilization
    - **Purpose and Goal** –
        - Especially meant for God realisation, it represents the Supreme Lord
        - When one attains success in chanting – Can enter the transcendental position
        - Considered to be the sound incarnation of Brahman
21. **November/December** – the month of collecting grains from the field in India
22. **Vāsudeva** referred to in this verse of *Bhagavad-gita* is Baladeva, or Balarama (Study 10.37 purport)
23. **Kavi** – Those who are capable of thinking thoroughly on any subject matter

LINK BETWEEN TEXTS 10.39 & 10.40: Krishna herein explains how we can see Him everywhere. Without Krishna, nothing can be, and no one—moving or nonmoving—can exist. Whenever we see anything, we can think, "The existence of this person, this tree, this building, this universe rests upon Krishna. Nothing exists without Him." After speaking this verse, which by itself can award us the vision to see Him everywhere, Krishna sums up Chapter Ten.

Text 10.40

THEME: There is no end to Krishna's opulence therefore He has given only a sample

Text 10.41

THEME: Everything opulent, beautiful and powerful springs from a spark of His splendor

Text 10.42

THEME: Indeed Krishna supports and pervades the entire universe with a mere fragment of Himself

FOCUS OF LEARNING IN 10.42

(a) **Supersoul as the source of all strength** – It is the Supersoul who gives great men their strength. It is the Supersoul who arranges for spectacular natural wonders to occur through the material energy
- Therefore Lord tells Arjuna – No point in understanding how things exist in their separate opulence and grandeur
- What one should know is – All things (From Brahma to small ant) are existing due to Krishna entering in them as Supersoul

(b) **One mission propounds "Worship of any demigod will lead to Supreme Personality of Godhead, the Supreme goal"** – Chapter 10 refutes this mission as follows
- **Worship of demigods thoroughly discouraged** – because
  - Great demigods like Lord Brahma, Lord Siva represent only a part of opulence of Supreme Lord
  - He is 'Asamaurdhva' – Origin of everyone born and no-one is greater than or equal to Him
- ***Ref. Padma Purana*** – If one considers Krishna equal to demigods, one immediately becomes atheist / *pashandi*
- **Chapter 10 fixes mind fully in Krishna** – Chapter 10 thoroughly describes different opulences and expansions of Krishna's energies and thus one can fix one's mind in full Krishna consciousness
- **Baladeva Vidyabhusana concludes Chapter 10 by saying**: "From Krishna's potent energy, even the sun gets its power and by Krishna's partial expansion – The whole world is maintained – therefore Lord Krishna is worshipable"

(c) **Conclusion of Chapter 10**
- Chapter 10 explains – How to concentrate mind in Krishna Consciousness in full devotional service
- Devotional Service and worship of Krishna are told in Catur Sloki Gita (10.8 – 10.11)
- Thus Chapter 10 explains how to attain the **highest devotional perfection of 'Association with the Supreme Lord'**

END OF CHAPTER 10

CHAPTER 10 Appendix

Selected Texts extracted from "Surrender unto Me"

Text 10.1

Kṛṣṇa has just established that devotion to Him is the goal of life, and He now discusses His opulences to increase Arjuna's devotion. How does knowing Kṛṣṇa's opulences increase one's devotion? Imagine discovering that an intimate friend is really a famous billionaire. He is so powerful that when he snaps his fingers, people line up in their eagerness to serve him. We then realize, "What a wonderful friend we have!" Our understanding his opulence and power has naturally enhanced our appreciation of him. We feel fortunate to be friends with someone so great. Similarly, when a devotee understands Kṛṣṇa's greatness in detail, he feels increased gratitude for his good fortune of being able to reciprocate intimately with such a great and powerful Lord.

Kṛṣṇa's opulence is simultaneously knowable and unknowable. Is this a contradiction? No, because we can know the unknowable to some degree, not through our own limited abilities, but when Kṛṣṇa reveals Himself to us. Even a fraction of knowledge about Kṛṣṇa's otherwise unknowable position inspires us to serve Him.

Text 10.2

It is impossible for anyone to fully understand his own source. Kṛṣṇa is the source of the demigods—the demigods are His creations—so even the demigods are unable to know Him. Śrīla Viśvanātha Cakravartī Ṭhākura comments that if one puts forward the argument that the reason demigods are unable to know Kṛṣṇa is because they are too attached to sense gratification, Kṛṣṇa defeats that argument in this verse. He says that even the sages—who are detached from sense gratification—cannot know Him. No one can understand Kṛṣṇa's origin and opulence without hearing from Him or His devotees.

Text 10.3

Śrīla Baladeva Vidyābhūṣaṇa comments that only Kṛṣṇa possesses all three characteristics mentioned in Bg. 10.3. Śrīla Viśvanātha Cakravartī Ṭhākura comments that Brahmā is aja (unborn), but not anādi (beginningless or without an origin).

Kṛṣṇa, the inconceivably potent Lord, remains unborn though He appears to take birth as the son of Vasudeva and act as the darling son of Yaśodādevī. In the Dāmodara-līlā, Yaśodāmayī tied together length after length of rope, but no amount of rope was sufficient to circumscribe His unlimited waist, and the rope always remained two inches too short. Yet, inconceivably, the Lord's waist at that time was already encircled by a black thread and bell, which had been previously tied by Yaśoda to attract good fortune for her son.

Equally inconceivable is that Kṛṣṇa, the loka-maheśvara, the master of all, allowed Himself to be controlled by Arjuna as He drove Arjuna's chariot on the battlefield. Understanding Kṛṣṇa's inconceivable nature with faith frees us from sin and awards liberation. Only by associating with Kṛṣṇa's devotees will one understand Kṛṣṇa's inconceivable potency and become freed from sin and achieve liberation.

Texts 10.4 – 10.5

The qualities born of goodness are helpful in knowing Kṛṣṇa and are awarded to devotees by Kṛṣṇa Himself. Śrīla Prabhupāda writes: "All these qualities are manifest throughout the universe in human society and in the society of the demigods. Now, for one who wants to advance in Kṛṣṇa con-

sciousness, Kṛṣṇa creates all these qualities, but the person develops them himself from within. One who engages in the devotional service of the Supreme Lord develops all the good qualities, as arranged by the Supreme Lord."

Yet despite the helpfulness of these qualities, because they are born of goodness, they cannot on their own reveal Kṛṣṇa, who is beyond the mode of goodness. Nor can the great sages and demigods, who are born of Kṛṣṇa and are situated in goodness, know Kṛṣṇa through their own abilities. Śrīla Viśvanātha Cakravartī Ṭhākura explains Kṛṣṇa's words: "'The knowers of śāstra cannot understand the truth about Me by their own intelligence, because intelligence is born of goodness and the other modes of māyā. So even though they originate from Me, the great sages and demigods are incapable of understanding Me, who am beyond the modes.'"

Text 10.9

Śrīla Baladeva Vidyābhūṣaṇa comments that mad-gata-prāṇāḥ indicates that Kṛṣṇa is the life of His devotees. They cannot live without Him any more than a fish can live when taken from water. Kṛṣṇa is their life, and kṛṣṇa-kathā, talking about Kṛṣṇa, is their nourishment. Thus devotees converse about Kṛṣṇa among themselves in great love. They loudly chant Kṛṣṇa's names and discuss His pastimes, form and attributes. A pure devotee's attraction to Kṛṣṇa is as natural as the attraction between young boys and girls.

Text 10.10

Kṛṣṇa's devotees understand Him not only by hearing about Him but also because Kṛṣṇa enters their hearts and reveals Himself to them. Śrīla Viśvanātha Cakravartī Ṭhākura here defines buddhi-yoga as Kṛṣṇa's direct inspiration. Because the devotees intensely desire to know Kṛṣṇa, He gives them complete understanding of Himself. Śrīla Prabhupāda discusses this point in his purport: "A person may have a bona fide spiritual master and may be attached to a spiritual organization, but still, if he is not intelligent enough to make progress, then Kṛṣṇa from within gives him instructions so that he may ultimately come to Him without difficulty. The qualification is that a person always engage himself in Kṛṣṇa consciousness and with love and devotion render all kinds of services." Śrīla Prabhupāda stresses the wonderful inspiration Kṛṣṇa gives to reciprocate with His pure devotee's loving worship.

The living entity has been covered by ignorance since time immemorial. Therefore, is he actually capable of achieving true inspiration, knowledge and realization?

Text 10.11

Śrīla Viśvanātha Cakravartī Ṭhākura explains Kṛṣṇa's thinking as follows: "'I become ātma-bhāva-stha: Like a bee inside the whorl of a lotus, I become situated in their bhāva. In My transcendental personal form, I reveal My qualities, and with the shining lamp of knowledge of these qualities, I destroy the darkness of the ignorance of anādi-karma (beginningless karma), which obstructs true knowledge and manifests as hankering for things other than Me.'"

This grace—the gift of transcendental knowledge that removes ignorance—is how Kṛṣṇa reciprocates with His devotee's loving service.

According to Śrīla Baladeva Vidyābhūṣaṇa, Kṛṣṇa's reply to the question about how a living entity who has been covered by ignorance since time immemorial can attain true enlightenment is as follows:

The devotees themselves need not endeavor. "No, not at all! To show them special mercy, I bestow upon them (but not upon any other yogīs) the lamplight of knowledge. In other words, they don't have to worry about how to achieve My mercy because I personally endeavor to give it to them. I am ātma-bhāva-stha, situated within the workings of their intelligence. Because the knowledge that I give them can be revealed only by Me, it is not something in the material mode of goodness. It is even something distinct from the normal transcendental knowledge arising from devotional service. With this lamp of knowledge I destroy their ignorance. Because I personally destroy their ignorance, why should they have to endeavor? According to My own words, 'To those who always worship Me with devotion, I carry what they lack, and I preserve what they have,' I accept as My personal burden the supply of all their necessities, both material and spiritual."

These four verses are the essence of Bhagavad-gītā, and they are thus called the catuḥ-ślokī Gītā. They remove the distress of all living beings and bring about all auspiciousness.

Understanding who Kṛṣṇa is and how He reciprocates with His pure devotees, we naturally desire to surrender unto Him. When we surrender unto the all-powerful, all-knowing Supreme Personality of Godhead, we attain true security and peace. Devotees see all as Kṛṣṇa's mercy and thus know that nothing unfavorable can befall them. Their faith and knowledge grant them peace even in the most difficult circumstances.

Text 10.14

Śrīla Baladeva Vidyābhūṣaṇa comments that Arjuna calls Kṛṣṇa "Keśava." Ke refers to Lord Brahmā, śa to Lord Śiva, and va indicates that Kṛṣṇa binds Brahmā and Śiva with knowledge of Himself; He thus makes them His devotees. How then can they independently understand Kṛṣṇa, what to speak of Him being known by less powerful demigods or the demons? Therefore only Kṛṣṇa can truly know Himself, and Arjuna will point this out in the next verse.

Text 10.18

Śrīla Viśvanātha Cakravartī Ṭhākura describes an objection that could be raised by Kṛṣṇa: "'But haven't I already said that all things are My opulent expansions, in My statement "I am the source of all things"? And haven't I already described devotional service in My words "Understanding this, the wise worship Me"?'

"Arjuna responds to this in the verse beginning vistareṇa [text 18]: 'O Janārdana, with the sweet nectar of Your instructions, You are generating in me a greed to hear, thus agitating me and impelling me to beg for more. What else then can I do, but beg?' While imbibing the nectar of Kṛṣṇa's instructions, Arjuna's ears are acquiring the ability to taste, as if they were tongues."

Text 10.19

Kṛṣṇa begins His description by saying, hanta. Hanta is a form of address expressing tenderness. Kṛṣṇa is so pleased by Arjuna's inquiry that He reciprocates by saying, "Oh, hanta [yes], I will speak about My opulences."

Text 10.22

Because the mind is the most difficult sense to control, it is considered the greatest sense and therefore is represented by Kṛṣṇa.

Text 10.24

The ocean is so great that it neither increases when rivers and rains pour into it nor decreases when its waters evaporate.

Text 10.26

Nāra means "mankind" or "spiritual." Da means "giving or granting." Nārada, who has disciples all over the universe, gives God to everyone.

Citraratha was Arjuna's friend, and he taught Arjuna the art of singing.

Text 10.29

The sarpas mentioned in text 28 refer to one-headed snakes; the nāgas referred to in this verse are many-hooded.

Text 10.30

Time, as Kṛṣṇa mentions in Bg. 11.32, is the great destroyer of the world. By time's influence, everything within this world is created, maintained and destroyed.

Text 10.31

Śrīla Baladeva Vidyābhūṣaṇa comments that the Rāma referred to here is Paraśurāma because Kṛṣṇa is explaining His vibhūtis, His opulences, not His incarnations. Paraśurāma is a living entity empowered (śakty-āveśa) to wield weapons.

Text 10.32

In Text 20, Kṛṣṇa said He was the beginning, middle and end of all beings. Śrīla Baladeva Vidyābhūṣaṇa says that in that verse He was referring to all sentient beings. Here, however, Kṛṣṇa says that He is also the beginning, middle and end of every nonsentient creation.

Nyāya, logic, teaches various ways to reach a conclusion, including vitaṇḍā, vāda and jalpa. Kṛṣṇa says, "I am vāda, the natural conclusion." Vāda is debate carried out fairly according to standard rules, without trying to force the establishment of a particular conclusion. Vitaṇḍā is quibbling, or merely destructive argument in which one tries to defeat the opponent by any means possible, but does nothing substantial to positively prove one's own thesis. Jalpa, using various deceptive means to fool the opposition, is unfair argument. Vitaṇḍā and jalpa are forms of argument in which winning, not necessarily determining the truth, is the main consideration.

Text 10.34

Death is described here as sarva-haraḥ, all-devouring, because it takes everything away, including our memories.

Many qualities in the Sanskrit language are considered feminine, and among them, these seven represent Kṛṣṇa. Men may also possess these qualities. Śrīla Prabhupāda explains in his purport: "The seven opulences listed—fame, fortune, fine speech, memory, intelligence, steadfastness and patience—are considered feminine. If a person possesses all of them or some of them he becomes glorious."

CHAPTER 11
THE UNIVERSAL FORM

Connection between Chapter 10 and Chapter 11

- After hearing Krishna's words in Chapter 10 that "With a single fragment of Myself, I pervade and support the entire universe" (10.42), Arjuna wishes to see that all pervasive form of the Lord.
- Although Krishna is driving Arjuna's chariot, He pervades and supports the entire universe. Arjuna therefore wishes to see Krishna's all-pervading form. Thus, after two introductory verses, Arjuna asks Krishna to reveal His universal form.

BREAKDOWN OF CHAPTER 11

SECTION I (11.1 – 11.8) — ARJUNA'S REQUEST AND KRISHNA'S DESCRIPTION OF HIS UNIVERSAL FORM

- Arjuna requests Krishna to show him the all-pervading, universal form
- Krishna first describes His universal form and then bestows upon Arjuna the vision necessary to see it

SECTION II (11.9 – 11.31) — SANJAYA'S DESCRIPTION OF ARJUNA'S VISION

- Arjuna beholds Krishna's universal form with astonishment
- He hesitatingly begins to describe what he sees.
- First he sees all existence, immeasurable, with great radiance, in one place within this form
- Second he also sees Krishna's frightening, all destructive *kala-rupa* or 'form of time'
- Arjuna then asks this form, "What is Your mission? Who are You?"

SECTION III (11.32 – 11.34) — "TIME I AM, BECOME MY INSTRUMENT"

- Krishna replies, "Time I am, the destroyer of the world. The great warriors on both sides are already slain by My plan. You can be but an instrument. Arise and fight!"

SECTION IV (11.35 – 11.46) — ARJUNA'S PRAYERS

- Arjuna, trembling, prays to Krishna's Universal form
- Begs His forgiveness for having previously, in ignorance, treated the Lord as friend
- Fearfully requests Him to regain His two-armed form as Supreme Personality of Godhead

SECTION V (11.47 – 11.55) — ONLY PURE DEVOTEES SEE KRISHNA'S TWO-ARMED FORM

- Krishna withdraws His Universal Form
- Krishna shows four-armed form
- Finally shows two-armed form
- Krishna's most wonderful two-armed form can be directly seen only by pure undivided devotional service

SECTION I (11.1 – 11.8)
ARJUNA'S REQUEST & KRISHNA'S DESCRIPTION OF HIS UNIVERSAL FORM

PRACTICAL APPLICATION OF SECTION I
One understands the Lord's nature through the mercy of the Lord.

SUBSECTION A: Text 11.1 – 11.4: Arjuna's request
SUBSECTION B: Text 11.5 – 11.8: Krishna's description

Text 11.1

THEME: Arjuna acknowledges Krishna's grace – By hearing everything that Krishna has said, Arjuna's illusion has been removed

FOCUS OF LEARNING: PURPORT 11.1

(a) **Effect of hearing** ''most confidential knowledge'' – all illusion is dispelled
- Power of Krishna's grace – Arjuna recognizes Krishna's grace by which the illusion is dispelled
- What illusion is dispelled – ''that Krishna is an ordinary friend or a human being''
    - One should know that Krishna is the source of everything and in everyone's heart as Supersoul
- Krishna's supremacy over all – Chapter 11 reveals Krishna as the cause of all causes: cause of material nature, cause of all living entities, all demigods, even cause of *Maha-Vishnu* and all incarnations

(b) **Why Arjuna requests Krishna to show His Universal Form** *(Refer to Text 11.3 'Focus of Learning')*

Text 11.2

THEME: Arjuna expresses his understanding that "Krishna is the Supreme Personality of Godhead"

FOCUS OF LEARNING: PURPORT 11.2

(a) **Addresses Krishna as 'lotus-eyed'** – Out of joy ; after being assured by Krishna that:
- He is the source of all creation, maintenance and destruction (As explained in *Bg.* 7.6 – 7.7)
- ''He is still aloof'' (Inconceivable opulence as explained in *Bg.* 9.4 – 9.5)

Text 11.3

THEME: Arjuna expresses his desire to see – Arjuna has heard that Krishna, who stands before him on the chariot, supports and pervades the entire universe (*Bg.* 10.42); and thus Arjuna expresses his desire to see that form

FOCUS OF LEARNING: PURPORT 11.3

(a) **Why Arjuna requests Krishna to show His Universal Form (4 points):**

1. To establish Krishna's divinity for all (11.1 purport)
2. To convince others, although he does not have any personal desire and is completely satisfied to see Him in His personal form of Krishna (11.3 purport)
    - Lord is addressed as Purushottama – Implies that Lord as Supreme Personality of Godhead, knows the heart of Arjuna, that **he has no personal desire to see**
3. To avoid imposters - Wants to set a criteria for in the future there will be so many imposters who will pose as incarnations of God (11.3 purport)
4. Arjuna, as a responsibility, wants to substantiate Krishna's statement – so that in the future people can understand that Krishna "not only theoretically or philosophically", but 'actually' presented Himself as such to Arjuna – Arjuna fulfils his responsibility because he is the beginning of the Parampara (11.8 purport)

Text 11.4*

THEME: Arjuna pleads and does not order – Arjuna requests to see Krishna in His form pervading the entire universe (Unlimited Universal-self), ~~only if~~ , Arjuna is 'qualified' to see such a form and thus Arjuna is not ordering Krishna

FOCUS OF LEARNING: PURPORT 11.4

(a) **Qualification to see the Lord**

- Only by revelation by the mercy of the Lord – Therefore Arjuna requests and pleads and not orders
- Not possible by "mental speculation" or "perception by material senses"
    - Because living entity as infinitesimal spiritual spark ,cannot know unlimited infinite
    - Arjuna admits his limitations as a living entity and acknowledges Krishna's inestimable position
- Lord is addressed as **'Yogesvara'** –
    - To point out His inconceivable potencies by which the infinite can reveal to the finite
    - Krishna is not obliged to reveal Himself until one 'fully surrenders' in Krishna consciousness and engages in transcendental loving service

Texts 11.5 – 11.8

Krishna's Description

COMMON THEME: Krishna responds by offering to show Arjuna, the opulences He described in Chapter 10

PLEASE NOTE: *All points of the purports are included as the sub-points; as such there are no individual 'Focus of Learning' sections for these verses.*

KRISHNA'S DESCRIPTION OF HIS OWN UNIVERSAL FORM

- **Krishna shows variegated forms** – "See My Opulences!, Hundreds and thousands of varied divine and multicoloured forms" (11.5)
  - Universal form is transcendental but temporary because it is subject to the temporary time of material nature (Is manifested and unmanifested like material nature) (11.5)
  - Not eternally situated in spiritual sky (11.5)
  - Universal Form is not possible to be seen by ordinary men – Krishna must give one the power to see it (11.5)
- **Wonderful forms** with different manifestations of Adityas, Vasus, Rudras, Asvini-kumaras and all other demigods
- **No-one has ever seen or heard of this before** (11.6)
  - Even Arjuna, a personal friend and most advanced learned man, did not know all about Krishna (11.6)
- **Could see the entire universe (All moving and non-moving) sitting at one place** (11.7*)
  - Even most advanced scientist cannot see other parts of universe, which a pure devotee could see so easily (11.7*)
- **Could see past, present and future**, all what Arjuna wanted to see (11.7*)
  - Thus Arjuna will be shown the future destiny of all the relatives and warriors and thus will be motivated to just become an instrument (11.7*)
- **Needed divine vision –** Cannot be seen with the present eyes (11.8*)
  - Pure devotees do not like to see Krishna in any form, other than His two-handed form
  - Therefore Arjuna is told not to change the mind, but change the eyes by Krishna's grace (11.8*)

SUMMARIZED THEME 11A *(Extracted from 11.8 purport)*
Devotees correctly situated in transcendental relationships
are attracted by loving features and not by godless display of opulences

A) **Playmates and parents of Krishna in Vrindavan** did not even know that Krishna is the Supreme Personality of Godhead *because* they are so immersed in pure love for Krishna

B) ***Ref. SB 10.12.11*** – The Supreme person is considered *impersonal Brahman* by great sages; *Supreme Personality of Godhead* by devotees and *a product of material nature* by ordinary men. Now these boys who have performed many many pious activities in their past lives are playing with the Supreme Personality of Godhead

SECTION II (11.9 – 11.31)
SANJAYA'S DESCRIPTION OF ARJUNA'S VISION

LINK BETWEEN SECTION I & SECTION II: Until this point, Krishna has only spoken about the universal form. In the next verse Krishna gives Arjuna "*divya-caksuh",* the divine eyes that will allow Arjuna to see it

Texts 11.9* – 11.14

COMMON THEME: Sanjaya is empowered to describe Arjuna's vision (11.9) as follows

PLEASE NOTE: *All points of the purports are included as the sub-points; as such there are no individual 'Focus of Learning' sections for these verses.*

SANJAYA'S DESCRIPTION OF UNIVERSAL FORM

- **Unlimited divine, wondrous and brilliant forms** (11.10* – 11.11*)
  - Unlimited mouths, eyes, ornaments, weapons, garlands etc
  - By inconceivable potency of the Lord, Arjuna could see the unlimited sitting in one place
- **More radiant than hundreds and thousands of suns** (11.12)
  - Sanjaya is trying to give a mental picture of indescribable revelation to Dhrtarashtra
  - Grace of Vyasadeva – Sanjaya, by grace of Vyasa, could see all that happened in Kurukshetra
- **Seeing everything at one place** – All unlimited expansions of the universe including planets of gold, jewels and all other kinds (11.13)
  - The word *'tatra'* (There) – indicates Arjuna and Krishna were sitting on the chariot and seeing everything from one place.
  - Others on the battlefield could not see – Because Krishna gave the vision only to Arjuna
- **Arjuna is bewildered and astonished** – Hair standing on end, Arjuna bows down and begins to pray with folded hands (11.14)
  - Text 11.14 describes the **change of rasa from 'friendship' to 'wonder'**
  - This proves that Krishna is the reservoir of all relationships (12 rasas)
  - Symptoms of wonder – indicated by a calm, sober and quiet personality being changed to ecstatic, astonished personality with hairs standing on end and offering prayers with folded hands

Texts 11.15 – 11.19

COMMON THEME: Arjuna speaks 'his realisations' of the Universal Form

PLEASE NOTE: *All points of the purports are included as the sub-points; as such there are no individual 'Focus of Learning' sections for these verses.*

ARJUNA'S DESCRIPTION OF THE UNIVERSAL FORM

- **All living entities at one place** – See's all demigods and living entities assembled in that form – Lord Brahma sitting on a lotus flower, also Lord Siva and all the sages and divine serpents (11.15)
  - To see all at one place is possible only by Krishna's grace
- **Krishna is unlimited –** See's many many arms, bellies, mouths, eyes without any limit and with no end, middle and beginning (11.16)
  - Through Him, everything could be seen
- **Blazing like sun** (11.17) –
  - *Analogy:* Glaring effulgence on all sides like a blazing fire or immeasurable radiance like the sun
  - This form is very difficult to see
- **Arjuna attempts to describe immeasurable –** He is trying to say "You are the Supreme Lord" by the following statements: (11.18*)
  - You are the Supreme primal objective
  - Ultimate resting place of all the universe
  - Inexhaustible / oldest
  - Maintainer of eternal religion
- **Sun and moon are your eyes** (11.19)

Texts 11.19 – 11.31

Now Arjuna describes Kala-rupa

COMMON THEME: Text 11.19 marks the beginning of description of **'Kala-rupa'** (The form as Time) which continues up till Text 11.31

PLEASE NOTE: *All points of the purports are included as the sub-points; as such there are no individual 'Focus of Learning' sections for these verses.*

ARJUNA'S FURTHER DESCRIPTION OF THE UNIVERSAL FORM AS '*KALA-RUPA'*.

- **Blazing fire coming forth** from your mouth, burning this entire universe (11.19)
  - Numberless arms and sun and moon are the eyes
  - Without origin, middle and end
  - Repetition of glories is not a flaw – It is a sign of bewilderment, wonder or great ecstasy
- **Spread throughout** – Spread throughout the sky and planets and all space in between; and all the planetary systems are perturbed seeing you (11.20)
  - *'Dyav-a-prthivyoh'* (Space between heaven and earth) and '*Loka-trayam'* (Three worlds) – indicate that not only Arjuna saw, but other planetary systems, whoever endowed with divine vision, also saw this form and got perturbed
  - This proves that Arjuna's seeing was not a dream
- **Petitioned by demigods** – Kala-rupa is petitioned by demigods and sages – All are fearful (11.21 – 11.22)
  - Demigods are surrendering and praying with folded hands
  - Great sages are praying with Vedic hymns
  - Siva, Adityas, Vasus etc beholding You in wonder
- **Rasa changes to fear** – Arjuna experiences a terrible fearsome sight (11.23)
  - Arjuna loses steadiness and equilibrium of mind, because mind is perturbed by fear (11.24)
  - Arjuna sees blazing death-like faces and awful teeth (11.25)
  - **Link between texts 11.25 & 11.26:** Text 11.26 through 11.30 describe future occurrences that Arjuna sees within the *kala-rupa*. In Text 11.7, Krishna said that Arjuna could see "whatever [he] may want to see in the future." In these texts, Arjuna sees that Bhisma, Drona and Karna – the three most feared members of the opposing army – will be destroyed.
- ***Two Analogies:*** Devouring all soldiers of both armies on both sides, including Bhisma, Drona & Karna, rushing into Your mouth (11.26 – 11.27)
  - *Analogy:* As many waves of river flow into the ocean (11.28)
  - *Analogy:* As moths dash to destruction in blazing fire (11.29*)
  - **Indicates that Arjuna could see his awaited victory**
- **All-devouring** – You are devouring all people from all sides, your effulgence is covering all the universe with terrible scorching rays(11.30)

ARJUNA'S QUESTIONS

- **Arjuna in great fear asks two questions** (11.31)
  - Who are You?
  - What is Your mission?
- **Why Arjuna asks these questions** – Because although Arjuna knew Krishna as his friend and Supreme Personality of Godhead, but he was puzzled by various forms exhibited by Krishna

SECTION III (11.32 – 11.34)
"TIME I AM, BECOME MY INSTRUMENT"

PRACTICAL APPLICATION OF TEXT 11.32 – 11.34

- As the Supersoul, Lord Krishna controls all cosmic events according to His will
- As Time, He is pushing all things towards destruction

Text 11.32*

THEME: Krishna in the form of Universal Time replies to Arjuna's two questions

- **"Time I am"** (Kala-rupa)
- **Mission** – To destroy everything – "All the people in all the worlds, except Pandavas"
- **Indicates** – Even if Arjuna did not want to fight, they will die anyway
  - *Ref. Katha Upanisad* – All *brahmanas*, *ksatriyas* and everyone else are devoured like a meal by the Supreme as the All-devouring giant

LINK BETWEEN TEXTS 11.32 & 11.33: Theme of Texts 11.33 & 11.34 mentions Krishna's instructions to Arjuna

Text 11.33*

THEME: "I have already destroyed all your enemies – become My instrument and win glory"

FOCUS OF LEARNING: PURPORT 11.33

(a) ***"Savya-saci"*** – Means one who fights ambidextrously (i.e with the left or right hand)
  - Or one who can shoot arrows very expertly

(b) ***"Nimitta-matram"*** – Become an instrument

(c) **Sign of intelligence** – To recognise that the whole world is moving under the plan of the Lord
  - Fools mentality – No plan behind the creation ; All are accidental formations
  - Scientists say – "Perhaps" or "Maybe" –but all are foolish ideas

(d) **Lord's plan** – Very specific in material world
  - Purpose of comic manifestation – chance to go back to Godhead
  - *Till we have* the mentality to lord over, we are conditioned
  - Creation and destruction are under Lord's law
  - Sign of most intelligence – Cultivate Krishna consciousness and know the plan of the Lord

(e) **Thus Arjuna is motivated to:**
  - Fight in accordance with the desire of the Lord
  - This is the "Path of real happiness and real perfection"

Text 11.34*

THEME: Arjuna is "told to fight and be victorious and enjoy the kingdom". Why? Because:

- Krishna desires the battle, Indicated by the words 'Know My plan' – "I have already killed them"
- Perform your duty – "Do not be disturbed"
- *'Jeta asi'* – indicates "You will be victorious"
- Get the credit of being "My instrument"

FOCUS OF LEARNING: PURPORT 11.34

(a) **How to know the plan of the Lord**
  - Only possible by the Lord's mercy
  - The plan of His devotees are as good as His plans
  - Thus act in Krishna consciousness to know His plan through medium of the spiritual master

(b) **Kindness and the mercy of the Lord**
  - Every plan is made by the Supreme Personality of Godhead
  - But the Lord is very kind and merciful and wants to give credit to His devotees, if one carries out the plan according to His desire

SECTION IV (11.35 – 11.46)
ARJUNA'S PRAYERS

PRACTICAL APPLICATION OF SECTION IV

Lord Krishna is the Supreme Lord of all. He is simultaneously
involved in an intimate relationship of love with His pure devotees

Texts 11.35 – 11.46

COMMON THEME: Arjuna prays in faltering voice

- <u>In which mood</u> – as a devotee **in the mood of 'wonder'** (11.35)

PLEASE NOTE: *The mains points refer to Arjuna's Prayers. The subpoints include all points of the purports; as such there are no individual 'Focus of Learning' sections for these verses.*

ARJUNA'S PRAYERS

(a) **Arjuna recognizes Krishna's action as All-good for everyone** after hearing from Krishna the outcome of battlefield and observing Universal form and response of demigods and demons (11.36)
- The world becomes joyful on hearing Your name and everyone becomes attached to You
- You are worshiped by great souls and demons are afraid and flee away

(b) **Krishna is worshipable by everyone** – "You rightly deserve the obeisances of everyone" (11.37) because**:**
- You are the God of all the Gods, the original creator, especially even greater than Brahma, secondary creator
- Invincible source of all and cause of all causes
- Transcendental to material manifestations
  - ***'Aksaram'*** – not perishable like material creation)
  - ***'Mahatma'*** – Most magnanimous and unlimited
  - ***'Ananta'*** – Nothing is not covered by Lord's influence and energy
  - ***'Devesa'*** – He is the controller of demigods and is above them all

(c) **You are the ultimate rest of everything and all knowledge** (11.38)
- **'Nidhanam' –** Ultimate rest even from Brahman.
- Knower of everything in this world and You are all that is knowable
- Object of all knowledge because You are All pervading

(d) **You are the essence of everything (11.39)**
- You are air (Air being all-pervasive is the most important representation of the demigods)
- You are fire, water, moon
- You are Brahma (*Pitamaha*) / You are *Prapitamaha* (because He is the father of Brahmaji)
- You are the Supreme controller

(e) **I offer you obeisances from front, behind and from all sides** (11.40)
- Arjuna is offering obeisances <u>out of loving ecstasy</u>, accepting that ''He is the master of limitless power'' and ''He is far superior to all the great warriors assembled on the battlefield'' (*Ref. Visnu Purana* – All have been created by you, any demigod or anyone)

ARJUNA'S PRAYERS continued…

(f) **Begs forgiveness for treating Krishna, the Infallible One, as an ordinary friend** (11.41* – 11.42*)
- Not knowing Krishna's glories, Arjuna <u>feels that he has offended Krishna</u> in 'madness' or in 'love', and <u>begs to be excused</u> for many informal gestures like,
  - Called Krishna as Yadava or Krishna or dishonoured him many times.
  - Jesting as we relaxed
  - Lay on the same bed / sat / ate together
- Never knew Krishna could accept such a Universal form
- Cannot forget the relationship of a friend – The <u>relationship between a living-entity and Krishna is fixed eternally</u>, it cannot be forgotten, as evident from Arjuna's behaviour

(g) **You are the supreme father (11.43)**
- Supreme spiritual master – Gave this knowledge to Brahma / Arjuna
- You are the greatest – No-one is greater than or equal to You nor can anyone be one with You. References for Lord's Supreme greatness:
  - No difference between Krishna's body and self *(Ref. Svetasvatara Upanisad 6.8)*
  - Senses are interchangeable
  - Birth and activities are transcendental *(Bg. 4.9)*
  - Krishna is one God – All the living entities are His servants, no-one can deny His order *(Ref. CC "ekale ishvara...")*
  - Cause of all causes *(Ref. Brahma Samhita 5.1)*

(h) **Falls to the ground and begs for mercy** – Requests Him to tolerate all wrong-doings (11.44) just like – *Analogies:*
- Father – Tolerates the impudence of his son
- Friend – Impertinence of a friend
  - "Krishna – Arjuna" relationship is that of friendship
- Wife – Familiarity of her partner

(i) **Requests to withdraw the fearsome Form and reveal the form as Personality of Godhead** (11.45)
- Indicates Arjuna is 'afraid' and 'joyful' simultaneously
  - <u>Afraid</u> because of so many offenses committed
  - <u>Joyful</u> because He is gladdened by knowing his Friend's opulence as Supreme Personality of Godhead and His ability to show the Universal Form
- It <u>proves that Krishna can assume any form</u>, as He is asked here to show His Narayana Form
- Universal Form is a <u>temporary Form</u>; but Vaikuntha form is transcendental, four-handed and eternal.
- <u>Different Narayanas are named</u> according to the different configurations of the four hands
- Arjuna's request to see the four-handed form indicates that **All the forms are one with Krishna**

(j) **Wants to see the four-handed form** (11.46)
- Texts 11.45 & 11.46 indicate that Krishna is the Supreme Personality of Godhead and He is the source of all forms and incarnations *(Ref. Brahma Samhita 5.39)*
- <u>This verse establishes without any doubt the statement of Srimad Bhagavatam that Krishna is the original Supreme Personality of Godhead</u>
- Constant feature in these forms – He is always fresh like a young man
  - He is non-different from His plenary expansions
  - He is God in any of His innumerable forms

SECTION V (11.47 – 11.55)
ONLY PURE DEVOTEES SEE KRISHNA'S TWO-ARMED FORM

PRACTICAL APPLICATION OF SECTION V

The most intimate feature of the Absolute Truth is two-armed form of Sri Krishna. This Form is only known through devotional service

Text 11.47

THEME: Krishna says **"I have shown you this Universal form which no-one else has ever seen before"**

- ❖ By 'My' internal potency
- ❖ Happily by 'My' desire

FOCUS OF LEARNING: PURPORT 11.47

(a) **By 'My' internal potency** – because inconceivable by human speculation
(b) **Happily by 'My' desire because 'no-one has ever seen this before'**
- All disciplic devotees of the Lord could see the form which was shown to Arjuna by Krishna's mercy *(e.g.* other devotees in planets in outer space and in heavenly planets)
- Forms shown to Duryodhana were 'not' the complete forms and were different from this Universal Form

Text 11.48

THEME: Glorifies *'bhakti'* by negation – This Universal form cannot be seen by personal efforts like studying the Vedas, performing sacrifices, charity, pious activities or penances

FOCUS OF LEARNING: PURPORT 11.48

(a) **Who can have this divine vision** – Only godly souls
(b) **Who is a Godly person** (Status like a demigod) – 'Only devotees' can have such divinity *(Ref. Vedic scriptures)*
- **Other qualifications are insufficient** – By methods like 'charity' / 'penance' / '*Veda-yajnadhyayanaih'* (Vedic study and sacrificial regulations), one cannot qualify to have that divine vision. These methods include:
  - '*Vedas'* – Four Vedas, eighteen Puranas, Upanishads, Vedanta-sutra
  - '*Sutras'* – (Kalpa-sutra, Mimamsa-sutra) – for studying the method of sacrifice
  - 'Pious activities' – Agnihotra sacrifice and prescribed duties for different caste
  - '*Tapasya'* – Voluntary acceptance of some bodily pains
  - 'Charity' *('Danaih')* – Charity to suitable party who is engaged in transcendental loving service (brahmanas and vaisnavas)
- Even the Impersonalists who are imagining seeing the Universal form – Are unable to see because *Bhagavad-gita* explains that Impersonalists are not devotees.

FOCUS OF LEARNING: PURPORT 11.48 continued…

(c) **'Atheist' in contrast to Godly persons** – Atheists cannot have such divinity, therefore they cannot have the vision to see the Lord
- They do not believe in Vishnu
- Or recognize only the impersonal part of Krishna as Supreme

(d) **Devotees do not want to see the Universal Form**, although they are qualified to see

(e) **Practical application: Text 11.48 helps to refute pseudo incarnations**
- Followers of a pseudo incarnation may say that they have also seen the Universal Form
- But without becoming a devotee of 'Krishna' one cannot see the Universal Form of God

Text 11.49

THEME: 'Let this vision be over' – Krishna says**, "**This fearsome form has disturbed your mind, therefore let this vision be over**"**

FOCUS OF LEARNING: PURPORT 11.49

(a) **One of the purposes of the Universal form** – Krishna wanted to show that Bhisma, Drona *etc.* have already been killed by Him
- Because they were silent when Draupadi was disrobed (Thus they deserve to be killed)
- Also, this was shown to Arjuna because devotees are always peaceful and cannot perform such horrible action

(b) **Why are devotees not interested in the Universal form**
- Because it does not allow them to reciprocate loving feelings
- A devotee either wants to offer respectful worshipful feelings or
- Reciprocate in loving service to Supreme Personality of Godhead in two-handed form

Text 11.50

THEME: Then Krishna shows transcendental four-armed form, then two-armed form (Saumya-vapuh)

FOCUS OF LEARNING: PURPORT 11.50

(a) **Similar example of change of forms** – Krishna appears to Vasudeva and Devaki as four-handed Narayana form and then transformed into an ordinary child

(b) ***'Saumya-vapuh'*** –
- Indicates a very beautiful form – Krishna's form is the most beautiful form
- Who can see this form – *Ref. Brahma Samhita 5.38 "premanjana..." – Only one whose eyes are smeared with the ointment of love can see this beautiful form*
- Krishna shows this form because He knows Arjuna's ultimate interest is not even the four-handed form

Text 11.51

THEME: Arjuna is pacified – Arjuna's mind is pacified and restored on seeing Krishna's two-handed form

FOCUS OF LEARNING: PURPORT 11.51

(a) ***'Manusam-rupam' –*** Indicates Lord to be two-armed, but not an ordinary person

(b) **This verse refutes the following argument:**

- Arguments:
    - "Krishna is an ordinary human" and
    - "It is impersonal Brahman within Krishna who is speaking"
- Refutation: To think so, is the greatest injustice**.** How can an ordinary human show the Universal form and again the four-handed form

(c) ***Analogy:*** Gita verses are like sun and does not need any lamplight

- Therefore pure devotees are not confused by misguided commentaries

Text 11.52

THEME: Two-handed form is more difficult to see than the Universal Form (indicated by the word '*Su-durdarsam'*) – even demigods desire to see this form which is so dear

FOCUS OF LEARNING: PURPORT 11.52

(a) **Tinge of *bhakti* is enough for Universal Form –**

- Universal Form may be seen by adding a tinge of *bhakti* to activities like *Vedic sacrifices, penances, Vedic study, jnana etc.*
- Without a tinge of Bhakti it is not possible

(b) **Krishna's two-handed form is still more difficult to see**

- Even for demigods like Lord Shiva or Lord Brahma
    - *e.g.* Demigods were eager to see Krishna in the womb of Devaki
- Foolish mentality *(Ref. Bg. 9.11)*
    - They deride Him as ordinary
    - May offer respect not to Him but to the impersonal "something" within Him, but these are all non-sensical postures
- Krishna's body is described in *'Brahma Samhita'* and the *'Bhagavad-gita'* as completely spiritual
    - His body is never like material body

FOCUS OF LEARNING: PURPORT 11.52 continued…

(c) **Different processes to know Absolute Truth**

- Materialistic calculation of the Supreme Lord
  - Consider Krishna to be a great historical personality and a very learned philosopher
  - But an ordinary man
  - Even though He was so powerful, but had to accept a material body
  - Ultimately Absolute Truth is impersonal, therefore they think that from His impersonal feature, He assumed a personal feature attached to material nature
- Speculative calculation of the Supreme Lord
  - Those are in search of knowledge also speculate on Krishna
  - Consider Him to be less important than Universal form of the Supreme
  - Think Personal form of the Supreme is something imaginary
  - Believe, in ultimate issue – Absolute Truth is not a person
- Transcendental Process – described in *Bg.* Chapter 4
  - Actual Vedic Process – 'Repeated hearing from authorities'
  - Also when Krishna reveals by removing yoga-maya
  - *Ref. Vedic Literature*: For one who is surrendered soul, Absolute Truth can actually be understood
  - Spiritual eyes can be opened by 'continuous Krishna Consciousness' and 'devotional service'
    - Such revelation is not possible even for demigods
    - Advanced demigods are always hoping to see Krishna in His two-handed form

Text 11.53*

THEME: This verse glorifies *bhakti* by negation – Two-armed form cannot be seen by any endeavor.

- Not by studying Vedas, serious penances, charity or worship

FOCUS OF LEARNING: PURPORT 11.53

(a) **Krishna appeared as four-handed before Devaki and Vasudeva and then transformed into His two–handed form:**

- This mystery is difficult to understand by atheists and those devoid of devotional service
- Neither by scholars who have simply studied by way of
  - Grammatical knowledge or
  - Mere academic qualifications
- Neither by official visits to Temple to worship
- Only by path of Devotional service – This is told in the next verse

Text 11.54*

This verse directly glorifies *Bhakti*

THEME: Krishna can be revealed only by ~~pure devotional service~~

FOCUS OF LEARNING: PURPORT 11.54

(a) **Speculative process to understand Krishna is a waste of time**
(b) **Understanding Krishna**
- **What is difficult to understand** – That "He came from parents in four-handed form and at once changed to two-handed form"
- **Which methods make it difficult** – Difficult to understand by 'study of Vedas' or 'Philosophical Speculations'
  - Cannot understand Krishna by mental speculation
  - Must take personal training under the guidance of bonafide spiritual master, otherwise impossible to even begin to understand Krishna
  - 'tu' – indicates that 'no other process' can be used or recommended, or can be successful in understanding Krishna
- **Who can learn about Him** – "Experienced students of Vedic literature" can learn about Him in so many ways
  - So many rules and regulation and if one at all wants to understand Krishna, he must follow regulative principles of authoritative scriptures
  - Perform penance according to those principles – Fasting on Janmashtami and ekadashi
  - Charity – To devotees of Krishna engaged in His devotional service. Krishna Consciousness is a benediction to humanity, e.g. Lord Chaitanya was called most munificent for the freely distributed charity of 'Love of God'
  - Deity Worship in Temples – specially for beginners in devotional service to Lord
    - *Ref. Svetasvatara Upanishad – "yasya deve..."* – Supreme Personality of

(c) **Who can write commentaries** – The *word 'na'* in Text 53 indicates "One should not be proud of such credentials (as given in text 53), but must take to devotional service" – only then one can attempt to write commentaries
(d) **All forms come from Krishna** –
- Indicated by Krishna's changing forms from Universal form to four-handed and then to two-handed form.
- Krishna is distinct from these forms, then what to speak of impersonal conceptions

(e) **Knowing Krishna means knowing the Vedas** – Knowing Me as Krishna, 'the Supreme Personality of Godhead', implies knowing all the Vedas *e.g,*
- *Gopal-Tapani Upanisad*
  - Krishna is the Supreme Personality of Godhead
  - He has sac-cid-ananda form
  - Understanding Him implies understanding the Vedas and He is the Supreme Master
  - Has unlimited forms and incarnations
- *Brahma-Samhita 5.1 / 5.48* says Maha-vishnu also comes from krishna
- *Bg. 7.7 / 10.2 / 10.12 – 10.13:* Krishna's form is the Supreme most
- *SB 1.3.28 "Ete camsa-kalah..."* – All incarnations come from Krishna

(f) **Universal Form is not attractive to pure devotees** who are in love with the Lord
(g) **Universal Form is not the original form** – it is only good for persons involved in elevating themselves by fruitive activities, and to draw attention of those who have no love of God

Text 11.55*

THIS VERSE IS CONSIDERED THE ESSENCE OF BHAGAVAD GITA

Because anyone who wants to approach the Supreme, in Krishnaloka in the spiritual sky, in intimate connection, must take this formula

THEME: Only most purified devotional service free from *Jnana* and *Karma*, executed without envy can bring one to understand the Supreme Personality of Godhead

PLEASE NOTE: *Some points of the purports are included as the sub-points; under the characteristics motioned below. The remaining points of the purport are covered in the 'Focus of Learning' box thereafter.*

CHARACTERISTICS OF SUCH DEVOTIONAL SERVICE (*ANANYA-BHAKTI*) ARE:

1. ***'Mad-bhaktah'*** – Engages in My pure devotional service (Nine processes)
   - Either perform all nine or at least one – That will make life perfect
2. ***'Sanga varjitah'*** – Free from contaminations of fruitive acts and mental speculation
   - Disassociate from persons against Krishna and Bhakti-yoga
     - Atheists
     - Fruitive workers
     - Mental speculators
   - Definition of pure devotional service – *Ref Bhakti-rasamtra-sindhu 1.1.11 – "anya bhilasita..."*
     - Free from all material desires
     - Free from fruitive acts and mental speculation (Karma and Jnana)
     - 'Think of Krishna' and act for Krishna 'favourably' – *e.g.* Not like Kamsa who was always thinking of Krishna, but unfavourably
     - Accept favourable and reject unfavourable *(Hari-Bhakti Vilasa – "anukulasya...")*
     - A pure devotee does not even want Goloka – only wants to serve Krishna
3. ***'Mat-karma Krt'*** – **Works for 'Me'** – without attachment to the results (with mentality of Krishna as proprietor) –
   - Krishna-karma – Implies that no work should be done except in relationship with Krishna
   - *e.g.* Businessman offering money to Krishna or Constructing a big temple for Krishna
   - Accept remnants of Krishna's offering as Prasadam
   - Even poorest man can perform – *e.g.* Clean temple / Cultivate garden for flowers and tulasi *(Bg. 9.26 – "patram pushpam...")*
4. ***'Mat-paramo'*** – Makes 'Me' the Supreme Goal of Life
   - Considers Krishna's association in Supreme abode as the highest perfection of life
   - No wish to elevate to Higher planets like Brahmaloka etc.
   - Not even satisfied with Brahmajyoti but only Krishna loka
   - Because he has full knowledge of that planet
5. ***'Nirvairah sarva-bhutesu'*** – Friendly to all living beings
   - Because he knows Krishna consciousness as the only solution to all problems
   - Has personally experienced all this
   - Therefore wants to introduce Krishna consciousness in human society
   - Takes all risk to spread e.g. Jesus Christ / Prahlada Maharaja / Haridas Thakur
     - Krishna Conscious person knows the cause of suffering – "forgetfulness of eternal relationship with Krishna"
     - Highest benefit is ''to relieve the neighbour from material problems''

FOCUS OF LEARNING: PURPORT 11.55 – Additional points from the purport

(a) **About *Bhagavad-gita***
- **For whom** – For conditioned souls who are engaged in Lording over and do not know real spiritual life
- **Purpose** – To show how to understand spiritual existence and eternal relationship with Supreme Personality of Godhead and how to go Back to Godhead
- **Process** – Given in 11.55 – Work for Krishna (Devotional Service)
- **How to Work** – Transfer all energy entirely to Krishna conscious acts *e.g. Yukta-vairagya*

(b) **The Lord is very merciful to a person engaged according to 11.55** – Such a person reaches the highest planet

(c) **Conclusion / Purport of Chapter 11** –
- Form of Krishna is Essential and Supreme
    - Krishna exhibits '*Universal Form*' which is temporary
    - '*Form of Time*' which devours all
    - Even '*Vishnu'* form which is four-handed
    - Thus Krishna is the origin of all
- Krishna's Form can only be understood by 'His unalloyed devotees'
    - For a devotee, only two-handed '*Syamasundara'* form is important
    - Who can see the Lord? – Eyes anointed with 'Love of God' *(Brahma Samhita 5.39)*

꧁ END OF CHAPTER 11 ꧂

CHAPTER 11 Appendix

Selected Texts extracted from "Surrender unto Me"

Text 11.4

The word yogeśvara, master of all mystic power, is used by Arjuna to indicate that he believes Kṛṣṇa, by His mystic power, can enable him to see the universal form. The word prabhu as used here means "one with the capacity, power and strength" to show the universal form.

Text 11.7

Kṛṣṇa used the word paśya ('see') four times in the last three verses. He is emphasizing that Arjuna should see this wonderful universal form, never before seen, though once He showed an aspect of it to Duryodhana.

In an attempt to avoid the Battle of Kurukṣetra, Mahārāja Yudhiṣṭhira sent Kṛṣṇa to Duryodhana as a messenger of peace. Duryodhana's and Karṇa's response, however, was foolish. To express disdain for the Pāṇḍavas' strength, they plotted to bind Kṛṣṇa with ropes and throw Him into prison. Only a great devotee such as Yaśodā-devī, however, can evoke submission from the unlimitedly powerful Lord and bind Him. Binding Kṛṣṇa was impossible for Duryodhana because he was envious and devoid of bhakti. Duryodhana's and Karṇa's attempt only caused Kṛṣṇa to laugh and say, "You cannot bind Me. I exist everywhere!" At that time, Kṛṣṇa showed part of His universal form to Duryodhana, who became frightened but remained unsubmissive. Duryodhana continued minimizing Kṛṣṇa, despite His show of power, by saying, "Oh, Kṛṣṇa simply has mystic powers."

The universal form shown to Duryodhana was not the same as the universal form Kṛṣṇa will now show Arjuna.

Text 11.8

Kṛṣṇa uses the word divyam to describe the "divine" eyes or vision He will award Arjuna to enable him to behold His universal form. Śrīla Prabhupāda further explains this in his purport to Śrīmad-Bhāgavatam 2.1.24: "A pure devotee of the Lord, being unaccustomed to looking into such a mundane gigantic form of the Lord, requires special vision for the purpose. The Lord, therefore, favored Arjuna with special vision for looking into His virāṭ-rūpa, which is described in the Eleventh Chapter of the Bhagavad-gītā."

Śrīla Viśvanātha Cakravartī Ṭhākura poses and then answers the following question: "Why should Arjuna, who directly perceives with his own eyes the sweetness of the supreme person, be unable to perceive a partial expansion of the Lord and need to receive divine eyes? Some explain this by saying that those most excellent eyes which perceive the sweetness of the supreme person's human pastimes are exclusive in their scope of perception; they do not perceive the opulence of the Lord's Godlike pastimes. After all, a tongue tasting crystal sugar cannot simultaneously experience the taste of unrefined gur, or sugarcane."

Text 11.9

Sañjaya, also empowered to see the universal form, next describes Arjuna's vision.

Texts 11.10 – 11.11

The word divya is used four times in these two verses to describe the extraordinary ornaments, weapons, garlands and fragrances of the universal form. Śrīla Prabhupāda describes the word aneka ("many") in the purport, showing that Arjuna saw unlimited manifestations distributed throughout the universe.

Text 11.18

The universal form is dazzling and radiant. In text 17, Arjuna describes it as aprameyam, immeasurable, and in text 18, he attempts to describe the immeasurable.

Text 11.29

Śrīla Baladeva Vidyābhūṣaṇa describes the significance of these two analogies—waves of the river flowing into the ocean and moths entering fire—which depict distinct entrances by different warriors into the blazing mouths. Rivers flow into the ocean naturally, without intentional effort, and moths consciously enter fire and perish. Some of the warriors, by their demoniac behavior, are consciously destroying themselves.

Text 11.32

What is Kṛṣṇa's all-destructive form? Kāla-rūpa, time. What is the mission of the kāla-rūpa? Destruction of all the soldiers except the Pāṇḍavas. Śrīla Prabhupāda writes: "The Lord is saying that even if Arjuna did not fight, every one of them would be destroyed, for that was His plan. If Arjuna stopped fighting, they would die in another way. Death could not be checked, even if he did not fight. In fact, they were already dead." Arjuna cannot save anyone's life by not fighting, but he has the choice whether or not to participate in the battle. Kṛṣṇa, however, wants Arjuna to perform his duty. Even though the opposition is already dead, He wishes Arjuna to fight as His instrument.

Text 11.33

Savyasācī also means "one who can fight ambidexterously, with either hand, left or right." Kṛṣṇa therefore encourages Arjuna to now use all his skills to fight, without pride, because pūrvam eva, "by previous arrangement," not because of Arjuna's skills, the warriors are as good as dead.

Text 11.34

In Bg. 2.6, Arjuna expressed his uncertainty as to who will win the battle. Here Kṛṣṇa says, jetā asi, "You will conquer," to certify that Arjuna will be victorious. Kṛṣṇa also adds Jayadratha's name to the three warriors already mentioned in text 26. Although he is not as powerful as the others, Jayadratha was given a boon by Lord Śiva to be able to stop the Pāṇḍavas once. Because Arjuna knows this, he is concerned about Jayadratha. Kṛṣṇa assures Arjuna that his concern is unwarranted.

Texts 11.41 – 11.42

Śrīla Viśvanātha Cakravartī Ṭhākura explains that Arjuna is lamenting his previous, over-familiar relationship with Kṛṣṇa. For example, he would usually call Kṛṣṇa "Kṛṣṇa," and not the more honorific "Śrī Kṛṣṇa." Arjuna's referring to Kṛṣṇa as "Kṛṣṇa" also indicates that Kṛṣṇa is the son of Vasudeva, who was merely a minister, whereas Arjuna's father, Paṇḍu, was a great warrior. Similarly, Arjuna, a member of the royal Pāṇḍava dynasty, would refer to Kṛṣṇa as "Yādava," a member of a family unable to rule. Furthermore, Arjuna would at times say, "O my friend" as if being condescendingly kind: "Although I am superior to You, out of my affection I accept You as my friend." Now aware of Kṛṣṇa's actual position, Arjuna feels ashamed and begs forgiveness.

Text 11.53

Text 53 indirectly glorifies bhakti by using negatives. Kṛṣṇa here mentions that the paths He has discussed in Chapters One through Six will not provide us the means by which we can truly see Him in His most confidential, two-armed form. What, then, is the method by which we can see Kṛṣṇa?

Text 11.54

This verse directly glorifies bhakti. The word ananya emphasizes that devotional service should be undivided, with no influence of karma and jñāna. The word praveṣṭum, "to enter into," is used in the sense of entering a city. When we enter a city, we don't become the city.

Text 11.55

In Chapter Seven, Kṛṣṇa described Himself as the Supreme Lord and said that we can see everything in this world as an expansion of two of His energies. In Chapter Nine, Kṛṣṇa again explained that everything comes from Him and should be seen in relationship to Him. Kṛṣṇa concluded Chapter Nine by saying that everyone, regardless of birth, should worship Him with devotion. In Chapter Ten, Kṛṣṇa explained His opulences and said, ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate: "I am the source of all spiritual and material worlds. Everything emanates from Me." At the end of Chapter Ten, Kṛṣṇa stated, ekāṁśena sthito jagat: "With a single fragment of Myself I pervade and support this entire universe."

After explaining this confidential knowledge to Arjuna, Kṛṣṇa proved His words by displaying His universal form before Arjuna, Sañjaya and the demigods. Kṛṣṇa thus established the future criterion for those who claim to be God. Caitanya Mahāprabhu, who is the Supreme Lord, also showed His universal form at the home of Śrīvāsa Ṭhākura.

CHAPTER 12
DEVOTIONAL SERVICE

Connection between Chapter 11 and Chapter 12

- After hearing of Lord's inestimable, impersonal opulences, Arjuna
  - Again wants to hear about 'devotional service'
  - To clarify his 'position as a devotee', who works for Krishna, as opposed to a *'jnani'* who renounces work
  - To clarify his position as being attached to the personal form of Krishna, as superior to the Universal Form or the Unmanifested Brahman
    - Because some persons might mistake the awe-inspiring universal form shown in Chapter 11 to be more significant than Krishna's two-armed form

BREAKDOWN OF CHAPTER 12

SECTION I (12.1 – 12.7) — BHAKTI IS SUPERIOR TO IMPERSONALISM

- A worshipper of the 'Impersonal feature' is -
  - Less perfect
  - Undergoes more difficulty than one who worships Krishna with great faith and great attention
- The path of devotion is recommended because
  - It is not only easier to follow but also,
  - Krishna personally takes charge of delivering His devotee

SECTION II (12.8 – 12.12) — PROGRESSIVE STAGES OF DEVOTION

- One lives within Krishna by continuously fixing one's mind and intelligence upon Him (12.8)
- One practices the regulative principles of *bhakti-yoga* to increase one's desire and ability to remember and obtain Krishna (12.9)
- One surrenders one's work to Krishna (12.10)
- One gives up the result of one's work to some good cause (12.11)
- One cultivates meditation or knowledge (12.12)

SECTION III (12.13 – 12.20) — QUALITIES THAT ENDEAR ONE TO KRISHNA

- Possessing divine qualities makes one dear to Krishna
- One who faithfully follows the path of devotional service, making Krishna the supreme goal is very dear to Him

SECTION I (12.1 – 12.7)
Bhakti is superior to Impersonalism

PRACTICAL APPLICATION OF SECTION I
Bhakti is the safest and surest path of self-realization

Text 12.1

THEME: Arjuna wants to clarify which is more perfect:

- Those who always properly engage in devotional service, or
- Worshipers of the impersonal Brahman, the unmanifested

FOCUS OF LEARNING: PURPORT 12.1

(a) **Two classes of transcendentalists** – Impersonalists and Personalists
- **Personalist** – engages himself with all energy in service of Supreme Lord
- **Impersonalist** – engages in meditation on impersonal Brahman, the unmanifested

(b) **Only way to have association of the Supreme Personality of Godhead** – Devotional Service

(c) **Conclusion of every chapter of *Bhagavad-gita*** – one should 'attach to personal form' *e.g.*
- **Chapter 2** – Living entity is spiritual spark. Absolute Truth is spiritual whole
- **Chapter 6** – 6.47 says *bhakti-yoga* is the best of all *yogis*
- **Chapter 7** – Living entity is part and parcel of the whole. Recommends one to transfer his full attention to the whole
- **Chapter 8** – Anyone who thinks of Krishna at the time of death at once goes to the spiritual sky, to the abode of Krishna

(d) **What Arjuna thinks of other processes:**
- **Worship of the Impersonal feature** – Waste of time because one cannot perfectly conceive of the impersonal feature of the Absolute Truth
- **Experience in Chapter 11** – The personal form of Krishna is best because
  - All other forms could be understood
  - No disturbance to love for Krishna

Text 12.2

THEME: Krishna answers – Those engaged in devotional service are most perfect because, they:

- Fix their minds on 'My' personal form
- Always engaged in worshipping 'Me'
- Worship 'Me' with great and transcendental faith

FOCUS OF LEARNING: PURPORT 12.2

(a) **Krishna conscious activities are not material** – Because everything is done for Krishna

(b) **A pure devotee is in 'full *samadhi*' –**
- Because of his constant engagement *e.g.* Chant, hears, cooks, shopping for Krishna, washes temple or dishes etc.
- Does not pass a single moment without devoting his activities to Krishna

LINK BETWEEN TEXTS 12.2 AND 12.3: Arjuna is happy to hear that devotional service is superior, but he wonders, "What is the attainment of an impersonalist, who, renouncing work, is able to 'fully worship the unmanifested'?"

Texts 12.3 – 12.4

COMMON THEME: Those who worship unmanifested will also reach Krishna eventually and surrender *(Ref. Bg. 7.19 – Vāsudeva realization after many births)*

- **Characteristics of impersonal conception of Absolute Truth**
    1. Unmanifested
    2. Beyond sense perception
    3. All-pervading
    4. Inconceivable
    5. Unchanging
    6. Fixed
    7. Immovable
- **How to worship the Unmanifested**
    1. By controlling various senses
    2. By being equally disposed to everyone
    3. By engaging in welfare for all
    4. Difficult for any common man, much penance involved before the ultimate realization of full surrender takes place

LINK BETWEEN TEXTS 12.4 AND 12.5: Having replied that personal realization is superior, Krishna now informs Arjuna of the inferiority of the impersonalist's process of realization.

Text 12.5

THEME: But the path of Impersonalists is troublesome and very difficult

FOCUS OF LEARNING: PURPORT 12.5

(a) **Two groups of transcendentalists discussed**
- ***Jnana-yogis*** – Those who follow the path of inconceivable, unmanifested, impersonal feature of the Supreme Lord
- ***Bhakti-yogis*** – Those persons who are in full Krishna consciousness and engage in devotional service of the Lord

(b) ***Bhakti-yoga vs. Jnana-yoga***
- **Same goal** – Both ultimately bring one to the same goal
- **Process of *Jnana-yoga* is very troublesome** – It is very difficult for him to simply theoretically understand that he is not this body
- **Process of *Bhakti-yoga* is direct** – It is a process of being in direct service with the Supreme Personality of Godhead
    - The Bhakti-yoga accepts the Deity of Krishna as worshipable because there is some bodily conception fixed in the mind, which can thus be applied

FOCUS OF LEARNING: PURPORT 12.5 continued…

(c) **Deity worship is not idol worship**
- ***Ref. Vedic literatures*** – Worship may be 'saguna' or 'nirguna' of the Supreme 'possessing' or 'not possessing' attributes
- **Worship of the Deity in the temple is *'saguna'* worship** – because the Lord is represented by material qualities
- **Absolute nature of the Lord** – The form of the Lord although represented by material qualities like stone, wood, etc. is not actually material
- ***Analogy*: Deity Worship compared to a mailbox**
  - The Deity is the authorized representation of God, known as '*arca-vigraha'*
  - The Deity is a incarnation of Supreme Lord to accept service from the living entities
- **The Lord is omnipotent, all powerful** – Therefore He can accept the services of the devotee in His '*arca-vigraha'* form, just to make it convenient for the man in conditional life

(d) **For an embodied soul, there is always a difficulty with the unmanifest, both at the time of 'practice' and at the time of 'realization'**

(e) **Difficulties in the 'practice' for the Impersonalists**
- They have to understand the unmanifested representation of the Supreme
- Process is difficult: *e.g.* Studying Vedic literatures like Upanisads, learning the language, understanding the non-perceptual feelings

(f) **In contrast, Krishna consciousness provides simple 'practice'**
- Simply chanting Hare Krishna
- Guidance of bona-fide spiritual master, simply by offering regulative obeisances unto the Deity, hearing the glories of the Lord, eating the remnants of foodstuff offered to the Lord

(g) **Difficulties in terms of '<u>realizations'</u>** –
- **Impersonalists** – They take the risk of practicing difficult path and still do not realize the Absolute Truth in the ultimate end
  - **<u>Partial realisation</u>** – They can achieve only 'sat' and 'cit' realizations
  - **Difficult to give up the idea** – A jnani-yogi may come to the point of Bhakti-yoga by the grace of some devotee, but still long practice in impersonalism becomes a source of trouble, because he cannot give up this idea
  - **Against one's real nature** – Every living soul is partially independent and therefore this unmanifested realisation is against the nature of his spiritual blissful self
- **Personalists** – They have no risks, trouble or difficulty in approaching the Supreme Lord directly
  - **<u>Complete realisation</u>** – They realize 'sat', 'cit' and 'ananda' which implies even the blissful portion of the Absolute Truth is realized
  - ***Ref. SB*** – If surrender or Bhakti is the ultimate goal, then why to take the trouble to understand what is Brahman and what is not Brahman and spend one's whole life in that way, when the result is anyway going to be troublesome

(h) **Best solution** – For every individual living entity, the process of Krishna consciousness, which entails full engagement in devotional service is the best way
- **WARNING!** – If one wants to ignore this devotional service, there is the danger of turning to 'Atheism'

SUMMARIZED THEME 12A
COMPARISION OF IMPERSONALISTS & PERSONALISTS

S. NO	IMPERSONALISTS	PERSONALISTS
	IN TERMS OF PRACTICE	
1	**Meditate on formless** • difficult for embodied	**Meditate on form of deity** • easy for embodied
2	**Unimanifested is beyond the senses** • restricts the senses	**Senses can percieve the Deity and sound of mantra** • engages the senses
3	**Must understand the brahman through Upanisads etc.** • learn the language sanskrit • understand the non-perceptual feelings	**Understands Krishna through devotional service** • simple chanting hare krishna • guidance of bona-fide spiritual master, simply by offering regulative obeisances unto the deity, hearing the glories of the lord, eating the remnants of foodstuff offered to the lord
4	**Long practice makes it difficult to take up *bhakti***	**Completely natural**
5	**Troublesome** • no relationship with the lord	**Miseries mitigated by relationship with Krishna**
6	**Depends on our own endeavour**	**Krishna delivers devotee from Maya. why?** • because krishna himself recommends the process • out of paternal love • by his causeless mercy
	IN TERMS OF REALISATION (Brahman vs Bhagavan)	
	Brahman	**Bhagavan**
1	Nirguna (without qualities)	Saguna (with form, qualities, etc.)
2	Inconcievable	Possess inconceivable potencies
3	All pervading	All pervading by energy and as supersoul
4	Unchanging, fixed and immovable	Unchanging, fixed and immovable
5	Cannot perceive any opulence because of lack of activity	Possessor of six opulence's in full
6	Risk of not realizing absolute truth at the end	Success is guaranteed as nothing is lost
7	May realize the eternal (sat) and knowledge (cit) aspects of his original nature(partial realization)	Realises eternity, knowledge and bliss (includes brahman and paramatma realisation)

LINK BETWEEN TEXTS 12.6 & 12.7:
The ease of attaining the desired goal by practicing true *bhakti* is next described

Texts 12.6 – 12.7

COMMON THEME: Devotional service is simple and easy because Krishna personally delivers His devotees

FOCUS OF LEARNING: PURPORTS 12.6 – 12.7

(a) **Only way to appreciate Supreme Personality of Godhead** – Devotional Service
(b) **Fortunate position of devotee**- delivered by the Lord very soon
(c) **Realization in pure devotional service**
- God is great
- Individual soul is subordinate to Him – duty is to render service to the Lord
- If not serve the Lord – you will render service to Maya

(d) **Principles**
- Mind – Completely fixed in devotion to Supreme Personality of Godhead
- Standard of devotional service – One can do any work but work only for Krishna
- Desire – Life's only mission and desire is satisfaction of the Lord
- *e.g.* Arjuna in battle – Can sacrifice all for Krishna's satisfaction

(e) **Process is simple** – Just devote to your occupation and chant Hare Krishna – Thus attracts Supreme Personality of Godhead
(f) **Promise** – Without delay, Lord will deliver the devotee from material ocean (*Yogis* have to personally endeavor to go to other planets)
- *Ref. Varaha Purana* – Devotee's do not need *Astanga-yoga*
- Lord takes responsibility like – *Analogy:* Child taken care by parents
- Comes on Garuda to pick from the ocean – *Analogy:* Expert swimmer also needs help to be picked up from the ocean

(g) **Sign of intelligence** – To always prefer devotional service compared to other paths
(h) **Specific benediction of devotional service** – *Ref. Narayaniya* –
- No need to perform fruitive acts or mental speculation
- Attains all benefits of *yogic* processes, rituals, sacrifices, just by devotional service

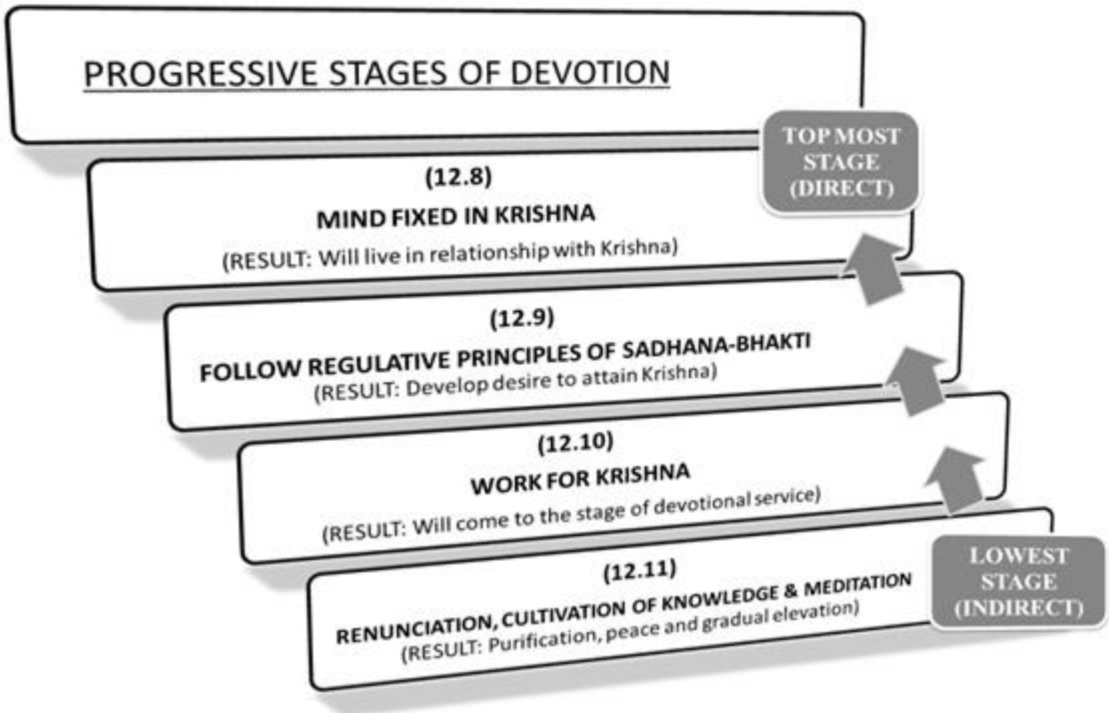
(i) **Conclusion of *Bhagavad-gita*:** Simply Chant Hare Krishna and go to the Supreme destination easily and happily (*Ref. Bg. 18.66 – "sarva dharman…")*
- **Highest Perfection of Life** – Take shelter of the Supreme Omnipotent Godhead, Krishna

SECTION II (12.8 – 12.12)
PROGRESSIVE STAGES OF DEVOTION

PRACTICAL APPLICATION OF SECTION II

Bhakti-yoga is a systematic process of cultivating attachment towards Lord Krishna while becoming detached from the material world

LINK BETWEEN SECTION I & SECTION II: Having established the superiority of Bhakti, the question now arises "How to perform devotional service?". In the next five verses, Krishna, beginning with the highest stage, describes levels of achievement in *bhakti*



Text 12.8

THEME: Perform devotional service by thinking exclusively of Krishna

- ❖ Fix <u>mind</u> upon Me
- ❖ Engage all your <u>intelligence</u> in Me
- ❖ **Benefit** – You will 'live in Me' always without a doubt

FOCUS OF LEARNING: PURPORT 12.8

(a) **Devotee is transcendental from very beginning** – Lives in Krishna without a doubt
- In devotional service one lives in <u>direct relationship</u> with Supreme Lord
- <u>Not lives on a material plane</u>, but lives in Krishna
  - When one chants the Holy name (Holy Name and Krishna are non-different), Krishna and internal potency dances on the tongue
  - When the devotee honours prasadam he becomes 'Krishna-ized'

(b) **Service gives realizations** – One who does not engage in such service, cannot understand how it is possible, although the process is there in the *Bhagavad-gita* and other Vedic literatures

Text 12.9*

THEME: If one cannot perform devotional service as per 12.8 (fixing one's Mind on Krishna without deviation) then practice ''Sadhana''

- ❖ Follow the *<u>regulative principles</u>* of Bhakti-yoga
- ❖ **Benefit** – Develop a desire to attain 'Me'

FOCUS OF LEARNING: PURPORT 12.9

(a) **Text 12.8 *vs.* Text 12.9** – Text 12.8 refers to those who have already developed attachment to Krishna and 12.9 refers to those who have not developed
(b) **Definition of '*bhakti-yoga*'** – *bhakti-yoga* is the "**purification of the senses**" by prescribed rules and regulations
- Material existence – Senses engaged in sense gratification
- *Bhakti-yoga* – Senses when engaged in direct contact with Supreme Lord are purified.

(c) **Service in spiritual existence** is the 'platform of pure love'
- In contrast – Service in material existence – One serves some master but there is no love; only wants some salary

(d) **How to achieve that stage of pure love** – Practice devotional service with present senses
(e) **Is "Love" an external imposition – No**
- Love is dormant in all
- Heart is contaminated by material association

(f) **How to follow regulations of devotional service** – Guidance of spiritual master / rise early / enter temple and offer prayers / chant Hare Krishna / offer flowers to Deities / cook for the Deities, honour prasadam, constant hearing of *Bhagavad-gita* and Srimad Bhagavatam from pure devotees
(g) **Qualifications to practice** –'Anyone' can practice;
(h) **Guarantee of success** – There is surity of love of Godhead

Text 12.10

THEME: If you cannot practice 12.9 (practicing the regulations of Bhakti-Yoga) then
- ❖ Engage all external senses for working for Krishna
- ❖ Work for Krishna
- ❖ **Benefit** – You will come to the perfect stage

FOCUS OF LEARNING: PURPORT 12.10

(a) **How to perform work for Krishna** – based on *Bg. 11.55*
- Sympathetic to propagation to Krishna consciousness
- *e.g.* Every endeavor needs land, capital, organization, labor like in any other business
- *e.g.* Can build a temple / Help in publication

(b) **If one cannot sacrifice** results of his activities, at least sacrifice some percentage of his results

Text 12.11

THEME: If you cannot practice 12.10 (Working in consciousness of Krishna) then
- ❖ Try to give up all results of your work and be self-situated

FOCUS OF LEARNING IN 12.11

(a) **Reasons** – One may be unable to sympathize for Krishna conscious acts because of social, familial, religious considerations or any other impediments
(b) **What is the hope/recommendation for them** – Sacrifice the accumulated results to some good cause

FOCUS OF LEARNING IN 12.11 continued…

(c) **Authority for such matter** – Such procedures are given in Vedic rules:
- Many yajnas
- Special functions of *punya*, etc.

(d) **How that helps** – One may gradually elevate to the state of knowledge
(e) **Practical examples** – Charity to hospitals / Social institutions – such sacrifices of hard earned results purify the mind and one can gradually understand Krishna consciousness
(f) **In what cases social service, community service, national service is recommended:** Krishna consciousness is not dependent on any other experience because Krishna consciousness itself purify the mind**,** but if there are impediments to Krishna consciousness then one can try to give up the results of his actions for some good causes
- In that respect, social service, community service, national service etc. may be accepted

(g) **Principle behind this philosophy -** *Ref. Bg. 18.46* – If one decides to sacrifice for the Supreme cause, even if he does not know , that the Supreme Cause is Krishna, he will gradually understand

Text 12.12*

THEME: If you cannot take to "this practice" ("This practice" refers to the following of the principles of Krishna consciousness as recommended in Text 12.10)
- Then engage yourself in 'cultivation of knowledge' (Knowledge here refers to *Bramha-jnana* – knowledge of soul different from the body)
- Better than 'knowledge' however is 'meditation' – Yogic meditation by which one will realize the Supersoul
- Better than 'meditation' is 'renunciation of the fruits of action'
- Benefit of such renunciation – "peace of mind"

FOCUS OF LEARNING IN 12.12

(a) **Two kinds of devotional service**
- Way of regulative principles
- Way of full attachment in Love of Godhead

(b) **Cultivation of knowledge** – For those unable to take to Krishna conscious path – It is better to cultivate knowledge
(c) **Result of knowledge** – One understands his real position
(d) **Knowledge will develop to meditation** – Then one can gradually understands the Supreme Personality of Godhead
- Some processes make one understand that one himself is the Supreme, that sort of meditation is preferred if one is unable to engage in devotional service
- If one is unable to meditate in such a way, then there are Vedic prescribed duties for different *Varnas*
- But always one should give up the result of labor – Employ the result for some good cause

(e) **Why 'renunciation of fruits' is mentioned as better than 'meditation' –** Although *karma-yoga* is the lowest on the yoga-ladder, Krishna says that it is better than meditation, because it is more practical and it does not disturb the mind with harsh and impractical requirements for renunciation

SECTION III (12.13 – 12.20)
QUALITIES THAT ENDEAR ONE TO KRISHNA

PRACTICAL APPLICATION OF SECTION III

The characteristics mentioned here are not independent of Bhakti. They automatically result from surrender to Krishna

- These qualities fall in two categories – Essential (*Svarupa-laksanam*) and Ancillary (*Tatastha-laksanam*)
- All the qualities mentioned are Ancillary, except the most important "*Bhaktiman*" – Devotional service to the Lord(Essential Quality)
- Therefore all these qualities result from mind and intelligence fixed on Krishna (Devotional Service)

LINK BETWEEN SECTION II & SECTION III: Pointing out these qualities further substantiates the theme of Chapter 12: **That *bhakti* is the most efficacious method of spiritual advancement.** One engaged in *bhakti-yoga* exhibits transcendental qualities which mark him as a devotee. The Lord is pleased with such a devotee

Texts 12.13 – 12.14

COMMON THEME: Takes all sufferings as Krishna's kindness to avoid reaction

1. **Tolerant** – Never disturbed by any circumstances
2. **Non-envious** – Kind to everyone even to his enemy
    - Not become his enemies' enemy – considers all reactions as result of one's past misdeeds *(Ref. SB 10.14.8 "Tat te anukampa…")*
        - Takes distress as the Lord's mercy: "I deserve much more"
3. ***'Nirmama'* (Free from Proprietorship)** – Devotee does not attach much importance to the pains and troubles of the body
    - **Free from false-ego**: Knows that "I am not the body"
    - **Equipoised** in happiness and distress
4. **Satisfied** – Whatever comes by Lord's grace; does not over-endeavor to achieve something
5. **Self-controlled/Completely perfect mystic** – Because completely fixed in instructions of spiritual master
6. **Determined** because of Sense control – Therefore fully determined and cannot be swayed by false arguments
7. **Mind and intelligence fixed entirely on the Supreme Lord** – Because Fully conscious that Krishna is the eternal Lord

Text 12.15

THEME: Never causes distress to others

8. **Not get affected** – Because a devotee is always engrossed in Krishna consciousness, material circumstances cannot move him, not disturbed by anyone
    - Such a stage is obtained by grace of Lord to the Devotee
9. **Does not affect others** – No-one is put into anxiety, difficulty, fearfulness or dissatisfaction by such a devotee, because he is kind to everyone

Text 12.16

THEME: Detached from everything worldly

10. ***'Anapeksah'* (Neutral)** – Not dependent on ordinary course of activities
    - Money may be offered to a devotee, but he does not struggle to acquire it
    - If it comes automatically by Lord's grace he is not agitated
11. ***'Sucih'* (pure)**
    - External: Bathing at least twice a day
    - *Internal*: Rising early for devotional acts
12. ***'Daksa'* (expert)**
    - Fully knows the essence of all activities of life
    - Convinced of authoritative scriptures
13. ***'Udasina'* (without cares)**
    - A devotee never takes the part of a particular party
14. ***'Gata-vyathah'* (painfree)**
    - Because he is free from all bodily designations
15. ***'Sarvarambha Parityagi'* (free from all endeavors)** – not striving for some fruit
    - Pure devotee doesn't not endeavor for anything against the principles of devotional service
    - *e.g.* Constructing a big building requires great energy, a devotee takes such business only if it benefits him in devotional service *e.g.* constructing a big temple but not constructing a big personal house

Text 12.17

THEME: Unaffected by material emotions

16. **Neither rejoices nor grieves** over material gain or loss
17. **Neither laments nor desires**: Not anxious to get a son or a disciple / Not laments by not getting them
18. **Transcendental in face of all kinds of auspicious, inauspicious and sinful acts**
    - Prepare to accept all kinds of risks for Lord's satisfaction
    - Nothing is an impediment in the discharge of devotional service
    - **Bhaktiman (devotee)** – The essential quality from which all other qualities appear

Texts 12.18 – 12.19

COMMON THEME: Further qualities mentioned

19. **Equal to friends and enemies**
20. **Equipoised in dualities**
21. **Always free from contaminating association**
22. **Silence** – implies "to speak only of essentials"
    - **Most essential speech** – To speak of supreme lord
23. **Satisfied** – Happy in all conditions – Sometimes get palatable food and sometimes not
24. **Does not care for any residence**
25. **Fixed** in – Determination and knowledge
26. **Engaged in devotional service**

FOCUS OF LEARNING: PURPORT 12.19

(a) **Practical application: Krishna consciousness and good qualifications**
- One who wants to be recognized as devotee should develop all good qualifications
- Ofcourse one does not extraneously endeavor to acquire these qualifications because engagement in Krishna consciousness and devotional service automatically helps one develop them
- One who is not a devotee has no good qualifications

SUMMARISED THEME 12B

QUALITIES OF PURE DEVOTEES (2.13-12.19):
Classified summary of qualities that endear one to Krishna

A) **Attitude towards one self**
- *'Nirmama'* – Free from sense of proprietorship
- Free from false-ego : Knows that "I am not the body"
- *'Gata-vyathah'* (Painfree)
- *'Sarvarambha Parityagi'* (Free from all endeavors)

B) **Dealings with other living entities**
- *'Non-envious'* – Kind to everyone even to his enemy
  - Equal to friends and enemies
- *'Udasina*' (without cares)
- Always free from contaminating association
- Silence

C) **Reaction when things happen to him** –
- Satisfied
- Self-controlled/Completely perfect mystic
- Tolerant
- Equipoised in happiness and distress
- Anapeksah (Neutral)
- Sucih (pure)
- Daksa (expert)
- Neither rejoices nor grieves over material gain or loss
- Neither Laments Nor Desires
- Transcendental in face of all kinds of auspicious, inauspicious and sinful acts
- Equipoised in dualities
- Does Not Care For Any Residence

D) **Dealings with the Lord**
- Determined
- Mind and intelligence fixed entirely on the Supreme Lord
- Engaged in devotional service
- Fixed

Text 12.20*

THEME: Dearest of all is "One who makes Krishna as the goal of his life"

- ❖ They follow this imperishable path of devotional service
- ❖ Completely engage themselves with faith
- ❖ Make 'Me' as Supreme goal of their life

FOCUS OF LEARNING: PURPORT 12.20 – This purport summarizes Chapter 12

(a) **Chapter 12 recommends without doubt that 'devotional service' is the only Absolute path for self-realization**

- By good association one develops attachment for pure devotional service
- Then one accepts a bona-fide spiritual master
- Then one begins to hear and chant and observe regulative principles with faith, attachment and devotion

(b) **What about the Impersonal path**

- Is recommended only up to the time one surrenders himself for self-realization
- Is beneficial as long as one does not have the chance to associate with a pure devotee
- Is for one who works without fruitive result, meditates and cultivates knowledge to understand spirit and matter
- Fortunately if one develops directly a desire to engage in Krishna consciousness, he does not need to undergo step by step improvements in spiritual realization

(c) **Conclusion of Chapter 12**

- Devotional service as described in the middle six chapters is more congenial
- One need not bother about materials to keep body and soul together because,
- By grace of the Lord, everything is carried out automatically

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❧ END OF CHAPTER 12 ☙

CHAPTER 12 Appendix
Selected Texts extracted from "Surrender unto Me"

Text 12.9

Kṛṣṇa calls Arjuna "Dhanañjaya," the winner of wealth, because Arjuna obtained riches by fighting. Kṛṣṇa now requests Arjuna to fight his mind and obtain the wealth of meditation upon Him.

Kṛṣṇa has already discussed abhyāsa-yoga in Bg. 6.35. Abhyāsa- yoga is the constant practice of thinking of Kṛṣṇa.

In Bhakti-rasāmṛta-sindhu, Śrīla Rūpa Gosvāmī has quoted a statement from Padma Purāṇa that describes constant remembrance of Kṛṣṇa as the goal of all sādhana practices. Smartavyaḥ satataṁ viṣṇur vismartavyo na jātucit/sarve-vidhi-niṣedhāḥ syur etayor eva kiṅkarāḥ: "Kṛṣṇa is the origin of Lord Viṣṇu. He should always be remembered and never be forgotten at any time. All the rules and prohibitions mentioned in the śāstras should be the servants of these two principles."

Text 12.12

Thus these verses describe a sequence: (Text 8) perfected devotional service: always remembering Kṛṣṇa; (Text 9) devotional service in practice: performing sādhana-bhakti and working for Kṛṣṇa, as Kṛṣṇa desires, i.e., performing typical temple service; (Text 10 and Text 12) niṣkāma-karma-yoga: working with detachment and offering the fruits of the work to Kṛṣṇa; which will award one peace, bhakti, as described in "the peace formula" (Bg. 5.29).

Two other stages, which are lower than niṣkāma-karma-yoga, are also mentioned in text 12: yoga and cultivating knowledge, or brahma-jñāna. Still lower than brahma-jñāna, and without a direct transcendental result, is the method mentioned in text 11: detached work without offering the fruits to Kṛṣṇa. (Kṛṣṇa has already explained in Chapter Five that by working in a detached fashion one attains to brahma-jñāna.)

Text 12.20

Śrīla Viśvanātha Cakravartī Ṭhākura concludes this chapter: "These characteristics that arise in one from devotion and from peacefulness are not material qualities. This is in accordance with the statement 'Kṛṣṇa is satisfied only by devotion, never by material qualities.' The word 'but' (tu) in this verse indicates the introduction of a new idea. The devotees described up to this point have each perfectly cultivated one aspect of their personalities. Those mentioned in this verse, however, are desirous of perfecting all these qualities. Therefore, even during the stage of sādhana, they are superior to those on other paths even if those individuals have achieved the perfected stage of their paths. For this reason the word atīva ('extremely' or 'very, very') is used in this verse."



arjuna uvāca
naṣṭo mohaḥ smṛtir labdhā
tvat-prasādān mayācyuta
sthito 'smi gata-sandehaḥ
kariṣye vacanaṁ tava

"My dear Kṛṣṇa, O infallible one, my illusion is now gone. I have regained my memory by Your mercy. I am now firm and free from doubt and am prepared to act according to Your instructions."
BG (18.73)

Bhagavad-gītā Notes

Part 3

Jñāna Yogā Section

Chapters 13 – 18

Based on "Bhagavad-gītā As It Is"
By His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda
Founder-Ācārya of the International Society for Krishna Consciousness

&

Supplemented by additional material from

- 'Surrender Unto Me' by HG Bhūrījan Prabhu
- Notes from Vaishnava Training & Education (VTE)
- North America VIHE notes

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CHAPTER 13

NATURE, THE ENJOYER AND CONSCIOUSNESS

Connection between Chapter 12 and Chapter 13 / Introduction to *Jnana* Section

- In Chapters six through twelve, Lord Krishna concluded His description of *bhakti-yoga.* In Chapters thirteen to eighteen, He describes *jnana-yoga*
- One may ask, "If *bhakti* is the culmination of the yoga-ladder, why is *jnana* presented after the section on *bhakti?"*
- Understanding the connection between the *bhakti* section and the *jnana* section will help reveal the reason. In Text 12.7, Lord Krishna promised to save His devotees from the path of birth and death. Chapters Thirteen to Eighteen fulfill this promise by supplying the philosophical knowledge necessary to extricate oneself from material entanglement
- We call this section the "*Jnana Section"* but in truth the entire *Bhagavad-gita* is *bhakti.* The first six chapters discuss how to achieve *bhakti* through one's works (*karma-yoga).* The last six chapters discuss how to achieve *bhakti* through knowledge. The middle six chapters discuss *bhakti* itself
- *Jnana* has its use in assisting our detachment from *maya* and our subsequent attachment to Krishna. When we utilize knowledge as a means to attain devotion it becomes a part of *bhakti*
- Without the touch of *bhakti* both *karma* and *jnana* are useless. This is another reason why the discussion of *bhakti* comes in the middle of *Bhagavad-gita*, where it can remain in contact with both, *karma* and *jnana,* and thus lend them value

BREAKDOWN OF CHAPTER 13

SECTION I (13.1 – 13.7) — ARJUNA'S SIX QUESTIONS & KRISHNA EXPLAINS THE FIELD OF ACTIVITIES AND THE KNOWER OF THE FIELD

(Text 13.2 – 13.7 answers the 3rd, 4th and 5th questions)

- Krishna explains the field of activities as the body, by which the soul engages within his allotted sphere of activities within the material world
- The soul, the knower of the field, has knowledge of his own field of activities
- Krishna, as the Supersoul, is the knower of all fields of activity of all living entities
- Knowledge is to know the field and its knowers

SECTION II (13.8 – 13.12) — KRISHNA EXPLAINS THE PROCESS OF KNOWLEDGE AND LIBERATION

(Krishna addresses the 5th question)

- The process of knowledge is
    - Activities by which a soul gets knowledge beyond the limitations of his field of activities
    - And thus transcends his field of activities

SECTION III (13.13 – 13.19) — KRISHNA EXPLAINS THE OBJECT OF KNOWLEDGE

(Krishna addresses the 6th question)

- The soul can know the Supersoul, the ultimate object of knowledge
- Only devotees can understand - the field of activities (the body), process of knowledge and both the soul and Supersoul

BREAKDOWN OF CHAPTER 13 continued…

SECTION IV (13.20 – 13.26) — KRISHNA EXPLAINS PRAKRTI, PURUSA AND THEIR UNION
(Krishna addresses the 1st and 2nd questions)

- *Prakrti*, *Purusa* (the "*jiva*" or *ksetra-jna*) and their union (13.20-13.22):
    - Material nature causes all material changes and effects, and
    - Living entity meets with good and bad according to the qualities he has acquired due to his association with material nature
- *Paramatma Purusa* (*ksetra-jna*) (13.23): The Supersoul exists within all bodies as the overseer, the permitter, and the supreme proprietor.
- *Result:* One who understands the *prakrti*, *purusa* and their interactions attains liberation from birth in material world
- Other methods of obtaining liberation are *jnana*, *astanga* and *karma* (13.25 – 13.26)

SECTION V (13.27 – 13.35) — *JNANA-CHAKSHU*: THE VISION OF KNOWLEDGE

- Those who see the distinction between the body, its owner and the Supersoul, and who recognize the process of liberation, can attain the Supreme goal (13.35)

SECTION I (13.1 – 13.7)
ARJUNA'S SIX QUESTIONS AND KRISHNA EXPLAINS THE FIELD OF ACTIVITIES AND THE KNOWER OF THE FIELD

PRACTICAL APPLICATION OF SECTION I

Understanding reality means knowing matter, the
spirit soul and the Supreme Lord in their proper perspective

Text 13.1

THEME: Arjuna asks 6 questions about the following subject matters;

1. ***'Prakrti'*** – Material Nature
2. ***'Purusha'*** – The Enjoyer of matter
3. ***'Kshetra'*** – Field in which one can act within the material world
4. ***'Kshetra-jna'*** – Entity which experiences the field of actions
5. ***'Jnana'*** – Knowledge and the process of acquiring knowledge *(Explained in Texts 13.3, 13.8 – 13.12 and 13.24 – 13.25)*
6. ***'Jneyam'*** – Object of knowledge

Text 13.2

THEME: Krishna answers about the *Kshetra* and *Kshetra-jna* – This answers Arjuna's third and fourth question

- This body is called the field – '*Kshetra'*
- One who knows this body is called the knower of the field – '*Kshetra-jna'*

FOCUS OF LEARNING: PURPORTS 13.1 – 13.2

(a) **Body as the field of activity**
- For whom – For the conditioned soul
- Why does he get this field - Soul is entrapped in material existence because of his attempts to Lord it over
- Criteria to decide which body
  - According to the <u>capacity to dominate material energy</u>
  - According to the <u>capacity to enjoy sense gratification</u>, one gets a particular body to function accordingly

(b) ***Kshetra-jna*: How to understand the difference between the body and the knower of the body**
- Based on changing phases of the body – Body is constantly changing from childhood to old age, but one remains the same person *(Ref. Bg. 2.13 – "Dehino asmin…")*
- Intuitive understanding
  - Although we may use many articles, we are different from the body and those articles
  - We may think "I am happy", "I am man", etc. These are bodily designations of the knower

(c) **Comparison of knowledge in three sections of the *Bhagavad-gita***
- <u>First six chapters</u> – Discusses the knower of the body and the position by which he can understand the Supreme Lord
- <u>Middle six chapters</u> – Discusses the Supreme Personality of Godhead and the relationship between the individual soul and the Supersoul in regards to Devotional Service
  - It describes the superior position of Krishna and subordinate position of living entity
  - Four kinds of pious men who approach the Lord
- <u>Last six chapters</u>
  - Explains how the living entity comes in contact with the material nature
  - Explains how living entity is delivered by the Lord through different methods

Text 13.3*

THEME: Explains 2nd *Ksetra-jna* (knower of the field) and conception of *Jnana* (knowledge)

- There is also a ''second knower'' who is the knower of all fields – <u>The Supersoul</u>
- **Definition of "knowledge" (Arjuna's 5th question)** – To understand body and it's knower (Supersoul and soul) is called "knowledge"

FOCUS OF LEARNING: PURPORT 13.3

(a) **How Krishna is the knower**
- Supersoul is the plenary expansion of Krishna, Krishna says " I am also the knower, but not the individual knower of the body"
- He is present in every body as the Super knower

FOCUS OF LEARNING: PURPORT 13.3 continued…

(b) **Two knowers and their differences**
- Soul as the individual knower; and Supersoul as the Super knower
- Supersoul is the Supreme proprietor of all the bodies, but soul is only for one body
  - *Analogy:* Citizen as the proprietor of one land, but King is the proprietor of all lands
- Supreme Lord is the Supreme Controller of the Senses (Hrsikesa); Soul is the secondary controller
  - King is the original controller of all activities; citizens are the secondary controllers
- One is fallible, other is infallible
- One is subordinate, other is superior
  - *Analogy:* It would be like equating the potent and the impotent
- *Supporting Ref. Vedic Literatures: ''Kshetrani …''* Mentions there are 2 knowers of the body

(c) **Definition of "knowledge"**
- To study the subject matter of the field of activity and the knower of the field very minutely

(d) **Refutation of ''Soul and Supersoul as the same''** –
- **Word "*ca*" indicates the total number of bodies** – it indicates Krishna is present as Supersoul in every body while the atomic soul is present only in their individual bodies
- Analogy: Do not misunderstand a rope to be a serpant
- Real knowledgeis to know Supersoul as the controlled of both, the field of activities and the finite enjoyers

(e) **Understand the position of *Prakriti* (nature), *Purusha* (enjoyer of nature) and *Ishvara* (The Supreme Knower)**
- *Analogy:* Understand their differences and do not confuse between painter, the painting and the easel
- There are three Brahman conceptions
  - *Prakriti* (Material nature) is *Brahman* as the field of activities
  - *Jiva* (Living entity) is also *Brahman*, and is trying to control material nature
  - Controller of both of them is also *Brahman*

Text 13.4

THEME: Krishna proposes to explain 5 points about the field of activity (*Ksetra*)

1. How the body is constituted *(Explained in Text 13.6 and 13.7)*
2. What changes the body undergoes *(Text 13.7 and 13.20)*
3. How, when and where the body is produced *(Text 13.6, 13.21, 13.22 and 13.30)*
4. Identity of the knower of the field of activities *(Text 13.14-13.18 and 13.23)*
5. The influence of the knower *(Texts 13.14 – 13.18)*

FOCUS OF LEARNING: PURPORT 13.4

(a) **Best way to solve these issues mentioned in translation**
- Just understand this *Bhagavad-gita* as per the description given by Supreme Personality of Godhead
- **CAUTION!** Do not consider the Supreme Personality in every body to be one with individual soul, the *jiva*
  - *Analogy*: It would be like equating the potent and the impotent

Text 13.5*

THEME: Krishna cites the authorities: Summarizing philosophical conclusions of great sages, especially Vyasdeva's *Vedanta-Sutra*

FOCUS OF LEARNING: PURPORT 13.5

(a) **Way of learned scholars and standard authorities**
- They always give evidence from past authorities
  - *e.g.* Krishna gives such evidence, although He is the highest authority
- Besides Krishna Himself, Vyasadeva is a great sage who explains the concept of duality perfectly in *Vedanta-sutra*
- Vyasdeva's father, Parasara, also a great sage, writes in his books of religiosity: "*aham tvam ca tathanye…"*
  - "We – You, I and All living entities are transcendental, although in material bodies"
  - Now fallen into three modes: According to *karma*, some are higher and some are lower
  - It is all due to ignorance
  - But Supersoul is infallible and transcendental
- *Ref. Original Vedas, especially Katha Upanishad*: Establishes the distinction between soul, Supersoul and the body
  - Many great sages have explained this: Parasara is the principal among them
- Word "*chandobhih"* refers to various Vedic literatures *e.g. Taittiriya Upanishad*, a branch of *Yajur Veda*, describes nature, living entity and the Supreme Personality of Godhead

(b) **5 stages of Brahman realization: *Brahma puccham pratistha*** (*Taittiriya Upanishad 2.9*) –
- ***'Annamaya'*** – Food is the Supreme object of realization e.g. consciousness of young child or amoeba
- ***'Pranamaya'*** – Realizing the Supreme Absolute Truth in living symptoms or life forms. One seeks to preserve his life
- ***'Jnanamaya'*** – Realization to the point of thinking, feeling and willing
  - One appreciates the subtle interactions of mind and intelligence, emotions, aesthetics, etc. as ultimate object of realisation
- ***'Vijnanamaya'*** – Realization in which the living entity's mind and life symptoms are distinguished from the living entity himself
  - To realize the self as different from the field of activity, including the subtle body
  - Thus the soul itself becomes the ultimate object of realisation
- ***'Anandamaya'*** – Supreme stage of realisation of all-blissful nature
  - One realizes the distinction between the self and the Supreme Self and enters into a blissful loving relationship

(c) **Relationship of 5 above mentioned stages in terms of *kshetra* and *kshetra-jna***
- *Kshetra* includes:
  - Gross body – *Ananadamaya* and *Pranamaya*
  - Subtle body – *Jnanamaya*
- *Kshetra-jna* includes:
  - Individual soul – *Vijnanamaya*
  - Supreme Soul – *Anandamaya*

FOCUS OF LEARNING: PURPORT 13.5 continued…

(d) **Perfection of living entity**
- Transcendental to the fields is the Supreme Lord who is full of joy
  - To enjoy His transcendental bliss, He expands into *Vijnanamaya*, *Jnanamaya*, *Pranamaya* and *Annamaya*
- If living entity decides to enjoy in dove-tailing himself with *Anandamaya*, he becomes perfect

(e) **What truth to be searched for in *Vedanta-sutra* or *Brahma-sutra***
- Real picture of Lord as the Supreme Knower; living entity as subordinate knower; and nature as the field of activities (*Ref. Codes of Brahma Sutra: Study purport*)

Texts 13.6* – 13.7*

COMMON THEME: This verse indicates that field or body is a non-permanent material thing and *ksetra-jna* or knower of the field is different from the field

❖ Text 13.6 explains 'what the fields of activities consist of'
❖ Text 13.7 explains 'the transformations' and 'the interactions of the field of activities'

FOCUS OF LEARNING: PURPORTS 13.6 – 13.7

(a) **Components of the fields of activities (Total: 24 in number)**
- Five great elements
- Five sense objects
- Eleven senses including the mind
- Intelligence and false ego
- Unmanifested stage of three modes called Pradhana

(b) **Interactions of gross body** – desire, hatred, happiness, distress
(c) **Interactions of subtle body** – Living symptoms represented by consciousness and convictions
(d) **Basis of all this knowledge** – Authorities as per *Bg.* 13.5 Translation
(e) ***Pradhana***
- ''Five great elements'' are a gross representation of false ego
  →Which represents the primal stage of false ego which is technically called as
  →Materialisitic conception or *tamasa buddhih* (Intelligence in ignorance)
  →Which represents unmanifested three modes called *Pradhana*

(f) **Six changes of the body** – Takes birth, grows, stays, by-products, decay and death. Thus Srila Prabhupada answers the "*vikaras*" or the changes undergone by the body, as mentioned in Text 13.4

SECTION II (13.8 – 13.12)
KRISHNA EXPLAINS THE PROCESS OF KNOWLEDGE AND LIBERATION

PRACTICAL APPLICATION OF SECTION II
Since Lord reveals true knowledge to the heart of deserving persons,
Real method of acquiring knowledge is cultivation of saintly character, headed by humility

LINK BETWEEN SECTION I & SECTION II: Now Lord Krishna explains how the *kshetra-jna* can disentangle one from the body by cultivating *jnana* (knowledge)

Texts 13.8* – 13.12*

COMMON THEME: Cultivation of these qualities is the real method of acquiring knowledge

PLEASE NOTE: *Some points of the purport are covered in the 'Focus of Learning' section below and the remaining points are covered in the table thereafter*

FOCUS OF LEARNING: PURPORTS 13.8 – 13.12

(a) **'Less intelligent' understand this process as 'interaction of the field of activity'**, but this is 'the real process of knowledge' (first line of purport) – This means that:
- Acquisition of knowledge involves proper bodily and mental behavior and therefore one may wrongly deem it as a parcel of field of activity. (*kshetra*)
- However since these perfect actions liberates jiva from body, we do not count them as part and parcel of bodily activities.

(b) **Most important quality is described in Bg. 13.11** – "*mayi ca ananya-yogena*…"
- Process of knowledge terminates in "unalloyed devotional service to the Lord"
- If one takes to full Krishna consciousness, all the other mentioned qualities are automatically developed *(Ref. SB 5.18.12)*

(c) **Essential quality** – Accepting spiritual master, even for one who takes to devotional service
(d) **Ignorance** – Anything speculated beyond these items of knowledge is nonsense
(e) **How to test one's progress** – Judge by qualities like humilty and pridelessness, etc.
(f) **Why discuss the miseries of material life, like birth, old-age disease etc**
- Unless we have a pessimistic view of material life, there is no impetus for making spiritual advancement

(g) **Best process to make home life pleasant** – Krishna consciousness (especially four things)
- Chant Hare Krishna
- Honor prasadam
- Discussions on *Bhagavad-gita* and Srimad Bhagavatam
- Deity Worship

(h) **Be convinced that "I am subordinate"**
- ''Humility'' is the beginning of knowledge
- Anyone who wants to compete with God and still advance, will be frustrated

SUMMARIZED THEME 13A

TWENTY ITEMS OF KNOWLEDGE (13.8 – 13.12)		
S. NO	**QUALITY**	**DEFINITION**
1	**Humility**	• Not to be anxious to have the satisfaction of being honored by others
2	**Pridelessness**	• Not to be anxious to be famous for one's religion and entering into a group not actually following principles and wanting to advertise as a religious mentor
3	**Non-violence**	• Not to put others into distress • Unless one elevates one to spiritual knowledge, one is practicing violence • Try your best to distribute real knowledge
4	**Tolerance**	• Be practiced to bear insult and dishonor from others e.g. Prahlada Maharaja
5	**Simplicity**	• So straightforward that you can disclose the real truth even to an enemy • Without diplomacy
6	**Accepting a spiritual master**	• Approach spiritual master with all humility and offer all services • If he bestows blessings, that will make it easier to follow all the regulative principles and one immediately advances
7	**Cleanliness**	• Bathing (external) and chanting (internal)
8	**Steadiness**	• Determined to make progress in spiritual life
9	**Self-control**	• Reject anything unfavorable to spiritual advancement
10	**Renunciation of sense objects**	• Not cater to unnecessary demands • Cater the demands only to keep body fit for devotional service • How to control – Engage by a systematic regulation especially chanting Hare Krishna and Prasadam
11	**Absence of false ego**	• Reject: "I am this body, mind etc" • Accept: I am a servant of Krishna
12	**Perception of evils of birth, death, disease, old-age**	• Must regularly hear about these topics from the proper source
13	**Detachment**	• Be ready to sacrifice everything for Krishna
14	**No entanglement with wife, children, etc**	• Affection is natural • Renounce if not favorable for spiritual advancement e.g. Arjuna is asked to renounce family connections
15	**Even mindedness**	• Not elated or distressed at material gain or loss • Possible by performing unbreakable devotional service
16	**Unalloyed devotional service (*Ananya-bhakti*)**	• Engage in nine processes of *bhakti*
17	**Aspiring to live in a solitary place**	• Not desiring to mix with materialistic men • Living in the association of devotees
18	**Detachment from general masses**	• Not desiring to mix with materialistic men • Living in the association of devotees

TWENTY ITEMS OF KNOWLEDGE (13.8 – 13.12) continued…		
S. NO	**QUALITY**	**DEFINITION**
19	**Accepting the importance of self-realisation**	• Give up unnecessary sporting, cinema going, social activities and such wastage of time
20	**Philosophical search for the Absolute Truth**	• Rejection of useless research of philosophical topics like sex life etc. • Research into the nature of soul by philosophical discretion

SECTION III (13.13 – 13.19)
KRISHNA EXPLAINS 'THE OBJECT OF KNOWLEDGE' *(JNEYA)* – ARJUNA'S SIXTH QUESTION

Text 13.13*

THEME: *Jneya* (knowable) – Soul and Supersoul are the real objects to be known

- Text 13.13 describes the first object of knowledge, i.e. the Soul (living-entity)
- Benefit of knowing the knowable: Relishes the nectar of life

FOCUS OF LEARNING: PURPORT 13.13

(a) **Living entity as the "knowable"**
- Chapter 2 describes the <u>living entity as eternal</u>
  - No history of date of jiva's manifestation available (therefore called '*anadi*')
- *Supporting Ref. Katha Upanisad: "na jayate mriyate…"* – knower of body has no birth and death, but is full of knowledge

(b) **Supreme Lord as 'Supersoul'**: Srila Prabhupada gives references for the presence of the Supersoul as the supreme knower and thus different from the individual soul
- *Ref. Svetasvatara Upanisad:* Supersoul is the chief knower of body and master of three modes
- *Ref. Smrti:* Living entities are eternally servant of the Lord
- *Ref. Lord Caitanya:* "Only Krishna is the Supreme Lord, all others are His servants''

(c) **This verse refers to the living entity**, *i.e Vijnana* Brahman and not *Ananda* Brahman
- *Ananda Brahman* is the Supreme Personality of Godhead

Text 13.14*

THEME: Supersoul is ''All Pervading''

FOCUS OF LEARNING: PURPORT 13.14 - *Srila Prabhupada's strongly confirms that this verse, which refers to the All-pervading, describes the <u>Supersoul, not the living entity</u>*

(a) **Supersoul has hands, legs, eyes, ears, heads and faces everywhere**
- Supersoul is All-pervading – *Analogy:* Sun is all pervading by diffusing unlimited rays
- In Him exist all unlimited individual living entities (Brahma to small ant)

FOCUS OF LEARNING: PURPORT 13.14 continued…

(b) **Purport proves that Text 13.14 talks about Supersoul and not the individual soul** – as follows:
- Individual soul cannot claim that he has legs, hands, etc everywhere
    - To think this, is the effect of ignorance – If one thinks that under ignorance one is not conscious that his legs and hands are diffused everywhere, but when he attains to proper knowledge he attains to that stage, his thinking is contradictory
        - Refutation**:** If living entity has become conditioned by material nature, then how can he be Supreme
    - Individual soul cannot extend his hands and legs etc everywhere
        - Supreme Soul can extend without limit as shown by *Ref. Bg. 9.26: ''patram pushpam…" and Brahma Samhita 5.37: "goloka eva…"*

Text 13.15

THEME: Supersoul is "Transcendental"

FOCUS OF LEARNING: PURPORT 13.15

(a) **Supreme Lord is the source of all senses of the living entities**
- Does not have material senses like ours
- *Ref. Svetasvatara Upanisad 3.19:* Distinction between Supersoul and conditioned soul
    - Supreme Lord has no hands which are materially contaminated but has transcendental hands – accepts whatever sacrifice offered to Him
    - Has no material eyes – but has spiritual eyes because He can see past, present and future (*e.g. Bg.* 7.26)
    - Has no material legs but has spiritual legs – can travel throughout the universe
- **Conclusion** – The Lord is not impersonal but definitely has spiritual senses
    - How can we expect 'part and parcel' to have something which the Lord (the original source) does not have

(b) **Lord appears by His internal potency and not contaminated by material energy** *(Ref. Bg. 4.6)*
- Vedic literatures explains His whole embodiment is 'spiritual' – some of the symptoms of the Supreme Personality of Godhead are as follows
    - Full of all opulences
    - Proprietor of all wealth and all energies
    - Most intelligent and full of knowledge
    - Maintainer of all living entities and witness of all activities

(c) **Why we cannot see Him** – Because He is transcendental
- We are materially contaminated; even the impersonalists are materially affected
- Only by transcendental elevation, one can see the Lord's form

Text 13.16 *

THEME: Supersoul is "All-Reconciling"

FOCUS OF LEARNING: PURPORT 13.16

(a) **Supreme Truth is outside and inside of all living beings**
- *Ref. Vedic Literatures* explains that "Narayana is residing both outside and inside of every living entity"; present in both the spiritual world and the material world and He is far away, but also near

(b) **Because He is subtle, He is beyond the power of the material senses to see or to know**
- Material mind and senses cannot understand Him
- Only possible, if senses are purified by Krishna consciousness
- *Ref. Bg. 11.54: "bhaktya tv…."* and *Brahma Samhita: "premanjana…"*
- That Krishna described the knowable in Text 13.16 as *avijneyam*, unknowable, indicates that the Supersoul cannot be understood by the material senses. Only by hearing with devotion from transcendental sources can He be understood

Text 13.17

THEME: Supersoul is "Undivided"
- ❖ Although Supersoul appears divided, but is situated as one
- ❖ Although maintainer of all living entities, He devours and develops all

FOCUS OF LEARNING: PURPORT 13.17

(a) **Examples in Vedic Literatures**
- Lord's presence in everyone's heart does not imply that He is divided
  - *e.g. Analogy:* Sun, if at meridian, is in one place but if we go 5000 miles in all directions; everyone experiences the sun's presence on their head
- Vedic literatures say: "One Vishnu" is present everywhere by His omnipotence
- Vedic Hymns confirm Him as the 'origin of all' and 'rest of all'

(b) **"As devouring all"**
- Explained in Chapter 11 – "I have come to devour all in the form of time"

LINK BETWEEN TEXTS 13.7 & 13.18: Finally, in Text 13.18, Krishna clearly reveals the identity of the one He has been describing. The *jneyam* is the Supersoul, who is *hrdi-sarvasya*, within the heart of all. Srila Prabhupada kindly informed us earlier in his translations and purports to Texts 13.14, 13.15, and 13.17 that the supreme knowable object, who has been described as unknowable, is nevertheless situated in everyone's heart as *Paramatma*. Srila Prabhupada cites several verses from the *Svetasvatara Upanishad* to substantiate that, these *Bhagavad-gita* texts have been describing neither the living entity nor Brahman, but the Supersoul

Text 13.18

THEME: He is the "Source of all knowledge and enlightenment"
- ❖ Source of light in all luminous objects
- ❖ Is beyond the darkness of matter and is unmanifested
- ❖ He is knowledge, object of knowledge and goal of knowledge
- ❖ He is situated in everyone's heart

FOCUS OF LEARNING: PURPORT 13.18

(a) **Supersoul is the source of light of sun, moon, stars**
- *Ref. Vedic literatures:* Spiritual kingdom has no need of sun or moon because the effulgence of the Lord is there
- *Material world* – Brahmajoyti is covered by *mahat-tattva* and therefore we need the sun, moon etc.

(b) **This establishes that the Supreme Lord is not in the material world but far far away – beyond the darkness of the material world**
- *Ref. Svetasvatara Upanisad 3.8 – "aditya varnam tamsah parastat"*

(c) **His knowledge is transcendental**
- *Ref. Vedic literatures – "Brahman is concentrated transcendental knowledge"*
- To one anxious to go to spiritual world, knowledge is given by the Lord in the heart
- *Ref. Vedic literatures (Svetasvatara Upanisad)* explains the goal of ultimate knowledge:
    - "Only by knowing Him – One can surpass the boundaries of birth and death"

(d) **He is everyone's heart**
- But He is different from the soul (There are two knowers)
    - He has hands and legs everywhere, but *jiva's* hands and legs are localized
    - *Ref. Svetasvatara Upanisad* – Supreme Personality of Godhead is Prabhu or master of all living entities and therefore He is the shelter of all living entities

LINK BETWEEN TEXTS 13.18 & 13.19: Krishna ends his explanation of the 'knowable' by describing to Arjuna the qualifications of one able to understand these topics.

SUMMARISED THEME 13B

CHARACTERISITICS OF THE SUPERSOUL

A) **Supersoul as the object of knowledge (*Jneya*) –** (13.14 – 13.18)
- All pervading – His hands, legs, eyes, ears, heads and faces are everywhere
- Original source of all senses, yet He is without senses
- Unattached, although He is the maintainer of all living entities
- Transcendental to the modes of material nature, although He is the master of all modes
- All reconciling – Outside and inside of all living beings
- Subtle and beyond the perception of material senses
- Undivided – Although appears divided among all beings
- Maintainer of all, also devours and develops all
- Source of all knowledge and enlightenment
- Situated in one's heart

B) **Supersoul as the knower of the field (*Ksetra-jna*) –** (13.3)
- Superknower – Knower of all bodies
- Supreme proprietor and controller
- Infallible and always superior to the spirit soul

SUMMARISED THEME 13B continued…
CHARACTERISITICS OF THE SUPERSOUL

C) **Supersoul as the '<u>Purusha</u>' (*Supreme enjoyer*) –** (13.23)
- Transcendental enjoyer
- Overseer and permitter
- Maintainer and real friend

Text 13.19

THEME: **Science of *Kshetra, Kshetra-jna, Jnana* and *Jneyam* is most fully understood only by devotees (*mad-bhakta)***

FOCUS OF LEARNING: PURPORT 13.19

(a) ***Vijnana*** – Knower, knowable and process of knowing is called "<u>Science of knowledge" or *vijnana*</u>
(b) **Opinion of monists** – At ultimate stage the above mentioned three items become one
- But the devotees do not agree to this

(c) **Knowledge means** understanding oneself in Krishna consciousness and realizing Krishna in everything
- Knowledge is nothing but preliminary stage of understanding devotional service perfectly

(d) **Conclusion** – Texts 13.13 – 13.18 explain the "Soul and Supersoul as the knowable"
- **Supersoul is the ultimate object to be known**

SECTION IV (13.20 – 13.26)
KRISHNA EXPLAINS *PRAKRTI*, *PURUSA* AND THEIR UNION

PRACTICAL APPLICATION OF SECTION IV
- Conditioned souls desire to control and enjoy matter binds him to material nature
- Supersoul is the factual enjoyer and controller
- Understanding this will lead the conditioned living entity towards liberation

Text 13.20

THEME: All good and bad events occur in matter
- ❖ Material nature and living entities are beginningless. (Their union is described as *anadi,* beginningless)
- ❖ Their "transformations" and "modes of matter" are products of material nature

FOCUS OF LEARNING: PURPORT 13.20

(a) **Chapter 13 tells us about the body and differences between the two knowers of the body**
- Body is the field and the embodied individual soul is enjoying the activities of the body and therefore called *Purusha* – living entity is in the category of Lord's energy
- Supersoul is another knower of the body; in the category of the Lord's personal expansion

(b) **Mystery of material creation**
- **Similarity** – Both living entity and material nature are eternal
  - Material nature is eternal, although specific manifestations of matter are temporary
  - Living entity is eternal because of being Lord's superior energy
- **Difference** between material nature and living entity
  - Material nature has constant transformation, but nature of living entity is Non-changing
- Material nature is absorbed in the Supreme Personality of Godhead, 'Maha-Vishnu' and whenever required, it is manifested through the *mahat-tattva*
- The Living entity also gets absorbed in 'Maha-Vishnu' and with the coming of the material nature they are given a chance to prepare to go back to Godhead

(c) **Why the eternal living entity falls down to material world**
- Due to rebellious nature
- It really does not matter how we came in contact with matter
- The Supreme Lord knows "how and why" this took place

(d) **What does the Lord focus on in the scriptures**
- The living entity attracted by the material nature is undergoing a hard struggle for material existence
- Know for certain that all "transformations" and "influences of material nature by the three modes" are productions of material nature
- As far as spirit soul is concerned living entities are all the same and all transformations and varieties are due to the body

LINK BETWEEN TEXTS 13.20 & 13.21: The relationship between the living entity and the changes caused by material nature is elaborated upon in the next verse.

Text 13.21*

THEME: Happiness and distress are due to *purusa's* identifying with *prakriti*
- Nature is the cause of all material causes and effects
- Living entities is the cause of various sufferings and enjoyments in this world
  - Because of illusory oneness with matter, his desires and actions cause him to suffer and enjoy

FOCUS OF LEARNING: PURPORT 13.21

(a) **Different manifestations of body and senses among living entities are due to material nature**
- Basis of 8.4 million species – They arise from different sensual pleasures and desires
- Different bodies result in different happiness and distress
- Conclusion – Material happiness and distress are due to the body and not to himself (the soul) as he is
- Cause of being in the material world – Desire to lord it over material nature (*cf.* Spiritual world is pure and free from the desire to lord it over)

(b) **Material world is a place of struggle** – provides different **"**residential quarters"
- Everyone is struggling to acquire different kinds of pleasure from the body
- Body is the effect of senses and senses are the instruments for gratifying desires
- The living entity gets a body according to "past desire**"** and **"**activity**"**
- Past desire and activity decide one's **"**residential quarters**"**
- Law of nature – once a body is attained, one comes under the laws of nature and behaves as a dog or a hog or a demigod etc.

(c) **Supersoul always accompanies us in all circumstances** (in all bodies)
- *Ref. Vedas (Mundaka Upanisad)*

Text 13.22*

THEME: 'Desire to enjoy' forges the bond between *purusha* and *prakriti*
- ❖ Living entity follows the way of life according to the three modes
- ❖ Association with material nature leads to different good and evil among various species

FOCUS OF LEARNING: PURPORT 13.22

(a) **This verse signifies "How a living entity transmigrates from one body to another"**
- Transmigration is compared to a change of dress (*Bg.* 2.22)
- Change of dress is due to "attachment to material existence"
- Desire to lord over put him in undesirable circumstances – Sometimes born as demigod or human, or beast or bird or bug etc

(b) **Binding factor to different bodies –** Association with the three modes
- In all cases, one thinks himself to be the "Master of his circumstances", yet he is under material nature

(c) **How Krishna consciousness helps** – "Helps to rise above the three modes and be become transcendental"

(d) **How this change can be effected** – By "hearing from authoritative sources"
- Best example – Arjuna hearing science of God from Krishna
- How hearing works – If living entity submits to hearing process he loses his long cherished desire to dominate, gradually and proportionately he comes to enjoy spiritual happiness
- *Ref. Vedic mantra* – "As one becomes learned in association with Supreme Personality of Godhead, he proportionately relishes eternal blissful life"

PRACTICAL APPLICATION OF TEXTS 13.20 – 13.23

- Freedom from *prakriti* is available for one who recognizes the position of the "**true purusa" (The Supreme enjoyer)** described in Text 13.23
    - Because bondage is due to the attempt to take the position of the Lord
- One can come to this understanding through *jnana-yoga*, *astanga-yoga*, *karma-yoga* or *bhakti-yoga* which begins with hearing

Text 13.23
Describes actual *purusha*

THEME: Second type of *purusa* is mentioned here – He is never entangled like the ordinary *purusa*

- He is the transcendental enjoyer,
- The Supreme Proprietor, overseer and permitter
- He is known as the Supersoul

FOCUS OF LEARNING: PURPORT 13.23

(a) **Monist philosophers take knower of the body to be 'one'** – They think there is no difference between the Supersoul and the individual soul

Refutation: The Lord says that "He is represented by the *Paramatma* in every body"

- He is mentioned as "para" which implies transcendental – He is different from the individual soul
- His name is *Paramatma* and not "*atma"*
- Role of supersoul – Supersoul is present not as the finite enjoyer (like individual soul), but as the witness, overseer, permitter and Supreme enjoyer
- All pervading – Supersoul has legs and hands everywhere
- Maintainer – Supersoul is "bhokta" (maintainer) and individual soul is "bhukta" (maintained)
- Real friend – Supersoul stays with all living entities as a friend – Present to sanction individual soul's desires

(b) **Relationship between living entity and Supersoul**

- Living entity is eternally part and parcel of Supreme Personality of Godhead
    - Intimately related as friends
- Living entity is marginal entity – Because tendency to reject the Lord's sanction and act independently to dominate
    - Cause of material strife in material nature – Misuse of independence
- Lord as the Supreme well-wisher
    - In conditioned state of living entity, Lord stays with the living entity to get him back
    - Lord is always instructing from within, trying to convince us that the material world is not conducive to happiness – "Give it up and turn your faith to Me"
    - Instructing from without as *Bhagavad-gita*

(c) **How does an intelligent person act** – Places his faith in the *Paramatma* and begins to advance to a blissful eternal life of knowledge

Text 13.24

THEME: Knowing the philosophy explained in *Bg. 13.20 – 13.23* causes liberation – no more births

FOCUS OF LEARNING: PURPORT 13.24

(a) **This verse indicates the result of knowledge** – Knowledge of truly understanding the relationship between soul and Supersoul
- Liberation and return to the spiritual world

(b) **The purpose of knowledge** – To understand how the living entity has fallen into this material world in a precarious condition

(c) **Understand your position**
- Understand by personal endeavor in association with *guru, sadhu* and *sastra*
- Revert to Krishna consciousness by understanding *Bhagavad-gita* as it is explained by the Supreme Personality of Godhead

Text 13.25

THEME: One can achieve this understanding (Texts 13.20 – 13.23) through various types of *yogas*
- Some perceive the Supersoul through meditation *(Dhyana)*
- Others through the cultivation of knowledge *(Sankhya-yoga)*
- Still others through working without fruitive desire *(Karma-yoga)*

FOCUS OF LEARNING: PURPORT 13.25

(a) **Lord explains two classes of conditioned souls** (Based on search for self-realization)
- Faithful in spiritual life – Introspective devotees, philosophers and workers who have renounced fruitive results
- Atheists, agnostics and skeptics are beyond the sense of spiritual understanding
  - It also includes those who establish the doctrine of monism

(b) **Devotees of the Lord are best situated in spiritual understanding** – Because
- They know that beyond the material nature are spiritual world and Supreme Personality of Godhead, who expands as *Paramatma*

(c) ***Sankhya* philosophers are also in the class of faithful**
- They analyze material world in twenty-four elements
- They place the soul as the twenty-fifth element – gradually realize soul as transcendental to material elements
- Realise the entity above the soul is Supersoul – the twenty-sixth element
- Finally comes to devotional service in Krishna consciousness

(d) **Renounced workers are also in the category of faithful and are perfect in their attitude**
- Also given a chance to progress in Krishna consciousness

LINK BETWEEN TEXTS 13.25 & 13.26:
Can one advance if he cannot meditate, pursue *sankhya* or practice *niskama-karma-yoga*.

Text 13.26

THEME: Bhakti is the easiest and the best path to understand this science

- This verse talks about those who, although not conversant with spiritual knowledge:
  - They begin to worship the Supreme Person upon hearing about him from others
  - Because of tendency to hear, they also transcend the path of birth and death
- **Conclusion:** Hearing with faith from authorities has great potency

FOCUS OF LEARNING: PURPORT 13.26

(a) **This verse especially applies to modern society**
- Because in modern society – There is practically no education in spiritual matters
- Some people appear atheistic, agnostic or philosophical, but actually they have no knowledge of philosophy

(b) **Qualification –** Any common man, if a good soul – has a chance of advancing by hearing

(c) **Lord Caitanya stresses "hearing" as important process**
- Simply hear from authority and especially hearing *Hare Krishna Maha-mantra*
- He also recommends as per *SB. 10.14.3* that there is no need to change your position but
  - Only give up the endeavor to know Absolute Truth by speculative reasonings, and
  - Learn to become servant of those in knowledge of the Supreme Lord

(d) **Benediction**
- If one takes advantage of hearing from realized souls, he gradually understands everything
- Automatically leads to Supreme Lord's worship

(e) **Conclusive advice**
- By good fortune, take shelter of pure devotee
- Hear from him and follow his footsteps
- Thus gradual elevation to pure devotion

SECTION V (13.27 – 13.35)
JNANA-CHAKSHU: THE VISION OF KNOWLEDGE

LINK BETWEEN SECTION IV & SECTION V: In this chapter, the Lord described how to understand the position of *prakriti, purusa, ksetra, ksetra-jna, jnana* and *jneyan*. Now He will describe the vision of one who can understand them in the proper perspective

PRACTICAL APPLICATION SECTION V

One who can see Supersoul, living entities and material nature
in their proper perspective, sees through the eyes of knowledge

Text 13.27

THEME: Realised person can distinguish between spirit and matter in all circumstances

- Whatever one sees in material existence, moving or non-moving is only a combination of the field of activities and the knower of the field
  - This verse explains that all species are a combination of material nature and living entity (purport)
  - Combination is effected by the Supreme Lord, controller of both, Superior and inferior energies

Text 13.28

THEME: One who sees the indestructible Supersoul always accompanying the indestructible individual soul in all bodies, is the "actual seer"

FOCUS OF LEARNING: PURPORT 13.28

(a) **Explains the man in real knowledge** – To see the three things i.e. the body, its proprietor and the Supersoul as the friend of the soul, in their proper perspective
(b) **How such vision is possible** – By good association with real knower of spiritual subjects
(c) **Two meanings of *"paramesvara"***
- Maybe used for individual soul because he is the master of the body and remains unaffected with the destruction of the body
- Also refers to Supersoul – In any case both the soul and the Supersoul are indestructible

Text 13.29

THEME: Thus seeing in proper knowledge, **one does not degrade himself by pursuing selfish desires** of the mind; but one approaches the transcendental destination

FOCUS OF LEARNING: PURPORT 13.29

(a) **Current situation of living entity** – One has situated himself differently than in spiritual world
(b) **Role of mind** – Mind is generally addicted to sense gratification; When the mind turns to the Supersoul, one becomes advanced

Text 13.30

THEME: Further describes the man who "actually sees" in real knowledge

- ❖ He sees that "Neither he nor others are acting"
- ❖ All activities are performed by the body, which is created by material nature (purport)
  - Body (like a machine) is given by the Lord according to past desires and *karma*
  - All acts are forced according to bodily constitution
  - Soul is outside bodily activities

Text 13.31

THEME: Only the body acts – Living entity is distinct from the field of activities

FOCUS OF LEARNING: PURPORT 13.31

(a) A sensible man ceases to see different identities due to different material bodies
- Thus absence of any material differentiation because of different bodies

(b) Sees how beings are expanded everywhere, and thus attains to the **"*Brahman* conception"**
- Purified consciousness can thus develop Krishna consciousness

PRACTICAL APPLICATION OF TEXTS 13.29 – 13.31

- One should be neither disturbed, nor envious. He must act properly and see the Supersoul – The ultimate sanctioning agent – present in all beings (13.29)
- Text 13.30 explains further the knowledge given in Text 13.21: "I, the soul, am the cause of various sufferings and enjoyments, but I do nothing; only material nature acts." For the purpose of engendering humility, it is stressed herein that the individual soul does nothing (13.30)
- All bodies must one day cease to exist. Therefore, when we see many different individuals, we should stop seeing them as their fields of activity; the *ksetra-jna*—both the soul and the Supersoul—have nothing to do with matter. That is Brahman vision. (13.31)

LINK BETWEEN TEXTS 13.31 & 13.32:
What does a person with Brahman vision see?

Text 13.32

THEME: Vision of eternity is further explained – One can see that the soul never mixes with the body

- ❖ Imperishable soul is transcendental, eternal and beyond the modes
- ❖ Despite contact with material body, the soul neither does anything nor is entangled
- ❖ This fact is explained by two analogies in Texts 13.33 – 13.34

LINK BETWEEN TEXTS 13.32 & 13.33: QUESTION: Krishna states clearly in Text 13.32 that only the body changes. The soul is eternal and changeless. As the soul is nevertheless within the body, does he combine with it? **ANSWER:** Krishna answers in Text 13.33 by saying that matter and spirit do not mix. He explains this with two analogies in Text 13.33 and 13.34 respectively

Text 13.33

THEME: 1st *Analogy:* Like the sky (because of its subtle nature) does not mix with anything, although it is all pervading; similarly the soul in Brahman vision does not mix with the body, though situated in the body

- ❖ *e.g.* Air enters mud, stool, water but does not mix with anything
- ❖ Similarly the living entity is situated in varieties of bodies but remains aloof
    - Scientists cannot ascertain this

Text 13.34

THEME: 2nd *Analogy:* As the sun alone illuminates all this universe, similarly the living entity illuminates the entire body by consciousness

FOCUS OF LEARNING: PURPORT 13.34

(a) **Consciousness is the proof of presence of soul** – *e.g.* Sunshine is the proof of sun
- Consciousness is not a product of a combination of matter – Because
    - o When soul leaves there is no more consciousness

(b) **Difference between "Supreme consciousness" and "individual consciousness"**
- Living entity is only conscious of one body, although he is qualitative one with the Supreme
- Supersoul is conscious of all bodies

Text 13.35

A one verse chapter summary

THEME: Seeing with the eyes of knowledge, the following things, one attains the Supreme Goal

- The difference between the body and the knower of the body
- The process of liberation from bondage in material nature

FOCUS OF LEARNING: PURPORT 13.35

(a) **Purport of Chapter 13**
- One should know the distinction between the body, owner and the Supersoul
- Recognize the process of liberation as per Texts 13.8 – 13.12
- Then one can go to the Supreme destination

(b) **How the process works**
- Faithful person should have some good association
- Hearing in good association
- Accepts a spiritual master
- Know the difference between body and matter as the stepping stone for further realisation
- Analyze the body with twenty-four elements
- Then analyze soul and Supersoul as separate

(c) **Conclusion and Suggestion**
- These things are meant for contemplation and for realization
- Have a complete understanding of this chapter with the help of the spiritual master

SUMMARIZED THEME 13C

THE VISION OF KNOWLEDGE

A) One can distinguish between spirit and matter in all circumstances (13.27)
- One sees all moving and non-moving as a combination of the field and knower of the field

B) One sees indestructible Supersoul accompanying the indestructible individual soul in all the bodies (13.28)

C) One sees the Supersoul equally present everywhere (13.29)

D) One sees that all activities are performed by the body and the self does nothing (13.30)

E) One sees the living entity as distinct from the field of activities (13.31)

F) One sees that soul never mixes with the body, but is transcendental and eternal (13.32)

END OF CHAPTER 13

CHAPTER 13 Appendix
Selected Texts extracted from "Surrender unto Me"

Text 13.3

The body, in this chapter, is often referred to as a kṣetra, a field. Just as different crops grow in a farmer's field according to the seeds he has planted, a living entity's happiness and distress similarly grow in his body—his field of activities—according to his previous actions. The living entity, as the kṣetra-jña, knows his own body, but Kṛṣṇa says that another kṣetra-jña knows all bodies. That kṣetra-jña is the Supersoul. A farmer, like the soul, knows all about his own field, but the king, like the Supersoul in everyone's heart, is the ultimate controller and knower of each and every field in his kingdom. In addition, the soul can only imperfectly know his own body; the Supersoul has complete and perfect knowledge of all bodies.

Kṛṣṇa in this verse has defined knowledge (jñāna) as knowing the body, the soul and the Supersoul. He will complete His description of knowledge in texts 8–12 and 24–37, by explaining the process of achieving knowledge.

Kṛṣṇa already discussed this point in Chapter Five: The living entity's realization that "I am not this body" constitutes enlightenment. Such enlightenment, however, born of the mode of goodness, is insufficient for liberation. When his knowledge increases to include knowledge of the Supersoul, he becomes liberated. Thus to come to the brahma-bhūta (liberated) platform, one needs to know the Supersoul.

Śaṅkarācārya and other impersonalists have commented extensively on this verse. They say that the word ca means: "You should know that he who is the knower within the body is also (ca) Me. i.e., the soul is the same as the Supersoul." Were that true, however, Kṛṣṇa would be contradicting His own statements in Chapter Fifteen wherein He clearly makes distinctions between the soul and the Supersoul. If the soul and the Supersoul are factually one, as Māyāvādīs claim, how could one aspect of the "one," which is by definition undifferentiated, give knowledge to the other aspect of the "one"? How could the other aspect be lacking? How could something undifferentiated even possess an aspect? If both were "one," absolutely no differentiation (even in terms of knowing and not knowing) could exist.

Śrīla Viśvanātha Cakravartī Ṭhākura explains:

This body, equipped with senses, is the facility for material contact and is the so-called field because it is the ground on which the tree of material existence grows. The jīva who knows it is called the kṣetra-jña, both in his condition of bondage, wherein he identifies himself with the body (thinking in terms of "I" and "mine"), and in his liberated condition, in which he does not indentify with the body (or conceptions of "I" and "mine").

Like a farmer, the kṣetra-jña is also the enjoyer of the fruits of the tree in his field, as described by the Personality of Godhead: "The village vultures eat one fruit of this tree, while the forest swans eat another. One who, by the grace of worshipable souls, understands this tree, composed of māyā and appearing in many forms, is an actual knower of the Vedas." This verse means: Vultures, who live outside a village, are called vultures (ghṛdhra) because they "seize" [sense gratification], and they are like the conditioned jīvas, who eat one fruit of this tree—misery. Even if they attain heaven, their experience is ultimately miserable. The swans living in the forest, however, are like liberated jīvas. They eat the fruit of happiness. The complete enjoyment of liberation is derived from their experience.

Thus the one tree of material existence appears in many forms, as the means of attaining hell, heaven and liberation. Because it is born from the Lord's external energy, it is called māyā-mayam. By the grace of the worshipable spiritual masters, one is made to understand this tree. Those who are in knowledge of the kṣetra and kṣetra-jña actually know the Vedas.

Śrīla Baladeva Vidyābhūṣaṇa explains: "This body is percieved by ignorant persons as different kinds of selves: 'I am a demigod,' 'I am a human,' 'I am stout' and so on. Nonetheless, one who knows that in all conditions (sleeping, sitting, etc.) the body is separate from the self and is the means of the self's enjoyment and liberation—that person, distinct as the knower of the body, which is his object of knowledge—is called the kṣetra-jña by experts in knowledge of the factual identity of the field and the knower of the field."

Text 13.5

By quoting from the Taittirīya Upaniṣad of the Yajur Veda, Śrīla Prabhupāda confirms Kṛṣṇa's words that more details are available in the Vedas. There are basically two Vedic systems by which one progresses indirectly, without descending information, in realization. The Second Chapter of the Taittirīya Upaniṣad, which Śrīla Prabhupāda quotes in his purport, describes one of them. It is called vyaṣṭi, the system in which a person directs his meditation toward the self and thus seeks to understand the Absolute by considering himself a fragment of the Supreme. Analogously, one can study the nature of the entire ocean by scrutinizing a drop. The second indirect system is called samaṣṭi, in which one studies the entirety of the universe while considering it the body of the Supreme.

In the vyaṣṭi system, one observes, encasing the living entity's consciousness, five kośas, or sheaths: anna-maya, dependence upon food for existence; prāṇa-maya, living symptoms and life forms; jñāna-maya, thinking, feeling and willing; vijñāna-maya, distinguishing the mind and life symptoms from the self; and ānanda-maya, realization of the all-blissful nature. All five are progressively developed stages of subjective, individual consciousness (or self-concepts) and are also objective manifestations of the Lord's energy in which Brahman, the Absolute or the greatest, is realized even if indirectly or relatively.

A mundane example of subjective consciousness that nevertheless has objective existence is one's relationship with his country of birth. A citizen does not create the concept of belonging to that country as its citizen; the country itself creates the category and the requirements of citizenship. Citizenship, therefore, exists independently as a reality outside of an individual. However, a human being who possesses the requirement of a specific type of subjectively experienced consciousness will identify with his country and consider himself Indian or American or Russian. Dogs, monkeys, birds and so on do not possess the requried subjective consciousness to identify themselves with their country of birth, though they certainly exist within that country. In the same way, the five kośas are both subjectively experienced stages of consciousness and objective energies—levels of Brahman realization—manifest by the Supreme.

One experiencing the anna-maya stage experiences a unifying oneness by viewing all as potential food. Such a consciousness makes no distinction between that which is alive and that which is not. It does not even possess any awareness of its own existence as separate from the existence of all else. Although this self-concept is the most basic form of consciousness, it is nevertheless also a manifestation of the Lord's energy.

When one comes to the stage of prāṇa-maya, his consciousness advances to an awareness of his own active life symptoms, and he identifies with them. His view of the external world is unified by the principle of maintaining his own survival. Materialistic human society, more or less, exists on this

primitive level of realization. Again, as are the kośas, this stage of consciousness is also the Lord's energy.

In jñāna-maya, one's self-concept expands to awareness of his own thinking, feeling and willing. One's perception of reality is then based upon and limited by that vision. Śrīla Rāmanujācārya, however, explains that the Taittirīya Upaniṣad places on the jñāna-maya platform only those civilized human beings who follow Vedic culture. According to him, this is because one's perceptions and actions must be based on actual knowledge, Vedic knowledge, to qualify one for the platform of jñāna-maya, which is full of knowledge.

These first three stages refer to a living entity trapped in illusion—one who fully identifies with and is limited by his field of activities. In the fourth stage, the vijñāna-maya stage, the living entity realizes himself as eternal spirit, separate from his gross and subtle bodies. This is the platform of transcendental knowledge.

The Supreme Lord is known as ānanda-maya, full of bliss, and in this final stage of consciousness, one realizes and indentifies himself as a servant of that supremely blissful Lord.

Thus the Lord expands His energy as the five kośas and provides levels of consciousness to the kṣetra-jña, the knower of a field of activities.

Text 13.6 – 13.7

The field of activities for the conditioned soul can be compared to a playground in a backyard surrounded by a big fence. The child playing there has freedom to play as he wishes, but he cannot extend his activities beyond the allotted field. He is limited by the fence. Similarly, the living entity is limited by the interactions of his body, mind and karma, which constitute his field of activities. An earthworm, for example, has a very small field of activities. He cannot read, write, jump or run. He can simply crawl through the dirt, surface when it rains and crawl back into the soil when the rain stops. A dog has a relatively larger field of activities, and a human being a still larger one. One's kṣetra is based on his karma.

A wealthy child will possess many toys to play with in his backyard, but he is still restricted by the fence. Although he may be proud of the scope of his playground, and even think himself happy and free, with his swing and toy car and sandbox, he is nevertheless absorbed only in an insignificant backyard. He knows nothing of life beyond the fence. Similarly, the living entity, according to the limitations of the body and mind he has received through his karma, cannot see beyond his limited field of activities.

Every living entity's kṣetra is arranged by his karma, through the agency of māyā. Kṛṣṇa therefore is not partial, because as the Supersoul, the knower of all kṣetras, He simply sanctions the awarding of each living entity's field of activities.

Texts 13.8-12

This is a continuation of Kṛṣṇa's explanation of knowledge. Kṛṣṇa has already defined knowledge as knowing the field and the two knowers of the field. These verses describe the process of obtaining jñāna. According to Śrīla Viśvanātha Cakravartī Ṭhākura, of the twenty items mentioned, seventeen apply to both the jñānī and the bhakta. The last two, accepting the importance of self-realization (adyātma-jñāna-nityatvam) and philosophical search for the Absolute Truth (tattva-jñānārtha-darśanam), are technically only for the jñānī. "Constant and unalloyed devotion to Me" is the sole

quality specifically for the devotee. All other qualities come to a devotee who exclusively endeavors for constant, unalloyed devotion.

These twenty items include qualities—such as cleanliness—(which, if developed, are favorable for spiritual advancement) and elements of the process of advancement such as approaching a bona fide spiritual master and perceiving the evils of birth, death, disease and old age. Integrated as a process, these items are the means of acquiring transcendental knoweldge, or an accurate understanding of the body, the soul and the Supersoul.

Therefore, taken as a process that carries one to transcendence, these twenty items have nothing to do with the field of activity and its interactions.

Text 13.13

The term "knowable" (jñeyam) used here signifies "the object of knowledge" about which Arjuna inquired in text 1. Śrīla Prabhupāda clearly mentions here that there are two knowable objects: "The Lord has explained the field of activities and the knower of the field. He has also explained the process of knowing the knower of the field of activities. Now He begins to explain the knowable, first the soul and then the Supersoul. By knowledge of the knower, both the soul and the Supersoul, one can relish the nectar of life."

Text 13.14

Śrīla Prabhupāda's purport strongly confirms that this verse, which refers to the all-pervading, describes the Supersoul, not the living entity. In his purport to Śrīmad-Bhāgavatam 2.2.1, however, Śrīla Prabhupāda describes that those who wish to understand this verse as referring to the living entity as all-pervading may properly do so: "The kingdom of God is unlimited; therefore the number of the assisting hands of the Lord is also unlimited. The Bhagavad-gītā (13.14) asserts that the Lord has His hands, legs, eyes and mouths in every nook and corner of His creation. This means that the expansions of differentiated parts and parcels, called jīvas or living entities, are assisting hands of the Lord, and all of them are meant for rendering a particular pattern of service to the Lord."

Text 13.16

That Kṛṣṇa described the knowable in text 16 as avijñeyam, unknowable, indicates that the Supersoul cannot be understood by the material senses. Only by hearing with devotion from transcendental sources can He be understood.

Text 13.21

This text again addresses the topic of the doer. The living entity is the cause of all his sufferings and enjoyments because he has illicitly embraced māyā with the desire to predominate and enjoy independently of Kṛṣṇa. He thus becomes entangled in material nature. Taking his karma into consideration, material nature then creates for him a field meant ultimately for suffering. This all takes place under the sanction of the actual puruṣa, the Supersoul. Therefore, although nature is the cause of the entire material manifestation, the living entity causes his own happiness and distress.

Text 13.22

Puruṣaḥ prakṛti-stho hi bhuṅkte prakṛti-jān guṇān/ kāraṇaṁ guṇa-saṅgo 'sya sad-asad-yoni-janmasu. Kṛṣṇa is actually the only puruṣa, or predominating enjoyer. The jīva, in contrast, as described in Bg. 7.5, is His subordinate energy. Because of illusion, however, he is placed within the material energy (puruṣaḥ prakṛti-stho hi) to imagine himself as a puruṣa. Thus, incarcerated and suffering within matter, the jīva focuses his attempt (bhuṅkte prakṛti-jān guṇān) on the impossible: enjoying by exploiting creations of the gunas, the modes of material nature. By his association with material nature while in an enjoying spirit (karaṇaṁ guṇa-saṅgo 'sya), a jīva traps himself in the cycle of repeated birth and death (sad-asad-yoni-janmasu). Practically, by his attempt, the living entity "becomes" matter and experiences change—birth, death, old age and disease—though he is changeless.

CHAPTER 14
THE MODES OF MATERIAL NATURE

Connection between Chapter 13 and Chapter 14
- Chapter 13 explained how the living-entity (*purusa*) is entangled in the external energy (*prakrti*) due to his desire for enjoyment
- Chapter 14 explains how material energy binds the soul through the three modes of material nature as indicated in *Bg.* 13.22; the knowledge of *Bg.* 13.22 will now be expanded
- <u>The key verse connecting Chapter 13 to Chapter 14 is *Bg. 13.22*</u>

BREAKDOWN OF CHAPTER 14

SECTION I (14.1 – 14.4) — THE LIBERATION AND CONDITIONING OF LIVING ENTITIES
- Krishna glorifies the knowledge that He will speak now
- By Him, the Supreme Lord, the material energy is impregnated with the living entities

SECTION II (14.5 – 14.9) — THE MODES BIND THE PURE SOUL
- The eternal living entity connects with the material energy thorough conditioning by the three modes of material nature
- One is conditioned by the mode of
    - Goodness: to happiness
    - Passion: to fruitive activities
    - Ignorance: to madness

SECTION III (14.10 –14.13) — RECOGNIZING A MODE'S SUPREMACY
- Modes compete with one another for supremacy within an individual
- Manifestation from the mode of
    - Goodness: is knowledge
    - Passion: is attachment, uncontrollable desire and intense endeavor
    - Ignorance: is inactivity and madness

SECTION IV (14.14 – 14.18) — ACTING AND DYING WITHIN THE MODES
- Both, the results of one's action and the results after one's death, are predominated by a specific mode of nature and thus bring about certain results

SECTION V (14.19 – 14.27) — TRANSCENDING THE MODES
- One transcends all the modes by knowing the following two points:
    - All within this world takes place under the modes
    - Krishna's activities are transcendental to the modes
- Krishna explains that one can transcend the modes by engaging unfailingly in full devotional service
- One will then come to Brahman platform of which Krishna is the source

SECTION I (14.1 – 14.4)
THE LIBERATION AND CONDITIONING OF LIVING ENTITIES

PRACTICAL APPLICATION OF SECTION I
Understanding the conditioning of the three modes
is a powerful tool to assist on the path of self-realisation

Texts 14.1 *– 14.2*

COMMON THEME: Introduction and glorification of Chapter 14

- ❖ One who understands this chapter attains liberation (not born at creation or disturbed at dissolution) and attains to transcendental nature like "My own" (14.2)
- ❖ Knowing which all the sages have attained the Supreme perfection (14.1)

FOCUS OF LEARNING: PURPORTS 14.1 – 14.2

(a) **What was revealed in Chapters 7 – 12 –** Krishna reveals in detail the Absolute Truth as the Supreme Personality of Godhead

(b) **How to understand this Chapter** – Through the process of philosophical speculation

(c) **Result of such learning**
- Freedom from material entanglement
- One comes to an understanding of devotional service

(d) **Why this knowledge is proclaimed superior to all** – because
- Understanding the conditioning of the three modes is a powerful tool to assist one on the path of self-realization
- By this knowledge many sages attained perfection and transferred to spiritual world
- One can attain a transcendental nature like Krishna and thus attains liberation
- Whoever understands Chapter 14 will attain perfection

(e) **"Attaining transcendental natural like My own"** - implies
- One acquires qualitative equality with the Supreme Personality of Godhead
- Freedom from birth and death
- One does not lose his identity as individual soul
- *Ref. Vedic literatures* – Liberated souls in transcendental planets always look to the lotus feet of the Supreme Lord, being engaged in His loving service

(f) **Transcendental knowledge defined**
- <u>Knowledge which is not contaminated</u> by the three modes of material nature
- <u>Knowledge of knowing oneself</u> on the same platform (in quality) as the Supreme Person
- <u>Lack of this knowledge of spiritual sky</u> – They think liberation means that spiritual identity becomes formless without variegatedness
- <u>Conceptions in real knowledge</u>
  - Form – Spiritual world is also full of variety just like the material world. In spiritual sky one attains a spiritual form
  - Activity – Spiritual world is full of spiritual activities – situation is called devotional life
  - That atmosphere is uncontaminated
- <u>Qualification</u> – To obtain such knowledge, one must develop all spiritual qualities
- <u>Benefit of such qualities</u> – He is not affected by creation and destruction of material world

LINK BETWEEN TEXTS 14.2 & 14.3: After glorifying the knowledge that He is about to reveal, Krishna begins to explain the relationship between material nature, the conditioned living entities and Himself

Texts 14.3 – 14.4

COMMON THEME: These verses explain how the soul comes into the material world and is placed within the modes of material nature

- ❖ Material nature is the mother, supplying living-entity with the body (14.3)
- ❖ The Lord puts him there by His potent glance and thus impregnates the material nature with the seed

FOCUS OF LEARNING: PURPORTS 14.3 – 14.4

(a) **Material nature is the mother, supplying living-entity with the body** (14.3)
- The total material substance, called *Brahman* is the source of birth
- Lord impregnates that *Brahman* with living entities

(b) ***Analogy:* Scorpion lays its eggs in rice, but the rice is not the cause of the scorpion**
- This refutes that material nature is the cause of the birth of living entities
- Actual seed is given by the Supreme Lord himself

(c) **Text 14.3 gives an explanation of the world as follows**:
- Everything that takes place is due to combination of *ksetra* (body) and *ksetra-jna* (spirit soul)
- This combination of the living-entity is made possible by the Supreme God himself

(d) ***Mahat-tattva*** – **It is the total cause of the total cosmic manifestation;**
- Total substance of the material cause, in which there are three modes of material nature, is sometimes called *Brahman*
- *Ref. Mundaka Upanisad*

(e) ***'Mahad-Brahma'*** **– Great Brahman refers to the material nature**
- Constituted by 24 elements which constitute the inferior energy
- This Living entity constitutes the superior energy

(f) **Living entities are seen everywhere, on all the planets** (14.4)
- On earth, even within water and fire
- Even on the highest planet, where Brahma is situated

SECTION II (14.5 – 14.9)
THE MODES BIND THE PURE SOUL

PRACTICAL APPLICATION OF SECTION II

The three modes of nature bind the conditioned souls to matter by habituating him to various experiences and emotions

LINK BETWEEN SECTION I & SECTION II: Krishna now describes the soul's entanglement. He first identifies Himself as the source—the ultimate father—of all living entities. The placement of the souls under the control of material nature is next described.

Text 14.5

THEME: The living entity gets conditioned

- The eternal living entity comes in contact with material nature and becomes conditioned by it. In other words, despite his desire for independent enjoyment, his existence is subject to strict control by the modes of material nature.
- The fault which causes the soul's conditioned state certainly rests in his own independent desire. We cannot blame Krishna any more than a criminal can blame a judge for his jail sentence.

FOCUS OF LEARNING: PURPORT 14.5

(a) **Why the transcendental living-entity suffers**
- Living entity although transcendental, but has become conditioned by the material world and thus under the spell of material modes
- Different bodies and different activities under the different modes is the **"cause of varieties of happiness and distress"**

LINK BETWEEN TEXTS 14.5 & 14.6: The next group of verses describes the effects of each of the modes upon the conditioned soul. Texts 14.6, 14.7 and 14.8, one after another, explain the ways in which goodness, passion and ignorance force a soul to experience his existence

Texts 14.6* – 14.8*

COMMON THEME: Effects (Binding-force) of each of the modes upon the conditioned souls

FOCUS OF LEARNING: PURPORTS 14.6 – 14.8

(a) **Three types of conditioned living entites –** happy, active, helpless (14.6)
(b) **Representative type of "Goodness" –** Brahmana (14.6)
(c) **The best examples for Goodness – Scientist, Philosopher and Poet** (14.6)
- Proud of their knowledge
- Sense of advanced happiness binds them and keeps them in repeated birth and death
- Feel a sort of material happiness because of improved living conditions
- What causes the sense of happiness – because one is more or less free from sinful reactions
- Destiny – no likelihood of liberation

(d) **Passion** binds by the <u>ropes of "Desire"</u> and <u>"Attachment"</u> (14.7*)
- **Characteristic type** – Attraction between man and woman
- **"Advancement of modern civilization"** – Is considered in the mode of passion (Formerly "advanced condition" was considered to be in the mode of goodness)
- **Some "Products of mode of passion"**
    - Hankering for material enjoyment and sense gratification
    - Wants honour in society, nation etc.
    - Wants happy family with wife, house, children etc.
    - To construct a residence for sense gratification – One works hard for a palatial house as if it is eternal (14.12)
    - Thus bound by **"Fruits of work"**
- Destiny – No chance of liberation

FOCUS OF LEARNING: PURPORTS 14.6 – 14.8 continued…

(e) **Ignorance** (14.8)

- "Tu" (But) – implies this mode is a very particular qualification of embodied soul. It is just the opposite of the mode of goodness (This is the difference from mode of goodness)
- Destiny – no advancement but one becomes degraded
- Definition of 'Mode of ignorance' in the Vedic literatures – Under the spell of ignorance one cannot under a thing as it is. This is manifested as follows:
    - **Madness**: Everyone is dying, but people are madly accumulating money and not caring for the eternal spirit
    - **Lazy**: Not Interested when invited to associate for spiritual understanding
    - **Sleep**: Six hours is sufficient, but in ignorance
        - One sleeps 10 – 12 hours per day
        - Always dejected
        - Addicted to intoxicants and sleeping

SUMMARIZED THEME 14A

WORKINGS OF THE THREE MODES				
Mode	**Binding force (14.6 – 14.8)**	**Characteristics and manifestations (14.11 – 14.23)**	**Destination at death (14.14 – 14.15)**	**Results of action (14.16 – 14.18)**
Goodness	Sense of: 1. Happiness 2. Satisfaction 3. Knowledge 4. Superiority	1. Illuminates the gates of the body with knowledge 2. Frees one from sinful reactions	Attains the pure, higher planets of the great sages	1. Pure 2. Knowledge (sees things as they are) 3. Elevation to higher planets like Brahmaloka or Janaloka
Passion	1. Attachment to fruitive activities 2. Binds by the ropes of desire and attachment	1. Intense, unlimited desires and longings 2. Great attachment 3. Fruitive activities	Attains earthly planets	1. Misery 2. Greed 3. Earthly planets
Ignorance	1. Madness 2. Indolence (Laziness) 3. Sleep	1. Delusion/ illusion 2. Darkness 3. Madness 4. Inertia	Birth in lower species	1. Foolishness 2. Madness 3. Illusion 4. Life in hellish worlds

SUMMARISED THEME 14B
OBSTACLES PRESENTED BY THE MODES

A) **GOODNESS**
- **No impetus to take up spiritual life. Why?**
  - Because you're too happy and satisfied to do what Krsna says
- **Hard to be humble. Why?**
  - Have sense of superiority
- **Hard to learn. Why?**
  - I already know (have knowledge)

B) **PASSION**
- **Can't give up the fruits – Why?**
  - Because wants to fulfill unlimited desires
- Thus becomes very attached
- Often willing to sin to fulfill desires
- Thus cannot take up Bhakti with determination

C) **IGNORANCE**
- Too deluded to recognize Krishna's instructions
- Too lazy to perform austerities

Text 14.9*

THEME: This verse summaries Texts 14.6 – 14.8

FOCUS OF LEARNING: PURPORT 14.9

(a) **Difference between passion and ignorance** – Both may work hard but in:
- **Passion** – one engages in fruitive action and owns as much as he can, but spending for the good cause, e.g. Sometimes he opens hospitals, charity institutions etc.
- **Ignorance** – All actions are neither good for him, nor for others: but one acts whimsically without following the regulative principles

SECTION III (14.10 – 14.13)
RECOGNIZING A MODE'S SUPREMACY

LINK BETWEEN SECTION II & SECTION III:
Does one mode become predominant within a person? If so, how?

Text 14.10

THEME: Modes compete with each other

- After describing the effects of the modes, Krishna now tells Arjuna that the modes are not constant in their influence upon the living entity. According to our *karma*, our work, our association, our choice of food and so on, a particular mode becomes predominant within us.
- Here Krishna indicates the awkwardness of the eternal, nonchanging soul's predicament within this constantly changing world. Srila Prabhupäda therefore writes, ". . . One who is actually intent on advancing in Krishna consciousness has to transcend these three modes."

FOCUS OF LEARNING: PURPORT 14.10

(a) **Modes struggle to dominate each other**
- If one is actually intent on advancing in Krishna consciousness, one has to transcend the mode
- "Vasudeva state" – State of pure goodness where one can understand the science of God

(b) **How to identify the modes** – Depending on the characteristics mentioned in 14.11 – 14.13

Texts 14.11 – 14.13

COMMON THEME: Symptoms of three modes – These verses explain how the effects of the three modes of material nature, as explained in Texts 14.6 – 14.8, are manifested externally

FOCUS OF LEARNING: PURPORTS 14.11 – 14.13

Certain concepts are defined below:

(a) **"All gates illuminated by knowledge"** (14.11) – Implies
- Perception by the senses based on knowledge, in the right position
- Clean inside and out

(b) **Darkness and inertia implies** (14.13)
- Not works according to regulative principles
- Works whimsically for no purpose

(c) **Illusion** – Even though he has the capacity to work, he does not endeavor (14.13)

SECTION IV (14.14 – 14.18)
ACTING AND DYING WITHIN THE MODES

Texts 14.14 – 14.15

COMMON THEME: Death in different modes

FOCUS OF LEARNING: PURPORTS 14.14 – 14.15

(a) **Death in mode of goodness** (14.14)
- "*Amalan*" – indicates free from mode of passion and ignorance
- Mode of goodness – Purest form of existence in material world

(b) **Death in mode of passion and ignorance** (14.15)
- Establishes that after human life that soul can also go down to lower existence
  - This refutes that one can never go down from human life
- Aim of human life
  - Take to mode of goodness
  - Take to good association
  - Gradually transcend all the three modes and situate yourself in Krishna consciousness

Texts 14.16* – 14.18*

COMMON THEME: Results of actions in different modes *(Covered in Summarized Theme 14A above)*

FOCUS OF LEARNING: PURPORTS 14.16 – 14.18

(a) **Mode of passion results in misery**
- *e.g.* Building a skyscraper requires so much toil and misery for little happiness
  - One may experience so-called mental happiness *e.g.* I have this house or money

(b) **Mode of Ignorance**
- Ignorance leads to misery – Examples:
  - Performer is without knowledge and therefore all activities lead to misery and next life is animal life
  - Animal life is always miserable but under illusion one does not understand this
- Grossest type of ignorance – Slaughtering poor animals for the taste of tongue - especially cow killing is **most vicious**
  - *Ref. Rg Veda* – Killing cow after taking its milk is the grossest ignorance

(c) **WARNING! Human society is advancing in the wrong direction**
- *Ref. Vishnu Purana – "Namo brahmanya"*
  - Brahmanas are the symbol of spiritual education
  - Cows are the symbol of most valuable food. They are very dear to Krishna
- "Real advancement of civilization" implies that Brahamans and cows must be given all protection
- Modern human society – spiritual knowledge is neglected, cow killing is encouraged

(d) **Suggested solution:** All nations should take care to provide the easiest process, Krishna consciousness, to save humanity from the greatest danger

FOCUS OF LEARNING: PURPORT 14.17*

(a) **How does Krishna consciousness help**
- One will develop the mode of goodness in this society
- People will see things as they are

(b) **Mode of ignorance –** One does not see things as they are because 'no education' makes one irresponsible *e.g.* one does not see the equal and opposite reactions of animal killing

(c) **How to stop irresponsible activities and benefit the current civilization**
- Educate to stop irresponsible behavior
- Education makes them sober and one knows things as they are
- Then one becomes happy and prosperous

(d) **What if all do not take to this education**
- Even if a certain percentage develops Krishna consciousness and become situated in the mode of goodness, then there is peace and prosperity all over
- Otherwise under passion there will be no peace and prosperity
  - Makes one greedy and unlimited hankering for sense enjoyment
  - Even if one has money, he will neither be happy nor have peace of mind because under the mode of passion his profession and occupation are very troublesome
  - Devise so many plans and schemes to acquire money to maintain his status quo.
- And ignorance makes one mad, distressed by various circumstances one takes shelter of intoxications and sinks further down – future is very dark

(e) **Happiness is only possible in the mode of goodness by practicing Krishna consciousness;** not just by earning money

FOCUS OF LEARNING: PURPORT 14.18

(a) **According to the degree of goodness one can go to different upper planetary systems**

(b) **Passion is usually mixed, between goodness and ignorance**
- Even if pure passion, one remains on earth as a king or a rich man
- Otherwise may go down
- May go mad in the next life
- One cannot forcibly go to higher planets

(c) **Mode of Ignorance**
- Lowest Quality
- Result is very risky
- According to the degree one comes to any of the 8 million species
- "*Tamasah*" – Those who continue to stay in ignorance without rising to the higher modes have a very dark future

(d) **Krishna consciousness is the "System and opportunity to elevate to higher mode of goodness"**

SECTION V (14.19 – 14.27)
TRANSCENDING THE MODES

PRACTICAL APPLICATION OF SECTION V

Jnana stresses discrimination. Discrimination ultimately leads one to appreciate that he is not the body, that Krishna is Supreme, and that he should take shelter of Krishna to become free. Thus *jnana* is a path that culminates in *Bhakti*

LINK BETWEEN SECTION IV & SECTION V: Having described the all-pervasive control of the modes of nature, Krishna tells us in the next and final section of this chapter how to transcend the modes and explains His own position in relation to them.

Text 14.19*

THEME: Platform of real knowledge

- Three modes perform all material activities
- Supreme Lord controls all these modes

PRACTICAL APPLICATION OF TEXT 14.19

- One can understand reality only from proper authorities
- Sri Krishna is the ultimate authority because He is unaffected by the limitations and illusions of material nature
- One who has taken shelter of Sri Krishna is also free from the influence of the modes and can therefore also impart knowledge which brings liberation from the modes

FOCUS OF LEARNING: PURPORT 14.19

(a) **One can transcend by understanding this science properly** by learning from proper souls
(b) **Real spiritual master is Krishna (Giving knowledge to Arjuna)**
   - Therefore learn this science from one fully in Krishna consciousness
   - Otherwise one's life will be misdirected
   - Know your real position and how you are entrapped in the modes and become fixed in Krishna consciousness, by the help of spiritual masters instructions
   - *Ref. Bg. 7.14* – Surrender in Krishna consciousness helps to overcome modes

Text 14.20

THEME: Result of realizing this knowledge i.e. the result of transcending the modes

- ❖ One becomes liberated (freedom from distress)
  - Devotional service in Krishna consciousness is a sign of liberation from material entanglement *(Ref BG Chapter 18)*
- ❖ One can relish nectar even in this life (Enjoys life on spiritual platform)
  - Text 14.20 explains how to relish transcendental position even in this body
  - "**Dehi"** – Indicates that even within the material body, by advancement in spiritual knowledge, one can be free from the modes of material nature
    - One can enjoy happiness of spiritual life even in this body
    - Till one goes to spiritual sky, where there is full happiness available

PLEASE NOTE:
Points of Purport 14.20 have already been included in the subpoints under the Theme above, therefore there is no Focus of learning section for this verse

Text 14.21*

THEME: Three questions asked by Arjuna

- ❖ What are the symptoms of one who has transcended the modes?
- ❖ What is his behavior?
- ❖ How does he transcend the modes?

Texts 14.22 – 14.25

COMMON THEME: Answers to the first 2 questions – "Symptoms" and "Behavior"

PRACTICAL APPLICATION OF TEXTS 14.22 – 14.25

- When one desires neither attainment of pleasure, nor escape from pain, he has transcended the modes of nature
- The embodied soul will always undergo dualities of loss and gain, but the liberated soul can remain unaffected by these things due to focusing his identity within

FOCUS OF LEARNING: PURPORTS 14.22 – 14.25

(a) **Symptoms of transcendence** – Krishna first indicates that such a person is free from envy and hankering
- No desire for or repulsion from manifestations of the modes – Illumination, attachment, delusion – This statement implies that:
    - As long as one is in the body one has to act neutrally
    - Engage in devotional service so that identification with the body will be forgotten
    - One does not need this body nor need to accept the dictations of the body
- Equiposed, transcendental and detached, knowing that the modes alone are active
    - How does the soul become aloof – He neither desires to enjoy the body, nor desires to go out of the body

(b) **Behavior/Dealings of one transcendental to the modes**
- Steady in all circumstances
    - Praise and blame
    - Honor and dishonor
    - Happiness or distress
    - Desirable or undesirable
- Deals equally with everyone and everything
    - Earth , Stone, Gold (Accepts whatever is favourable for his duty in Krishna consciousness)
    - Friend or enemy (Takes anyone who helps him in Krishna consciousness as dear friend and not hates so-called enemies)
- Equally disposed and sees everything on an equal level / Social and politicial issues do not affect him
    - Knows that he has nothing to do with material existence
    - Knows the situation of temporary upheavals and disturbances
- Does not attempt anything for his own sake but can attempt anything for Krishna

(c) **The basic point in terms of symptoms and behavior is the same:** A soul who has become liberated by cultivating knowledge of the modes of nature is detached from matter and the pushing of the modes

Text 14.26*

Method of transcending

THEME: Answers to the third question – By pure devotional service one can transcend and achieve Brahman liberation

FOCUS OF LEARNING: PURPORT 14.26

(a) **Suggested solution for transcending the modes** – Transfer your consciousness to Krishna activities called "*Bhakti-yoga*" and not disturb your consciousness by activities of the three modes
(b) **Transfer to any form** – This includes not only Krishna, but all His plenary expansions. Service to any of these forms is transcendental
(c) **All the forms are equipotent** – All the forms of Krishna are omnipotent, omniscient, transcendental and *sac-cid-ananda*
(d) **Power of service** – Service with unfailing determination **to any form** helps to overcome the modes (Ref. *Bg.* 7.14)
(e) **Qualification to serve** – To be in Krishna consciousness implies acquiring qualitative equality with Krishna (*sac-cid-ananda*)
- *Analogy:* Gold mine and a particle of gold
- *Analogy:* To be a personal assistant to the king one must acquire the qualifications
- Qualification to serve Krishna is **"to become *Brahman*"**
- <u>To become *Brahman* implies to be freed from material contamination</u>
- *Ref. Vedic literature* – One can attain the Supreme Brahman by becoming *Brahman*, but not losing eternal individual identity

(f) **Individuality in service is an eternal fact** – *Bhakti-yoga* means individuality is maintained eternally – *Bhakti-yoga* means:
- **3 things** – The lord, the devotee, The process of *bhakti* (All 3 must be there)

LINK BETWEEN TEXTS 14.26 & 14.27: One may ask after reading 14.26 why one in full devotional service will attain Brahman. After all, his desire is not *Brahman* realization but Krishna's service. Krishna therefore expands His answer for clarification and ends the chapter by describing His own relationship to *Brahman*. He thus again stresses *bhakti.*

Text 14.27*

THEME: Lord says: "And I am the basis of impersonal *Brahman*"

FOCUS OF LEARNING: PURPORT 14.27

(a) **Characteristics of brahman**
- Immortal, Imperishable, Eternal and Constitutional position of ultimate happiness

(b) **Brahman is the first stage** of realizing the Absolute Truth. Both *Brahman* and *Paramatma* are within the realization of the Supreme Person. Different stages are as follows –
- **Living entity gets conditioned** – Lord impregnates the spiritual living entity into the material nature (*Bg.* 7.4 – 7.5)
- **How living entity elevates** – When a living entity thus conditioned begins cultivating spiritual knowledge, he gradually rises up to the *Brahman* conception of Supreme
- ***Brahman* conception as transcendental** – At this stage he is transcendental to the material position
- **Perfect realization** – Brahman realisation is not perfect in realisation of Absolute Truth – One may stay at this position or gradually elevate to the Supreme Bhagavan realisiation e.g. Four Kumaras

(c) **Must elevate or fall down** – If one does not elevate beyond impersonal conception of *Brahman* – **"There is a risk of falldown"**
- Because the intelligence is not perfectly cleared

(d) **Devotional service is the safest position –** It includes all the characteristics of *Brahman* realization
- *Ref. Taittiriya Upanisad* mentions Supreme Personality of Godhead is the reservoir of all pleasure
- And when one understands this he actually becomes transcendentally blissful
- Supreme Personality of Godhead is <u>full of six opulences</u>, when a devotee approaches the Lord there is <u>exchange of six opulences</u>
  - *Analogy:* Servant of King enjoys equal opulence at the level of the King
- Thus realisation of *Brahman* like eternity, imperishability and ultimate happiness are included in devotional service

(e) **Summary of Chapter 14**
- Living entity, although *Brahman* in nature, has the desire to lord it over material nature
- Desire to enjoy makes him fall down
- Association with modes makes him desire to dominate the material world in different bodies.
- How devotional service helps
  - Krishna consciousness immediately puts one in transcendental position
  - His unlawful desire to control material nature is removed
  - Practicing nine processes of devotional service in the association of devotees and under the influence of the spiritual master, removes one's material desire to dominate and one becomes firmly fixed in devotional service
  - One thus situated in *Brahman* conception becomes equal in quality to the Supreme Personality of Godhead

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END OF CHAPTER 14

CHAPTER 14 Appendix

Selected Texts extracted from "Surrender unto Me"

Text 14.1

Kṛṣṇa uses the word bhūyaḥ, "again," to indicate that He will repeat the knowledge He mentioned in Bg. 13.22. How is this knowledge "the best of all"? Śrīla Baladeva Vidyābhūṣaṇa explains Kṛṣṇa's words: "'Again I will speak a kind of knowledge different from what I have spoken so far. It deals specifically with the modes of nature. It is the best of all kinds of knowledge about the prakṛti and the jīva, and it resembles a distillation of yogurt from milk. Realizing this knowledge and meditating upon it thoughtfully, all great sages attained, in this very world, correct perception of the Supreme Soul.'"

The proper use of intelligence is to understand śāstric truths. Usually, Śrīla Prabhupāda decries philosophical speculation because it is generally used as a process that attempts to uncover the Absolute Truth by one's limited intellectual strength. In his purport, however, Śrīla Prabhupāda invites readers to engage in philosophical speculation. Here, philosophical speculation refers to hearing from bona fide sources and then using one's intelligence to understand what has been heard.

Text 14.2

Śrīla Baladeva Vidyābhūṣaṇa states that we attain this knowledge by worshiping the feet of our spiritual master.

Text 14.6

Arjuna is addressed as anagha, sinless. The two sins of the mode of goodness are attachment to sukha, happiness, and jñāna, knowledge, but Arjuna is not bound by either. It is attachment to happiness and knowledge (not happiness and knowledge themselves) that binds the living entity in the mode of goodness. Such attachment breeds pride, and both attachment and pride are symptoms of the mode of passion. In other words, attachment to jñāna causes ajñāna, ignorance. As Śrīla Prabhupada explains in his purport, "The difficulty here is that when a living entity is situated in the mode of goodness, he becomes conditioned to feel that he is advanced in knowledge and is better than others. In this way he becomes conditioned."

Text 14.7

In text 6, the word nirmala, "pure," was used. Here, rāga, which can mean "colored," is used. The person in the mode of passion sees everything colored by his unlimited desires, and he experiences tṛṣṇā-saṅga, a thirst or hankering for boundless material enjoyment. Because of his intense, multiple hankerings, he is always forced to engage in karma-saṅga, hard work.

Text 14.8

In goodness we can work purely. In passion we at least produce fruits from our work that may be offered to Kṛṣṇa. Ignorance, however, produces nothing but deeper ignorance. Sattva, goodness, creates inactivity based on knowledge, but tama, ignorance, creates inactivity based on a lack of knowledge.

Śrīla Baladeva Vidyābhūṣaṇa comments: "The use of the word tu here indicates that ignorance is opposed to the other two modes. Pramāda, madness, opposes goodness; ālasya, indolence, opposes passion; and nidrā, sleep, opposes both goodness and passion."

Text 14.9

When one is contaminated by goodness, he is too self-satisfied to follow the dictates of the Supersoul. When one is contaminated by the mode of passion, his desires speak too loudly and he cannot hear the voice of his dear friend, the Supersoul. If one is contaminated by the mode of ignorance, he is too inert, ignorant and mad to hear the Supersoul. Thus the modes of nature condition the living entity and keep him satisfied in different encasements as he pursues pleasure in the material world.

Text 14.16

While developing our Kṛṣṇa consciousness, we must attempt to perform our services in at least the mode of goodness. Service tinged by passion and ignorance adversely affects our consciousness. How can we aspiring devotees become purified enough to serve in goodness?

Text 14.17

While text 16 describes the results of action in each of the three modes of nature, this text explains the intermediate causes of those results. Action in goodness results in knowledge, which brings about proper action resulting in purity. Action in passion produces misery because it is caused by unlimited desires and insatiable greed. Action in ignorance brings about madness and illusion, which cause one to act foolishly.

Text 14.18

Two verbs are used in this verse to tell of the destinations of those who act in the modes of nature. Gacchanti, "go," is used twice to describe the destinations of those in goodness and those in ignorance. Tiṣṭhanti, "stay," indicates that those in passion stay on earth in their next life.

Varieties of activity and other factors, as Kṛṣṇa explains to Uddhava in the Eleventh Canto, affect how we are influenced by the modes of nature: āgama, which śāstras we hear; āpaḥ, the water we drink and the types of food we eat; prajā, our association; deśa, where we live; kāla, the time of the day; karma, our activities; janma, our conditioning from birth; dhyāna, our thoughts; mantras, what we chant; and saṁskāras, the varṇāśrama ceremonies we undergo, which begin with impregnation and end with burial.

Text 14.19

Kṛṣṇa here equates transcending the modes of material nature with liberation from the material world. The first step is to observe the modes working upon us. Then, by observing the modes at work, we can understand that the modes, not we, are active, and that we are separate. In this way, we can come to understand that we are eternal living entities, separate from both our everyday activities and the modes.

The second step is to understand Kṛṣṇa's position. Although Kṛṣṇa appears to be acting within the material sphere, He is fully transcendental.

Text 14.21

Śrīla Baladeva Vidyābhūṣaṇa expands and rephrases the meanings of Arjuna's questions. Arjuna first asks what symptoms of transcendence will manifest in a person no longer affected by the modes. The question rephrased is, "How do we understand that someone has already transcended?" The second question—"What is his behavior?"—means, "Is his behavior regulated or enacted according to his own desire?" The third question asks: "By what practices does he achieve transcendence?"

Text 14.26

While the process of knowledge just described (texts 22–25) gradually elevates one to the platform of equanimity, one engaged in full devotional service immediately and automatically transcends the modes of nature. The word avyabhicāreṇa implies having the tendency to render service to no one except Kṛṣṇa. Because the devotee is serving Kṛṣṇa exclusively, he has no opportunity to serve the modes. This is the direct process of transcendence. Therefore, he immediately reaches the Brahman platform, where the modes of material nature have no power over him. On that platform, which is fully spiritual and beyond the modes of nature, pure devotional service begins.

In his comment on text 2, Śrīla Baladeva Vidyābhūṣaṇa stated that this knowledge was attained "by worshiping the feet of our spiritual master." Why? Because development of a service mood, as opposed to an enjoying mood, shatters the glue that binds us to the material world. Thinking of ourselves as "my guru's servant" and fixing his order as our life and soul frees us from māyā. The modes may dictate a variety of allurements to us, but devotees surrendered to their guru follow the guru's instructions and do not heed the pushings of the modes. Their attitude of devotion and service, not merely the ability, like that of a jñānī, to discriminate between the modes and the pure soul, carries them to perfection.

Bhakti is for both the sādhaka, the practitioner, and the siddha, the perfect devotee. Karmīs and jñānīs must eventually give up their processes as they attain higher stages of consciousness, but one need never give up bhakti. Even karmīs and jñānīs, who do not desire the shelter of Kṛṣṇa's service as their ultimate goal, must take to devotional service in order to achieve the fruit of their processes.

Text 14.27

Śrīla Śrīdhara Svāmī comments: "Kṛṣṇa is the concentrated form of Brahman, as the sun is the intensified form of light. Although Kṛṣṇa and Brahman are nondifferent, Kṛṣṇa is the support of Brahman. The completeness of Brahman is Kṛṣṇa."

Śrīla Viśvanātha Cakravartī Ṭhākura explains Kṛṣṇa's words: "'Because everything is dependent on Me, if one worships Me with the desire for impersonal merging, he will merge into Brahman and attain the nature of Brahman.'"

Arjuna, too, has confirmed Kṛṣṇa as the paraṁ brahma, the supreme truth, the Personality of Godhead, in Bg. 10.13.

Brahman is the basic transcendental platform upon which pure devotional service takes place. In Bg. 13.13 Kṛṣṇa said, "Brahman, the spirit, beginningless and subordinate to Me, lies beyond the cause and effect of this material world." This Brahman, which is the goal of the impersonalists, is subordinate to Kṛṣṇa, the Supreme Personality of Godhead, and it rests upon His existence.

In his purport to the opening verse of this chapter, Śrīla Prabhupāda stated that one could come to an understanding of devotional service by studying this chapter of Bhagavad-gītā, "The Three Modes of Material Nature," through "philosophical speculation." By applying our intelligence to understanding the nature of the modes' stringent control in the world, we will understand the power of the Supersoul, who controls those modes. Then, if we are free from envy, we will understand our insignificance and surrender to that controller.

CHAPTER 15
THE YOGA OF THE SUPREME PERSON

Connection between Chapter 14 and Chapter 15
- At the end of Chapter 14, Krishna described that one transcends the modes through devotional service
- But to attain devotion to Him one needs detachment from the material world
- Krishna begins Chapter 15 by explaining the need for detachment with a metaphor that compares the material world to an 'Asvattha' (a banyan tree)
- Then Krishna describes *Purushottama Yoga* in Texts 15.6 – 15.20

BREAKDOWN OF CHAPTER 15

SECTION I (15.1 – 15.5) — BECOMING DETACHED FROM THE MATERIAL WORLD
- One should detach himself from the material world
- Material world is a reflection of spiritual world
- One should surrender to Krishna and attain spiritual world

SECTION II (15.6 – 15.11) — TRANSMIGRATION
- Goal should be to leave material world and return to spiritual world
- All living entities are eternally part and parcel of Krishna, yet they struggle from body to body in search of pleasure
- Transcendentalists can see this clearly, but the blind materialists cannot see this

SECTION III (15.12 – 15.15) — KRISHNA'S POSITION AS OUR MAINTAINER
- We should be attracted to Krishna by knowing His position as –
  - Our maintainer on both the cosmic and personal levels
  - Compiler of Vedanta and knower of the Vedas

SECTION IV (15. 16 – 15.18) — THE THREE – SLOKA GITA OF KNOWLEDGE: A SUMMARY OF THE VEDAS AND THE VEDANTA
- Conditioned living entities are fallible
- Living entities in harmony with the Lord's desire are infallible
- Beyond both these is the transcendental Supreme Person, the Supersoul, who maintains the three worlds
- Both in this world and the Vedas, Krishna is celebrated as that Supreme Person, the Supersoul

SECTION V (15.19 –15.20) — KNOWING KRISHNA MEANS KNOWING EVERYTHING
- One knowing Krishna's position knows everything, and he engages in Krishna's service
- Knowing this most confidential part of Vedic scriptures makes one wise and brings perfection to his endeavors

SECTION I (15.1 – 15.5)
BECOMING DETACHED FROM THE MATERIAL WORLD

PRACTICAL APPLICATION OF SECTION I
One can be free from entanglement within material world by cultivating a transcendental desire to enter into spiritual world

Text 15.1*

THEME: Material world is an upside down banyan tree

❖ One who knows this tree is a true knower of the Vedas – This is explained in the purport as follows:
  - After discussing *Bhakti-yoga* one may question: "What about the Vedas?"
  - Chapter 15 describes the purpose of Vedic study is to understand Krishna
  - Therefore one who is in Krishna consciousness engaged in devotional service, already knows the Vedas

FOCUS OF LEARNING: PURPORT 15.1

(a) **Entire material world is compared to a banyan tree –** Because:
  - For one engaged in fruitive acts, there is no end to this banyan tree which is very very deep rooted
  - One wanders from branch to branch with no end

(b) **Purpose of Vedic Hymns** – To elevate oneself gradually

(c) **Why understand this tree of illusion**
  - One who understands this indestructible tree of illusion, can get out of it by the sword of detachment

(d) **Process of extrication from material world**
  - Devotional service is the best way as explained by all the chapters
  - Basic principle of devotional service
    - Detachment from material activities – This process is explained at the beginning of Chapter 15
    - Process of attachment by transcendental service

(e) **Chapter 15 refutes impersonalism which says that 'spiritual world consists of undifferentiated *Brahman* only'**
  - Upside down tree indicates that it is a reflection on the bank of a river
  - This indicates the presence of a real tree which is the spiritual world
  - Reflection is a replica of original, which implies material world is a replica of the spiritual world
  - This shows that the spiritual world is full of variety and not just undifferentiated *Brahman* *Brahman* is the centre of all manifestations, this material world is a manifestation of the centre by 180 degrees and the other 180 degrees constitute the spiritual world

(f) **What it means "to know the Vedas"**
  - It means that one knows how to cut off the attachment to this material world
  - One who is attracted by ritualistic Vedic formulas, is just attracted by the beautiful green leaves of the banyan tree and does not know the purpose of Vedas

Text 15.2*

THEME: Material world is a tree nourished by three modes and fruitive acts

- Different species manifest according to the proportions of modes (purport)
  - When less water – tract is barren
  - When more water – tract is green

PLEASE NOTE: The *Remaining points of the purport are covered after Text 15.4 as a part of the Summarized Themes 15A & 15B*

Texts 15.3* – 15.4*

COMMON THEME: The real form of this tree cannot be perceived in this world. Use the axe of 'detachment'

- This tree is not real, but a reflection of the real tree
- Impossible to fully understand the real tree
- **Solution** – But we can cut down this tree with determination with the axe of detachment
- **Desired destination** – Then one must go beyond the tree and surrender to the Supreme Person (surrendering process is explained in Text 15.5) from whom entirety has sprout

FOCUS OF LEARNING: PURPORTS 15.3 – 15.4

(a) **Why real form cannot be understood**
- Because root is up and extension is at the other end
- When we are entangled in material expansion one cannot see how far the tree extends and where is the beginning

(b) **Finding out the cause –** Father's father's father's… to *Brahmaloka* to *Garbodaksayi* Vishnu to Krishna
- Krishna is the end of research work
- How to search out that origin? – From association of persons in knowledge of Supreme Personality of Godhead

(c) **Benefits of this knowledge**
- One should gradually become detached from false reflection
- Cut of this connection
- Actually become situated in the real tree

(d) **Importance of the word "*Asanga*"**
- Attachment for sense enjoyment and lording over material nature is very strong
- Therefore learn detachment by:
  - Discussion of *sastras*
  - Hear from those actually in knowledge – *sadhus*
- Result of such discussion – One comes to Supreme Personality of Godhead and finally surrenders
- Surrender / Devotional service results in automatic detachment

SUMMARISED THEME 15A
THE BANYAN TREE
The material world: A perverted relflection of the spiritual world

(a) **Reflecting medium** – Original tree of spiritual world is reflected on "Desire" / analogous to "**Water**" – "Desire" is the cause of things being situated in this reflected material light
(b) **Roots**
- The real root of this material existence grows upward
  - This means that it begins from the total material substance, from the topmost planet of the universe, *Brahmaloka*
- The secondary roots are in the human planetary systems (*Bhuloka*) and grow downward and spread in all directions
  - They are bound to the fruitive actions of human society
  - Subsidiary roots are attachments and aversions, which are by products of different varieties of suffering and sense enjoyment
  - Tendencies towards piety and impiety are considered to develop from these secondary roots

(c) **Branches** – Upper and lower planets
(d) **Leaves** – Vedic Hymns
(e) **Twigs** – Sense objects
(f) **Tips of branches** – Senses
(g) **Fruits** – *Dharma, Artha, Kaama, Moksha*
(h) **Nourishment** – The three modes of material nature
(i) **The living entities involvement in this tree**
- Hops from one branch to another trying to taste the fruit
- Can't see how far the tree extends or where it ends
- Although living entities are the eternal fragmental parts of Krishna, they are struggling with the senses (15.7)

SUMMARISED THEME 15B
THE ONLY WAY OUT OF THE TREE IS DETACHMENT – HOW?

A) **Find one in knowledge (15.4)**
- Hear properly from him,
- About the relationship between the Lord and the living entity

B) **Surrender to the Lord (15.5)**
- Through the spiritual master
- No false prestige that he is lord of material nature
- No in illusion
- Gives up false association
- Free from dualities

C) **Attain the eternal abode (15.6)**

Text 15.5

THEME: The surrendering process is explained here

FOCUS OF LEARNING: PURPORT 15.5 – **Who will be able to surrender to that Supreme Person is explained in six points**

(a) **Free from false prestige or pride** – The first qualification
- Conditioned soul is puffed up – Thinks himself to be the Lord (always expecting some honor), this makes it difficult for him to surrender
- Solution – Cultivate knowledge to know that I am not the Lord but Supreme Personality of Godhead is the Lord
- Freedom from pride begins the process of surrender

(b) **Freedom from illusion** – Pride is due to illusion
- Illusion means one comes and goes from this world but still thinks to be the Lord and the proprietor
- Thus makes things complicated and is always in trouble
- The entire world is under this false impression of "created divisions of false proprietorship" (land, earth etc)

(c) **Freedom from false associations**
  - Possible when one is free from false proprietorship
  - "False associations" are caused by familial, social, national affection

(d) **Understand the eternal** – One should develop spiritual knowledge
- Cultivate knowledge of what is actually his own and what is not
- It leads to freedom from conceptions of duality

(e) **Freedom from dualities**

(f) **Done with material lust and unbewildered**
- Unbewildered – When one becomes full in knowledge, it is possible to surrender to the Supreme Personality of Godhead

SECTION II (15.6 – 15.11)
TRANSMIGRATION

PRACTICAL APPLICATION OF SECTION II

Unless one attains the spiritual world, he must continually take repeated births in many species of life, through process of transmigration

Text 15.6

THEME: What are the characteristics of that Supreme Abode, which a detached surrendered soul will attain; and if he goes there, does he ever come back?
- That abode is not illuminated by sun, moon, fire or electricity
- Once attained, one never returns to the material world

FOCUS OF LEARNING: PURPORT 15.6

(a) **Why there is no need of any light source**
- Because all planets are self-illuminous and their shining effulgence is called *brahmajyoti*
- All effulgence comes from planet of Krishna – Goloka Vrindavana
- One fourth of the spiritual sky is covered by *mahat-tattva* which constitutes the material world
- Material world has only one self luminous planet – The Sun

(b) **Two stages of living entities**
- Conditional stage – Living entity in dark material world
    - Considers himself to be the Lord of material world
- Liberated stage
    - Reaches spiritual sky by cutting through the false perverted tree of material world and thus becomes liberated
    - Becomes an associate of the Lord – enjoy eternal life of full bliss and full knowledge
    - Never comes back

(c) **Why this information of the Supreme abode is given to conditioned souls**
- One should be captivated by this information
    - Desire to transfer to the spiritual world and extricate from perverted reflection
    - If too much attached to material world – difficult to cut off this tree

(d) **How Krishna consciousness helps**
- Helps by gradual detachment
- Only way to get detached from attraction to material world
    - Not by wearing saffron cloth
    - Must become attached to devotional service of the Lord
- What kind of devotional service
    - Serious practice of devotional service as explained in Chapter 12
- How to work in Krishna consciousness – Associate with Krishna conscious devotees, search out such a society and learn devotional service
- The only transcendental method is devotional service
    - Chapter 14 describes the contamination of all kinds of processes by material nature
    - Only devotional service is purely transcendental (14.26)

(e) **Importance of *"Paramam mama"*** – Refers to spiritual world
- Every nook and corner is the Lord's property
- But spiritual world is *"Paramam mama"* – full of six opulences
- *Ref. on spiritual world: Katha Upanisad*
    - The whole spiritual sky is illuminated by internal potency
    - No need of sun, moon, stars

(f) **Only way to achieve that abode** – Surrender and no other means

LINK BETWEEN TEXTS 15.6 & 15.7: QUESTION: Why a living entity will not be satisfied until he has reached that Supreme abode. **ANSWER:** Because it is his constitutional position to be related with Krishna as explained in Text 15.7

Text 15.7

THEME: This verse gives the "Identity of living entity"

- Original position – Living entities are eternal part and parcels of Krishna
  - They belong to Him in the spiritual world
- Current position – They are now struggling hard with mind and senses in material world

FOCUS OF LEARNING: PURPORT 15.7

(a) **Identity of Living entity**
- Eternal fragmental part and parcel – indicated by the word "*Sanatana*"
- Not that *jiva* assumes individuality only in conditioned state
- This refutes Mayavada philosophy

(b) ***Ref. Vedic version* – Supreme Lord manifests and expands**
- As primary or personal expansions – *Vishnu-tattva e.g. Rama, Nrsimhadeva*
- As secondary or separated living entities – Eternal servants
- All the expansions are always present as separate identities, even the living entities

(c) **Living entity has fragmental qualities, being the fragmental portion of the Supreme**
- Therefore has fragmental quality of independence

(d) **Using independence**
- Every living entity has personal individuality and a minute form of independence
  - If properly used in the service of the Lord – One gets liberated
  - If misused (forgets the service of the Lord) – Gets dominated by the modes of material nature and thus gets conditioned
  - Misuse leads to hard struggle for existence
- In quality every living entity is eternal like the Supreme Lord
  - All living entities including the Supreme controllers like Brahma or Siva are eternal parts and parcels of Krishna

(e) **Importance of the word *"Karsati"* – Struggling or grappling hard**
- Conditioned soul is bound by the false ego – this is the **"**Cause of struggle**"**
  - *Analogy:* As if bound by iron chains
- Chief driving agent for conditioned soul – 'Mind'
  - Mind in goodness – Activities are good
  - Mind in passion – Activities are troublesome
  - Mind in ignorance – One travels to lower species

(f) **Quotes about "Achieving spiritual body after liberation"**
- This verse clarifies that the conditioned soul is covered by a material body and will get spiritual body after liberation, in an individual capacity
- *Ref. Madhyandinayana Sruti* – In spiritual world one gets spiritual body and can talk and hear with Supreme Lord face to face
- *Ref. Smrti* – One lives in the same bodily features as Supreme Personality of Godhead and expansions of Vishnu murti

(g) **Meaning of *'Mamaivamsah'* –** Fragmental part and parcel of Supreme Lord
- It is not like a broken material part – This is established by the word **"***Sanatana***"** (eternally a fragment)
- *Ref. Bg. 2.24:* explains that spirit soul cannot be cut into pieces
- *Ref. Bg. 2.13:* indicates that in each and every body, a separate fragmental portion is present

LINK BETWEEN TEXTS 15.7 & 15.8: This verse hints at the mind's power to determine the living entity's future, and the next verse continues that thrust, explaining how, determined by his thoughts, a soul attains his next body.

Text 15.8

THEME: Process of transmigration – The Living entity acquires a material mind and carries different conceptions of life from one body to the next

- *Analogy:* As the air carries aromas

FOCUS OF LEARNING: PURPORT 15.8

(a) **Importance of *'Isvara'* – Refers to living entity as the controller of the body**
  - Can decide his body – higher grade or lower grade
  - Indicates the minute independence
  - Change depends on his consciousness at the time of death
    - Godly qualities – transfer to demigods
    - Consciousness like cat and dog – similar bodies
    - Krishna consciousness – Go to Krsna-loka

(b) **Refutes the false claim that after annihilation of body everything is finished**
  - Present body and present activities are background of the next body
    - On the basis of '*Karma*'
    - 'Subtle body' carries the conceptions

(c) **Meaning of *'Karsati'*** – This process of transmigration from one body to another and struggling for existence while in the body

LINK BETWEEN TEXTS 15.8 & 15.9:
The quality of the mind, as explained in the following verse, attracts its next gross body, like a magnet attracts an iron nail.

Text 15.9

THEME: Process of transmigration – Thus carried by the mind he enters various bodies to obtain different senses for the goal of sense enjoyment

FOCUS OF LEARNING: PURPORT 15.9

(a) ***Analogy:* Original consciousness is pure like water**
  - Spirit soul is originally pure
  - Consciousness is changed according to association of material qualities
    - *Analogy:* Water mixed with different colours

(b) **Real consciousness is Krishna consciousness**
  - If adulterated with qualities of cat or dog etc. – One can get any of 8.4 million species

Text 15.10

THEME: Why we do not see this 'change of bodies' happening

- Foolish mentality – Cannot see:
    - How living entity quits the body
    - What sort of body he enjoys under the modes of material nature
- **"***Jnana-caksusah*" (Eyes trained in knowledge) – Can see all this clearly

FOCUS OF LEARNING: PURPORT 15.10

(a) ***'Jnana-caksusah'*** – Without knowledge one cannot see things clearly
- What kind of knowledge – Hearing from *Bhagavad-gita* and other scriptures from bona-fide spiritual masters
- Real fortunate person – trained to see all these things

(b) **Fools** – Persons fooled by 'lust' and 'desire' cannot comprehend the changes of bodies

(c) **Attitude of Krishna conscious devotees**
- Highly developed Krishna conscious individuals try their best to give this knowledge to people in general
- Because they know conditioned life is very troublesome
- One must liberate himself and go to spiritual world

LINK BETWEEN TEXTS 15.10 & 15.11: What is the cure for this ignorance? Krishna says knowledge. Those "whose eyes are trained in knowledge" by hearing and learning sastra can see. Lack of sastric learning brings about the following result explained in Text 15.11

Text 15.11

THEME: Explains that those who are trained can see all this clearly because their minds are clarified by yoga practice and thus situated in self realisation

- But those whose minds are not developed and who are not situated in self-realization cannot see what is taking place, though they may try to

FOCUS OF LEARNING: PURPORT 15.11

(a) **Importance of the word *"Yoginah"***
- So many yoga societies of modern day are blind to self-realization
    - They simply want gymnastic exercises (Physical health)
    - They are called ***"Yatanto 'py akrtatmanah"***

(b) **Bhakti yogis are the actual yogis**
- Have realized self, world and the Supreme Lord
- Can see things as they are

SECTION III (15.12 – 15.15)
KRISHNA'S POSITION AS OUR MAINTAINER
APPRECIATING KRISHNA'S POSITION

PRACTICAL APPLICATION OF SECTION III

- Since living entities are so much attracted to sense gratification, how can they ever appreciate Krishna
- Therefore these verses help them to contemplate, how, even sense enjoyment is impossible without the help of the Lord and one can develop his Krishna Consciousness by appreciating Krishna as the maintainer of this phenomenal world

Texts 15.12 – 15.15

COMMON THEME: These verses help us to know how things are taking place in this material world and thus be established in knowledge. One who is entangled within the banyan tree can develop his Krishna consciousness by appreciating Krishna as the maintainer of the phenomenal world

Text 15.12

THEME: Splendor of the sun, moon, electricity and fire come from Supreme Personality of Godhead

FOCUS OF LEARNING: PURPORT 15.12

(a) **Benefit of such a conception of life as given in this verse** – This invokes Krishna consciousness in the conditioned soul

- The unintelligent cannot see how things are taking place in the material world
- In such a conception of life, the beginning of Krishna consciousness, lies a great deal of advancement for the conditional soul in this material world
    - **Sun provides illumination** - With rise of sun all activities begin
        - One sun illuminates the entire solar system
        - Each universe has only one sun
    - **Moon as one of the stars** *(Ref Bg. 10.21)* – Very pleasing to the people and nourishes the vegetables
    - **Fire** – Help in cooking and many factories
- Without Lord's mercy there cannot be sun, moon or fire – without which no-one can live

Text 15.13

THEME: The Lord holds the earth which gives vegetables. Vegetables are nourished by moonshine which comes from the Lord

FOCUS OF LEARNING: PURPORT 15.13

(a) **All planets float in air only by Lord's energy** – Lord enters each atom, planet and each living entities heart by one plenary portion – Paramatma *(Ref. Brahma Samhita)*
- *Analogy:* Living entity floats on water till he is alive because of the presence of spirit soul. Similarly planets float because of presence of Supreme Personality of Godhead
- *Analogy:* Planets are held like hand full of dust in a fist – Thus He keeps all moving and non-moving things in place
- *Supporting Ref. Vedic Hymns*

(b) **Supreme Personality of Godhead is the source of the moonshine**
- The moon nourishes nourishes all vegetables and they becomes delicious and succulent
- **Importance of the word *"Rasatmakah"*** (supplying the juice) – This indicates Everything becomes palatable by agency of Supreme Lord through the influence of moon

Text 15.14

THEME: To digest we need Krishna's energy as fire and life airs (outgoing and incoming)

FOCUS OF LEARNING: PURPORT 15.13

(a) **Importance of digestive fire** *(Ref. Ayur Veda)*
- Fire in the stomach digests all the food sent there
- If the fire is not blazing there is no hunger

(b) **Supporting References**
- *Ref. Brhat-aranyaka Upanisad* – Supreme Lord is situated as fire in the stomach and digesting all kinds of foodstuff
- *Ref***.** *Vedanta Sutra* – The Lord is situated within sound, body, air and even within the stomach as digestive fire

(c) **Four kinds of foodstuffs –** Swallowed, chewed, licked and sucked

LINK BETWEEN TEXTS 15.14 & 15.15: Up until Text 15.14 it is shown how even conditioned living entities can appreciate and recognize Krishna. We should be attracted to Krishna by knowing His position as:
- Our maintainer on both the cosmic and personal levels (15.12 – 15.14)
- Compiler of *Vedanta* and knower of the *Vedas* (15.15)

Text 15.15*

THEME: Indeed Krishna is the only source of happiness

- He provides the awareness of current experiences, remembrances of previous pleasant experiences and forgetting the unpleasant experiences
- Even provides bliss to the transcendentalists by giving *Vedanta-sutra* and liberation

PRACTICAL APPLICATION OF TEXT 15.15

The *Vedas* describe a vast system of activities (divided into *karma-kanda*, *jnana-kanda* and *upasana- kanda*) which are designed to gradually purify the consciousness of the general mass of people. The ultimate end of all Vedic processes of purification is to realize Krishna

FOCUS OF LEARNING: PURPORT 15.15

(a) ***Paramatma*** – Supreme Lord is in everyone's heart as *Paramatma* and also all pervading

(b) ***Paramatma* is the initiator of all activities**
- Supreme Lord is the witness of all past acts
- Living entity acts according to past deeds
- Living entity forgets and has to act according to the direction of Supreme Lord
- Lord's direction – He gives remembrance, knowledge and forgetfulness
- Also awards different fruitive results

(c) **He is worshiped as '*Brahman*' / '*Paramatma*' and also as the incarnation of *Vedas***
- Vedas give right direction to the people to mold their lives and come back to Godhead
- Vedas give knowledge of Supreme Personality of Godhead

(d) **Supreme Lord as Vyasadeva** – He gives the '*Vedanta-sutra*' and '*Srimad Bhagavatam*'

(e) **God is all good and all merciful** – Lord is full
- He is supplier and digester of foodstuffs (15.12 – 15.14)
- Witness of all activities (15.15)
- Giver of knowledge as *Vedas* and *Bhagavad-gita* (15.15)
- Thus He is worshipable by the conditioned soul

(f) ***Vedas* provide perfection in three stages:**
- <u>'Establishing the relationship' as the purpose of *Vedas*</u> – By understanding the Vedic Literature – one understands the relationship with Supreme Personality of Godhead
    - Why Lord presents Vedic knowledge – because a living entity individually needs to understand Krishna
    - Lord gives intelligence
- <u>Understanding processes of *Vedas*</u> – By performing different processes- one approaches Him
    - *e.g.* Performance of *Vedic* rituals, discussions of *Vedic* philosophy, and worship of the Lord
- <u>Goal of *Vedas*</u> – At the end one attains the Supreme Goal – Supreme Personality of Godhead

(g) **Conclusion** – Test 15.15 defines all the above three stages of perfection

SECTION IV (15.16 – 15.18)
THE THREE–SLOKA GITA OF KNOWLEDGE:
A SUMMARY OF THE VEDAS AND THE VEDANTA

PRACTICAL APPLICATION OF SECTION IV

After concluding that He is the goal of *Vedas* and the compiler of the Vedanta, the Lord will summarize the Vedanta, which conclusively establishes His position as the Supreme (Text 16 -18)

- Most confidential understanding of the Vedas – Lord Krishna is the Supreme Being; He is therefore worshipable
- This section is very important to show that personalism is the most complete understanding of the Absolute

Text 15.16*

THEME: Two kinds of living entities – Now Krishna being the knower of the *Vedas* summarizes two classes of living entities, **fallible** (conditioned) in the material world and **infallible** (liberated) in the spiritual world

❖ Here the Lord gives in summary the contents of *'Vedanta Sutra'* (15.16 – 15.18)

FOCUS OF LEARNING: PURPORT 15.16

(a) **Both classes of living entities are eternal separated parts and parcels**

(b) **The fallible class**

- The living entities in contact with the material world are called *"jiva-bhuta"*
- Struggling in the world with the mind and the five senses
- Bodies are constantly undergoing six changes
- Due to contact with matter, the living entity appears to be changing
- Any living entity in contact with matter (Brahma down to small ant) is changing it's body

(c) **Infallible class**

- They are in oneness with the Supreme Personality of Godhead
- Oneness does not mean they have no individuality
    - It means there is no disunity
    - They are all agreeable to the purpose of creation
        - Ofcourse, in the spiritual world there is no such thing as creation – But since the Supreme Lord is the source of all emanations, that conception is explained
    - Thus this refutes Mayavada
- In spiritual world the body does not undergo six changes like matter
- All the living entities are always liberated in oneness
    - This oneness with Krishna of those infallible souls in the spiritual world is herein called *kuta-sthah*, a oneness in desire.
    - We are therefore required, as Krishna said in Texts 15.4 and 15.5, to be detached from the material world as Krishna is detached, and, overcoming our desire for independent enjoyment, surrender unto Him

Text 15.17*

THEME: Supersoul is discussed – Supreme Soul is the master of both living entities – He is the greatest living personality

- He enters the three worlds and is maintaining them

FOCUS OF LEARNING: PURPORT 15.17

(a) ***Supporting Ref.*** *Katha and Svetasvatara Upanisad: "nityo nityanam…"*
- It explains that above all living entities both conditioned and liberated there is one Supreme living personality who maintains them and gives all the facilities for enjoyment

(b) **Who is a wise man who can obtain perfect peace** – One who can understand the Supreme Personality of Godhead as the Supreme Personality who is also present in everyone's heart as *Paramatma* and maintaining everyone

PRACTICAL APPLICATION OF TEXT 15.17

This verse refutes Mayavada by saying that 'Krishna is the Supreme Maintainer"
- One may gain Brahman realization by which he has a feeling of all pervasiveness
- Mayavada understanding holds that this is the state of Godhead
- But to be God also means to be the total maintainer of all material manifestation
- Can impersonally realized yogi claim that by his power, the different universes are running perfectly or that he is fully conscious of all things happening in all places and at all times – Never possible

Text 15.18

THEME: Krishna is Himself the Supersoul – **"**I am that Supreme Soul" celebrated both in the world and in the *Vedas* as the Supreme Person Because:

- "I am transcendental, beyond both fallible and infallible"
- "I am the greatest"

FOCUS OF LEARNING: PURPORT 15.18

(a) **The Living entity compared to the Lord**
- Both are always individuals
- Difference is that, living entity at any stage, conditioned or liberated, cannot surpass in quantity the inconceivable potencies of the Lord
- These two points refute that Supreme Lord and living entity are equal in all respects – thus refutes Mayavada
- This is indicated by the word ***"Uttama"* –** No-one can surpass the superior position of the Lord

(b) **Importance of *"loke"***
- Signifies "*In the paurusa aagama*" *(Ref. Smrti scriptures)*
- Nirukti dictionary explains "The purpose of Vedas is explained by the Smrti scriptures"

(c) **Reference for Supreme Lord as having a localized aspect as Paramatma** – *Ref. Chandogya Upanishad (study purport)*

LINK BETWEEN TEXTS 15.18 & 15.19: What are the activities of one who has assimilated the knowledge of the previous three verses, especially the knowledge that Krishna is the Supreme Personality of Godhead?

Text 15.19

THEME: One who knows without doubt Krishna as the Paramatma, engages in full devotional service

- ❖ Who is the knower of everything – One who knows "Me" as the Supreme Personality of Godhead without doubting
- ❖ Result of such knowledge – One engages in full devotional service to Me

FOCUS OF LEARNING: PURPORT 15.19

(a) **It refutes many philosophical speculations about the constitution of the living entity and Supreme Absolute Truth** (refutes that they are one and the same)
- Perfect knower (Of the purpose of the *Vedas*) – Engages in Krishna consciousness without any speculation
  - Clearly knows Krishna as the Supreme Person
- Imperfect knower – Goes on speculating about the absolute truth
  - Does not surrender – Simply wastes time

(b) **No need of speculation but hear submissively**
- Vedic knowledge is called *Sruti* – learning by aural reception
- Receive Vedic message from authorities like Krishna and His representatives
- How to hear
  - Simply hearing like hogs is not sufficient
  - Should not simply speculate academically
  - One must be able to understand from authorities
  - Submissively hear from *Bhagavad-gita* about the subordinate position of living entities

(c) **Importance of the word *"bhajati"*** – This word is often used in relationship with the service of the Supreme Lord
- A Person engaged in Krishna consciousness has understood all Vedic knowledge
  - No need of any other spiritual process
  - Has ended all preliminary processes of understanding
- Speculation for hundreds of lives – Simply waste of time
  - If one does not come to the point that Krishna is the Supreme Personality of Godhead

Text 15.20

THEME: This verse summarizes Chapter 15 – Knowledge explained in this chapter is the essence of *Vedanta* and the most confidential part/substance of the Vedas

- ❖ **Result of understanding** – One will become wise and his endeavors will know perfection
- ❖ **Qualification** – Sinlessness

PRACTICAL APPLICATION OF TEXT 15.20

Summarizes Chapter 15: To understand *Purushottama-yoga* we have to be sinless. Thus this chapter discusses breaking our material attachments and understanding Krishna as the source of *Brahman*; as the maintainer, the *Paramatma*; and as *Bhagavan*, the Supreme Personality of Godhead. Finally, knowing all this, one surrenders and becomes one with Him in desire and service. That is the conclusion of all sastra – "The yoga of the Supreme Person"

FOCUS OF LEARNING: PURPORT 15.20

(a) **How to understand this knowledge**
- Understand "As it is" given by Supreme Personality of Godhead

(b) **Result**
- One will become intelligent and perfect in transcendental knowledge
- Freed from all contaminations from material modes
- Devotional service and the Lord are one and the same because they are spiritual; devotional service takes place within the internal energy of the Lord
    - *Analogy:* Lord is like sun, Ignorance is like darkness – wherever there is sun there is no question of darkness
    - Conclusion: Whenever devotional service is present under the proper guidance of a proper spiritual master, there is no question of ignorance

(c) **PRACTICAL APPLICATION:** Everyone must take to Krishna consciousness and devotional service to become intelligent and purified
- Intelligence (However high in material estimation) without this understanding is not the perfect intelligence

(d) **Importance of the word *"anagha"***
- It implies unless one is free from all sinful reactions it is very difficult to understand Krishna
    - So what is the hope – Devotional service is so pure and potent that once one is engaged he automatically comes to the stage of sinlessness

(e) **Most important thing one should surmount during practice of devotional service**
- Weakness of the heart – Two kinds of weakness (cause of problems of material existence)
    - Desire to Lord it over material nature
    - Lording over makes one attached to matter and possession of matter
- Role of Chapter 15
    - First five chapters describe how to free oneself from these weaknesses
    - Texts 15.6 – 15.20 discusses *Purusottama Yoga*

END OF CHAPTER 15

CHAPTER 15 Appendix

Selected Texts extracted from "Surrender unto Me"

Text 15.1

Śrīla Viśvanātha Cakravartī Ṭhākura explains that the word aśvattha can also be understood as follows:

"Śva" in aśvattha means "tomorrow." "Aśva" can thus mean "not tomorrow." "Stha" means "stay," and it becomes grammatically modified here to ttha. Thus aśvattham can be taken as "that which will not exist tomorrow." The material world is aśvattham, not existing tomorrow—both for the devotees and the nondevotees. It won't exist tomorrow for the devotees because they will become liberated tomorrow and attain the spiritual world. The tree won't exist tomorrow for nondevotees because everything they are attached to will cease to exist. Although their attachments will cease to exist tomorrow, the nondevotees' material existence is eternal, as indicated by the word avyayam.

Text 15.2

Depending upon which branch a living entity is located, he will possess a certain material body and a specific type of senses, and according to the combination of modes that influences that part of the tree, he will be attracted to particular "twigs," or sense objects.

Text 15.3-4

Śrīla Viśvanātha Cakravartī Ṭhākura comments that philosophers have their own opinions about the nature of the world: "This world is real," "It is false," "It is eternal" and so on.

Because "the real form of this tree cannot be perceived," are we unable, out of our ignorance, to cut down the banyan tree of this material world? No. It must be cut down. This tree is so strongly rooted—su-virūḍha-mūlam—that it cannot be pulled down. The ax with which we must chop at it is made of detachment and renunciation and is sharpened by knowledge and discrimination. We must cut down this tree completely by full detachment lest our minds run again toward sense gratification.

Text 15.15

Śrīla Prabhupāda's words clearly indicate sambandha, abhidheya and prayojana. Texts 16–18 give knowledge of our relationship with Kṛṣṇa (sambandha-jñāna) and are also sometimes referred to as the tri-slokī Gītā for knowledge. Kṛṣṇa also, as "the knower of the Vedas" and "the compiler of Vedānta," in these three verses assists souls in transcending material existence by summarizing the essence of the Vedas, which is the Vedānta.

Text 19 indicates abhidheya-jñāna, the process of attainment, and the final verse, 20, refers to prayojana, the goal.

Text 15.16

This oneness with Kṛṣṇa of those infallible souls in the spiritual world is herein called kūṭa-sthaḥ, a oneness in desire. We are therefore required, as Kṛṣṇa said in texts 4 and 5, to be detached from the material world as Kṛṣṇa is detached, and, overcoming our desire for independent enjoyment, to surrender to Him.

Text 15.17

Śrīla Viśvanātha Cakravartī Ṭhākura comments that the word tu (but) used in uttamaḥ puruṣas tv anyaḥ distinguishes the Supersoul, the supreme puruṣa mentioned in this verse, from the two other puruṣas, the fallible and the infallible, mentioned in text 16.

CHAPTER 16
THE DIVINE AND DEMONIAC NATURES

Connection between Chapter 15 and Chapter 16
- Chapter 15 described the Banyan tree of the material world. The modes of material nature nourish both the upper, auspicious, divine branches of the tree and the lower, demoniac branches
- Extra roots of the banyan tree were also compared to the activities of the living entities, some auspicious and some inauspicious
- Chapter 16 explains the divine qualities that elevate one on the tree and leads ultimately to liberation
- Chapter 16 also explains the demoniac qualities and the mentality which drives one lower on the tree and ultimately to hell

BREAKDOWN OF CHAPTER 16

SECTION I (16.1 – 16.6) — TRANSCENDENTAL AND DEMONIAC QUALITIES
- Krishna first describes the twenty-six divine qualities
- Then He mentions the six demoniac qualities

SECTION II (16.7 – 16.20) — THE DEMONIAC NATURE
- Krishna wants to assure Arjuna that he possesses divine and not demoniac qualities
- Describes the activities, mentality and qualities of those with demoniac tendencies
- Krishna repeatedly casts these mischievous demons into demoniac, abominable species

SECTION III (16.21 – 16.24) — THE CHOICE: ESCAPING TO THE SUPREME DESTINATION
- Three gates leading to soul's degradation and entanglement in demoniac mentality –
  - Lust, Anger and Greed
- Every sane man should give these up, act for purification and attain the supreme destination
- Instead of acting under the control of these, one should act according to sastra

SECTION I (16.1 – 16.6)
TRANSCENDENTAL AND DEMONIAC QUALITIES

Texts 16.1 – 16.3
COMMON THEME: Krishna lists characteristics of saintly persons – Qualities that elevate us on the banyan tree and ultimately lead to liberation

FOCUS OF LEARNING: PURPORT 16.1 – 16.3

PLEASE NOTE: *Points of these purports which deal with the definitions of the divine qualities are described in a table form below. The remaining points are mentioned here.*

(a) **Main theme of Chapter 16** –Chapter 16 explains the transcendental and demoniac natures and their attendant qualities (Relationship of these qualities with the modes), also there are advantages and disadvantages
(b) **Connection to Chapter 15** – Extra roots of the banyan tree were also compared to the activities of the living entities, some auspicious and some inauspicious.
(c) **How these qualities, either demoniac or divine, develop** – By association with particular modes
(d) **Demoniac qualities**
- Develops from mode of passion and ignorance
- Activities in the modes of passion and ignorance – No possibility of liberation. Their destiny is as follows:
    - Either one stays as human in material world, or
    - Descends to lower forms like animal species etc.

(e) **Divine qualities**
- Develops from mode of goodness
- Importance of activities in the mode of goodness – Such activities are called '*daivi-prakrti*' (transcendental by nature); they are considered auspicious for progress on the path of liberation

(f) **All these 26 divine qualities are explained as transcendental qualities** – They are meant for making progress in spiritual understanding, so that one can get liberation from the material world
(g) **Importance of the word *'Abhijatasya'*** – Implies "One born of" – (in this verse it refers to one born of transcendental qualities / godly tendencies)
- *Ref. Vedic scriptures* – It is very important to beget a child in godly atmosphere
    - ***'Garbhadhana-samskara'*** recommended – It implies to 'beget a child' in godly atmosphere
    - To have a child with godly qualities, one should follow the 10 principles for social life of a human being
- *Ref. Bg. 7.11 – "I am sex life which is not contrary to religious principles"*

(h) **Basis of cultivating qualities** – These qualities are cultivated according to the different statuses of social and occupational order
(i) **One can develop by practice** – Even though material conditions are miserable, if these qualities are developed by practice, by all classes of men, then gradually it is possible to rise to the highest platform of transcendental realization.
(j) **Symptom of a divine personality** – Leads a regulated life according to the injunctions of the scriptures
(k) ***Varnasrama-dharma***
- Not meant to divide society according to birth
- Only basis is educational qualifications – *guna* and *karma*
- Purpose – To keep society in peace and prosperity
- The *Sannyasi* is the head or spiritual master of all social statuses and orders, including *brahmanas*
- *Brahmana* is the spiritual master of other three social orders

SUMMARIZED THEME 16A

THE DIVINE QUALITIES		
QUALITY	**VARNA OR ASHRAMA** Class of society who should especially cultivate the quality	**COMMENT**
1. **Fearlessness** *(Abhayam)*	*Sannyasa* (First qualification for a *sannyasi*)	• Complete dependence on Supreme Lord's Mercy • Has to be alone without guarantee of support • Convinced that Paramatma will give all protection to surrendered soul
2. **Purification of one's existence** *(Sattva-samsuddhih)*	*Sannyasis*	• Strictly following rules and regulations • Especially forbidden intimate association with women o *e.g.* Lord Caitanya Mahaprabhu was personally very strict, and o *e.g.* Lord Caitanya Mahaprabhu punishing Chota Haridas
3. **Cultivation of knowledge** *(Jnana-yoga-vyavasthiti)*	*Sannyasa*	• Duty of a *Sannyasi* – Must cultivate and give transcendental knowledge, especially to householders • Humility – Begs from door to door to awaken Krishna consciousness for others
4. **Charity**	*Grhastha*	• Given in the mode of goodness – Right time, place and person • Spend 50% of their income to propagate Krishna consciousness • Charity in passion and ignorance is a waste of time
5. **Self-control** *(Dama)*	All *(Especially Grhasthas)*	• Especially sex life should be used only for propagating Krishna conscious children *(Ref Bg. 7.11)*
6. **Sacrifice** *(Yajna)*	*Grhasthas*	• Requires material resources *(Agni-hotra yajna)*, therefore especially *Grhasthas* • Sankirtan-yajna is the best o Most inexpensive o Anyone can do (no qualification required) o Highest benefit
7. **Vedic study** *(Svadhyaya)*	*Brahmacaris* (Student life)	• Recommendation for *Brahmacaris* is celibacy and engagement of mind in the study of Vedic literatures
8. **Austerity** *(Tapas)*	All *(Especially Varnaprasthas)*	• Human life (and therefore *Vedic* Culture) is meant for liberation. For that tapasya is a must • One must retire after household life approximately 50 years of age • Austerity can be of body, mind and tongue • Refutes show-bottle spiritualists who says that there is no need of austerity in life and one can go

		on speculating – Such philosophy attracts many followers
9. **Simplicity**	All	• Simple and straightforward
10. **Non-violence** *(Ahimsa)*	All	• Non-violence implies 'not checking progressive life of any living entity'
11. **Truthfulness** *(Satyam)*	All	• Not distort the truth for some personal interest, especially Vedic instructions • *e.g.* Misinterpreted *Bhagavad-gita* commentaries • Process of understanding *Vedas* – One must hear from Authority (*sruti*)
12. **Freedom from anger** *(Akrodha)*	All	• Even if there is provocation, one should be tolerant. Anger pollutes the whole body • Anger is product of passion and lust
13. **Renunciation**	All	• Using things properly i.e. in Krishna's service
14. **Tranquility**	All	• Unaffected by disturbing emotions; peaceful; equipoised
15. **Aversion to faultfinding** *(Apaisunam)*	All	• To call a thief a thief is okay, but no unnecessary fault-finding or correction
16. **Compassion for all living entities**	All	• Gives spiritual knowledge (Prasadam, Books, Holy Name)
17. **Freedom of covetousness**	All	• Covetousness: Greedy (Charity and renunciation)
18. **Gentleness**	All	• Friendliness to all living entities
19. **Modesty** *(Hri)*	All	• Do not perform abominable actions and be very modest
20. **Steady** determination *(Acaapalam)*	All	• Not agitated or frustrated in his efforts, regardless of failure • Progress with patience and determination
21. **Vigour** *(Tejas)*	*Kstariyas*	• Able to give protection to those who need it • Not pose non-violent but use violence when needed
22. **Forgiveness** *(Ksama)*	All (Especially *Ksatriyas*)	• Forgive minor offenses of others • When one is able to curb down his enemies, he may under certain conditions show forgiveness
23. **Fortitude** *(Dhrtih)*	All (Especially *Ksatriyas*)	• Mental and emotional strength when facing difficult situations
24. **Cleanliness** *(Saucam)*	All (Especially *Vaisyas*)	• Internal (mind and heart); external (body and in dealings with others) • No black market or underhanded dealings
25. **Freedom from envy**	All	• Not resentful of another
26. **Freedom from the passion for honour** *(Naati-maanitaa)*	All (Especially *Sudras*)	• Must respect others • One should not be puffed up with unnessary prestige and honor, but remain in one's own status

Text 16.4

THEME: Six demoniac qualities – This verse describes the "Royal road to hell"

FOCUS OF LEARNING: PURPORT 16.4

(a) **Importance of the word *"Abhijatasya"***
- These qualities are taken on by them from the beginning of their bodies in the wombs of their mothers
- As they grow they manifest all inauspicious qualities

(a) **Demoniac qualities**
1. **Pride** – Demoniac want to make a show of religion and advancement in spiritual science, but do not follow the principles
2. **Arrogance** – Proud in possessing some education or wealth and thus arrogant
3. **Conceit** – Desire to be worshipped by others (Demand respect, but do not command respect)
4. **Anger** – Over trifles they become angry
5. **Harshness** – Speak harshly
6. **Ignorance**
   - Not knowing what to do and what not to do
   - Do all whimsically according to their own desire
   - Do not recognize any authority

LINK BETWEEN TEXTS 16.4 & 16.5: Krishna next removes Arjuna's doubt about whether his own participation in the battle as a warrior – and therefore as a killer – will be due to possessing a demoniac temperament

Text 16.5*

THEME: Destiny of divine and demoniac
- ❖ Saintly qualities lead to liberation and demoniac qualities lead to bondage
- ❖ Krishna encourages Arjuna that he is born of saintly qualities and his fighting is not demoniac

FOCUS OF LEARNING: PURPORT 16.5

(a) On what basis Krishna considers that Arjuna is born of saintly qualities and his fighting is not demoniac
- Because Arjuna considers the pros and cons
  - o *e.g.* Arjuna considered whether respectable persons like Bhisma and Drona should be killed or not
- To perform the regulative principles of different orders of life is transcendental action
  - o For a *ksatriya* shooting arrows at the enemy is considered transcendental and not doing so is demoniac

Text 16.6

THEME: Two kinds of created beings – 'Divine' and 'Demoniac'
- ❖ Both demigods and demons are born of *Prajapati* (purport)
- ❖ The <u>only criteria of differentiation</u> between the two, as mentioned in the purport is:
  - "Obedience to the regulative principles of scriptures"

SECTION II (16.7 – 16.20)
THE DEMONIAC NATURE

PRACTICAL APPLICATION OF SECTION II

- According to one's level of general detachment and selflessness he is an eligible candidate for liberation
- In one sense, the real root of demoniac mentality is the inner choice of the soul to be "for Krishna" or, "against Krishna". All subsequent choices are really a result of this foundational one. Thus the divine and demoniac natures ultimately reflect the soul's inner direction towards Krishna
- Two broad sections of people who fit the general description of the demoniac and does not see Krishna's energies in connection with Him
    - Materialists – See the world as theirs to enjoy, thus disconnected with Him
    - Impersonalists – Ultimately say that material world does not exist, it has no connection to the Absolute

LINK BETWEEN SECTION I & SECTION II: After having briefly explained the demoniac nature in Text 16.4, Krishna will now explain it in detail in Texts 16.7 – 16.20. Arjuna will thus see that he himself, as well as his fighting, is free of demoniac tendencies

Text 16.7

THEME: This verse establishes the Demoniac nature

- Don't know what is to be done and not to be done/Do not follow sastras.
- Unclean – he neither likes nor follow these rules
- Improper behavior
- Untruthful
- Self-centered

FOCUS OF LEARNING: PURPORT 16.7

(a) **Don't know what is to be done and not to be done / Do not follow sastras**

- Acts whimsically and not according to set of scriptural rules and regulations set-up for a civilized society
    - Either do not know scriptural rules and regulations
    - Even if knows, have no inclination to follow
    - Lack of faith
        - in Vedas – No faith in Vedic injunction
        - in Sages – Do not accept any instructions or experiences of great sages – this causes 'miserable social condition' of demoniac people
- Aryans – They are the most advanced civilized people and they adopt the Vedic injunctions as it is

FOCUS OF LEARNING: PURPORT 16.7 continued…

(b) **Unclean** – he neither likes nor follow these rules
- External cleanliness – Brushing, shaving, bathing etc.
- Internal cleanliness – Chanting the Hare Krishna maha-mantra

(c) **Improper behavior**
- Manu-samhita is the guide for human behavior (Especially Hindus follow it)
- Improper behavior with others – Anger, harshness
- Manu-samhita explains the laws of inheritance and other legalities also – examples of proper social behavior.
  - Women should not be give freedom
  - Women are protected in all ages, not as slaves but as children
  - Result of modern woman liberation – Moral condition of women is not very good and marriage is practically an imagination

(d) **Untruthful**
- Concoct philosophies for their own purposes

Text 16.8

THEME: Demoniac philosophy is explained here
- World is unreal with no God in control
- No cause other than lust and thus this world is produced of sex desire

FOCUS OF LEARNING: PURPORT 16.8

(a) **World is unreal with no God in control**
- No foundation: Creation is by chance

(b) **No cause other than lust and thus this world is produced of sex desire**
- Lust as the cause – Living beings are a combination of matter produced from sex life
- No existence of soul – All is matter, no difference between matter and spirit
- Life is a dream – They say life is a dream but they are very expert in enjoying the dream
  - Thus not acquire knowledge but get implicated in the dreamland
- No Superior controller – Do not believe that material nature is under control of Supreme Lord *(Ref. Bg. 9.10 "mayadhyaksena prakatih…")*
- No standard understanding of scriptures – They say that one interpretation of scripture is as good as other

LINK BETWEEN TEXTS 16.8 & 16.9: The next ten verses (Texts 16.9 – 16.18) explain the abominable activity performed by those possessing this philosophy and mentality

Text 16.9

THEME: Demoniac attitude and engagements are explained here

- ❖ Attitude – The demoniac are lost to themselves (illusioned) and have no intelligence
- ❖ Engagement – Engaged in unbeneficial, horrible works meant to destroy the world

FOCUS OF LEARNING: PURPORT 16.9

(a) **Illusioned, no intelligence** – because they think to be advancing but engaged in the work that is destructive

(b) **Ugra-karma: Painful, horrible, destructive acts**
- Trying to enjoy sense gratification, they engage in materialistic inventions with the only result of violence and cruelty to other living beings
- Two examples: Animal killing and nuclear weapons

Text 16.10

THEME: Demoniac mentality is explained here

- ❖ They take shelter of insatiable lust
- ❖ They are absorbed in the conceit of pride and false prestige
- ❖ Always sworn to unclean work and attracted by impermanent

FOCUS OF LEARNING: PURPORT 16.10

(a) **Insatiable lust** – They go on increasing their insatiable desires for material enjoyment

(b) **Illusioned**
- They have <u>no knowledge</u> and cannot tell that they are heading the wrong way
- They are <u>always full of anxieties</u> because of accepting non-permanent things

(c) **Attracted by impermanent**
- Create own God, own hymns
- Engage in '*Asuchi-vratah'* : Unclean vows, <u>primarily two things</u> sex enjoyment and accumulation of material wealth
  - o '*Asuchi'* (Unclean habits) – Engaged in wine, women, gambling and meat-eating

(d) **Absorbed in conceit of pride and false prestige** – This is practically seen as follows:
- They create some principles of religion which are not approved by Vedic injunctions
- By artificial means the world creates a false honor for them
- Although gliding towards hell, they considered themselves very advanced

Texts 16.11 – 16.12

THEME: Demoniac attitude and engagements are further described

- ❖ Attitude – Sense gratification is the "prime necessity of human civilization"
  - Immeasurable anxieties
  - Network of thousands of desires and absorbed in lust and anger
- ❖ Engagements – Secure money by illegal means for sense-gratification

FOCUS OF LEARNING: PURPORTS 16.11 – 16.12

(a) **The goal of life is sense gratification**
- Do not believe in life after death and signs of *karma*
- Plans of life are never finished e.g. a dying man requesting the physician to prolong his life for 4 years
- Performs all kinds of sinful activities unaware of the Supersoul sitting as the witness

(b) **Secure money by illegal means for sense-gratification**
- Feels free to do anything because of ignorance and faithlessness in Vedic scriptures
- Unaware of the Supersoul as the witness

LINK BETWEEN TEXTS 16.12 & 16.13: Texts 16.13 – 16.15 describe their thoughts after they acquire money by "illegal means"

Texts 16.13 – 16.15

THEME: <u>Demoniac mentality</u> is further described

- ❖ "I am the controller and the enjoyer"
  - Indicates false ego which connects spirit to matter
- ❖ I am perfect and powerful
  - Everything is being done by my potency
  - Everything will increase
- ❖ My enemies are defeated and I am happy

LINK BETWEEN TEXTS 16.15 & 16.16: The demoniac think that all has been accomplished by their endeavor. But Text 16.16 explains their actual achievement

Text 16.16

THEME: Results of demoniac work are explained here

- ❖ Perplexed by various anxieties
- ❖ Network of illusions
- ❖ Too strong attachment to sense enjoyment
- ❖ Falldown to hell

FOCUS OF LEARNING: PURPORT 16.16

(a) **Network of illusion** – Bound up by network of hundreds and thousands of desires and illusions (16.16)
- *Analogy:* A network of illusion (moha-jala) is compared to fish in a net; no way to come out

(b) **Examples of '*Mohajaal*' (Network of illusion)**
- No limits for the desire to enjoy
- Always planning to increase the stock of wealth
- Thinks that all his advancement is due to current endeavor and not because of law of Karma
- Anyone who comes into his competition is his enemy
- Manufacture one's own process of yajna e.g. Ravana building Staircase or modern scientist trying to go to higher planets by mechanical arrangements

Text 16.17

THEME: Demoniac hypocritical nature and preachings are described here

- ❖ Being self-complacent and impudent, they are deluded by wealth and false prestige
- ❖ They proudly perform sacrifices in name only, without following any rules or regulations
- ❖ Their hypocritical religious observances cannot save them

FOCUS OF LEARNING: PURPORT 16.17

(a) **Perform religious rituals in name only**
- Without accepting any rules or regulations

(b) ***Avidhi-purvakam*** – Disregards the rules and regulations of scriptures and are always impudent
- Impudence is due to the illusion caused by wealth and false prestige
- Takes *sannyasa* dress without following the restrictions
- Some take the dress of preachers and become known as religious reformers or incarnations of God

(c) **Disbelieve in God –** some of the demoniac preachings are**:**
- Preach that whatever path one creates is one's one path – there is no standard path
- Others concoct their own God
- Some preach that God is dead
- Others say: "You are all God"

Text 16.18

THEME: Demoniac hypocritical nature and preachings are further described here – They (demons) are envious of God, saintly persons and scriptures

- ❖ They are bewildered by false ego, strength, pride, lust and anger
- ❖ They become envious of the Supreme personality of Godhead, who is situated in their own bodies and in the bodies of others
- ❖ They blaspheme against real religion and are envious of God, saintly persons and scriptures

FOCUS OF LEARNING: PURPORT 16.18

(a) **What causes envy:**
- Material Assets – So called prestige and accumulation of wealth and strength
- Lack of knowledge – Does not know that present life is a preparation for next life

(b) **Result of envy:**
- Envious of his own self as well as of others
  - o Commits violence on others bodies and his own self
- Envious of the Supreme Personality of Godhead and blaspheme against real religion
  - o Puts forward false arguments against the existence of God and denies the scriptural authority
- Thinks himself independent and powerful in every action – One thinks that no-one can equal him in strength, power and wealth
  - o If anyone tries to check his sensual activities, he makes plan to cut him down by his own power

LINK BETWEEN TEXTS 16.18 & 16.19: The next two texts describe Krishna's reciprocation with the demoniac

Text 16.19

THEME: Fate of demoniac – They are perpetually cast into various demoniac wombs in the ocean of material existence

FOCUS OF LEARNING: PURPORT 16.19

(a) **PRACTICAL APPLICATION: Nothing is accidental –** This verse clearly indicates that placing of a particular soul in a particular body is the prerogative of the Supreme Will
- Demoniac may not agree to accept the supremacy of the Lord, but his next birth anyways depends upon the decision of the Supreme Personality of Godhead *(Ref. SB Canto 3 quoted)*
- Lack of knowledge – Does not know that all is arranged by superior power, <u>nothing is accidental</u>

(b) **Fate of Demoniac**
- Perpetually cast into various demoniac species
  - Example of demoniac species of life – Many kind of hunters in the jungle
- They continue to be envious, the lowest of mankind

Text 16.20*

THEME: Fate of demoniac – They glide down to hell
- ❖ Attaining repeated birth among demoniac species, such persons can never approach Me
- ❖ Gradually they sink down to the most abominable type of existence

FOCUS OF LEARNING: PURPORT 16.20

(a) **"Never attain Me" – explained as follows:**
- Life after life they are put into demoniac wombs, go down and down, at last achieve bodies like cats, dogs and hogs *(Ref. Vedas states similar fact)*
- What is the hope for them – Practically no chance of receiving God's mercy at any stage of life

(b) **What is the hope for them because God is supposed to be all Merciful:**
- <u>Reference for Lord as All Merciful</u> – *Ref. Vedanta Sutra:* Supreme Lord has no hatred for anyone
- <u>Another feature of His mercy</u> – The placing of asuras in the lowest status of life is simply another feature of His mercy
- <u>Different aspects of Lord's mercy</u>
  - Sometimes the asuras are killed by the Lord – they get liberated
    - *E.g.* Ravana, Kamsa, etc.
  - Part of Lord's mercy is how He reciprocates with consciousness of living entity. If a living entity desires to be in a position where he can have total forgetfulness of Krishna, while Lording over the material energy, Krishna gives that position to Him

SUMMARISED THEME 16B
DEMONIAC NATURE

A) **Demonaic qualities** (16.4)
1. Pride 2. Anger 3. Arrogance 4. Conceit 5. Harshness 6. Ignorance

B) **Demoniac nature** (16.7)
- They do not know what is to be done and what is not to be done
- They do not follow *sastra*
- Unclean and proper behaviour
- Not truthful and self-centered

C) **Demonaic philosophy** (16.8)
- World is unreal with no God in control
- No cause other than lust and thus this world is produced of sex desire

D) **Demoniac attitude and engagements** (16.9 & 16.11 – 16.12)
- Attitude
  - The demoniac are lost to themselves (illusioned) and have no intelligence
  - Sense gratification is the "prime necessity of human civilization"
- Engagements
  - Engaged in unbeneficial, horrible works meant to destroy the world
  - Secure money by illegal means for sense-gratification

E) **Demoniac mentality** (16.10 & 16.13 – 16.15)
- They take shelter of insatiable lust
- They are absorbed in the conceit of pride and false prestige
- Always sworn to unclean work and attracted by impermanent
- "I am the controller and the enjoyer"
- "I am perfect and powerful"
- "My enemies are defeated and I am happy"
- "I am the Lord of everything that I survey"

F) **Result of demonaic work** (16.16)
- Perplexed by various anxieties
- Network of illusions
- Too strong attachment to sense enjoyment
- Falldown to hell

G) **Demoniac preachings** (16.17 – 16.18)
- They are envious of God, saintly persons and scriptures
- They proudly perform sacrifices in name only, without following any rules or regulations
- Preach that whatever path one creates is one's own path – there is no standard path
- Others concoct their own God
- Some preach that God is dead
- Others say: "You are all yourselves God"

H) **Fate of demonaic** (16.19 – 16.20)
- They are perpetually cast into various demoniac wombs in the ocean of material existence
- Attaining repeated birth among demoniac species, such persons can never approach Me
- Gradually they sink down to the most abominable type of existence
- They glide down to hell

SECTION III (16.21 – 16.24)
THE CHOICE: ESCAPING TO THE SUPREME DESTINATION
Getting free from demoniac qualities

PRACTICAL APPLICATION OF SECTION III
To achieve release from the state of conditioned life, one must follow the dictation of scriptures and not the dictation of lower material modes

LINK BETWEEN SECTION II & SECTION III: According to Srila Baladeva Vidyabhushana, Arjuna now asks Krishna: "People hearing this are going to want to give up these qualities. What can they do to accomplish this?" Krishna answers this question, and in this way presents us with our own choice either adopt demonic life and become degraded or reject it and obtain the supreme destination.

Texts 16.21* – 16.22
Three gates to hell

COMMON THEME: How does one become demoniac and get cast into hellish life (as mentioned in Texts 16.19 – 16.20)
- **There are 3 gates to hell** – Lust, anger and greed
- Why one should give up these 3 gates:
  - Because they lead to degradation of the soul
  - By controlling these qualities one escapes demoniac life and attains happiness
- Actions of one who escapes the 3 gates: He performs acts conducive to self-realization and attains supreme destination (16.22)

PLEASE NOTE: *Text 16.21 mentions the 'three gates to hell' and Text 16.4 mentions the 'royal road to hell'*

FOCUS OF LEARNING: PURPORTS 16.21 – 16.22

(a) **These verses describe the beginning of demoniac life** – All these demoniac qualities begin with lust, anger and greed (3 gates to hell)
(b) **Extreme danger from these gates**
- They can kill the self to such an extent that there will be no possibility from this material entanglement
- Thus they lead to <u>degradation of soul</u>

(c) **Basis of whole method and prescription of Vedic literature**
- The entire method is based on giving up lust and anger
- The more one gives up, the more his existence becomes pure
- Then he can follow all the rules and regulations and gradually rise to spiritual realization
- Thus one can rise to the platform of Krishna Consciousness

(d) **How this Vedic system is practically instituted** – In the form of *Varnasrama* duties, which help in gradual elevation to the highest platform of spiritual realization and liberation

LINK BETWEEN TEXTS 16.22 & 16.23: Krishna will describe how one can avoid being controlled by these tendencies – 'through acting on injunctions of sastras' – rather than one's conditioned impulses

Texts 16.23 – 16.24

COMMON THEME: These two verses establish the importance of sastric injunctions

- **Need to follow sastras** (16.24) – To control and regulate these demoniac qualities one must follow scriptural injunctions
  - For the purpose of gradual elevation
- **Result of not following sastras** (16.23) – If one disregards scriptural injunction and acts according to his own whims, there is neither perfection nor happiness nor supreme destination

FOCUS OF LEARNING: PURPORT 16.23

(a) **What does *sastra-viddhi* refer to –** It refers to 'direction of sastras' as follows:
  - Injunctions prescribed for different castes and orders for gradual spiritual elevation
  - Everyone is expected to follow these

(b) **Purpose of scriptural rules –** Rules are meant for gradual elevation to higher perfectional stage of devotional service
  - Apply the knowledge – One may theoretically know all these things, but if one does not apply them then he is known as the lowest of mankind
  - Know the *tattva* of the Lord – Even if one follows the rules and regulations but does not come to the understanding of Supreme Lord then all his knowledge is spoiled
  - Serve the Lord – Even if he accepts the existence of God, if he does not engage himself in the service of the Lord, his attempts are spoiled

(c) **Meaning of '*Kama-kartah*'** – defines "acting whimsically"
  - One who knowingly violates the rule, acts in lust

(d) **Destination of "whimsical acts"**
  - Condemned by the Supreme Lord
  - Cannot have the perfection which is meant for the human life
    - Importance of rules in Human Life – Rules and regulations are meant to purify one's existence and attain the real stage of happiness

FOCUS OF LEARNING: PURPORT 16.24

(a) **Highest perfection of Vedic knowledge** – knowing Krishna *(Ref. 15.15)* and engaging in devotional service

(b) **Lord Chaitanya Mahaprabhu on how to achieve the highest perfection <u>very easily</u>**
- Simply chant Hare Krishna and engage in Devotional service
- Eat the remnants of the Lord

(c) **What status one achieves by the above process of devotional service**
- One is understood to have studied all Vedic literature and has come to the conclusion perfectly

(d) **How to purify those not engaged in devotional service**
- Decide their prescribed duties according to <u>Vedic injunctions</u> – Do's and Don't
- How to follow scriptures – follow without arguments and alterations

(e) **Standard of Vedic Scriptures which make them unquestionable**
- Free from four defects of conditioned soul
- Therefore rules are accepted without alteration by all great saints, acaryas, great souls

(f) **Aversion to the principles of understanding the Supreme Personality of Godhead is the greatest offense of human life**
- Cause of all falldowns in human society
- Cause of Maya giving us miseries

(g) **Principles of scriptures are a must to achieve perfectional stage**
- Both Impersonalists and personalists lead lives according to Vedic principles
- Who is fortunate – one who actually understands the purport of the sastras

(h) **Some of defects of human society which cause demoniac life**
- Those in passion and ignorance deride the scriptures, holy man and proper understanding of Supreme Personality of Godhead
- Inspite of hearing the glories of devotional service, they are not attracted, but they manufacture their own way of elevation

(i) **How to elevate and why to elevate**
- One has to rise at least to the mode of goodness before the path to understanding the Supreme Lord can be opened
- One can elevate to a higher stage by the guidance of proper and bona-fide spiritual master

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❧ END OF CHAPTER 16 ☙

CHAPTER 16 Appendix
Selected Texts extracted from "Surrender unto Me"

Text 16.5

Even one with a demoniac nature can change his qualities in favorable association, because one's qualities develop according to one's association. By associating with those overwhelmed by lust, anger and greed, we become lusty, angry and greedy. Then again, we can develop perfect qualities by associating with the perfect: guru, sādhu and śāstra.

In Melbourne, during his 1975 visit, Śrīla Prabhupāda was asked, "How can I become sincere?"

His answer: "How can you become a drunkard? If you want to become a drunkard, you associate with drunkards. If you want to become sincere, associate with these devotees. They are sincere."

16.7: Even if a demon propounds a philosophy, its value is compared to the preaching of the vulture and the jackal. Once, a boy died, and his relatives, lamenting with great emotion, gathered around the body in preparation for the funeral ceremony. Suddenly a jackal appeared, and with sweet words, began to glorify the affection which those present felt for the boy. He also began to speak of the boy's wonderful qualities and then requested those present to spend the precious hours until sunset (before which abody should be cremated) bathed in sweet remembrances of the boy. They could return in the morning to burn the body, he said.

Meanwhile, a vulture, after eyeing the situation from above, swooped down. He immediately began philosophically refuting the jackal's words. The vulture explained that the soul, the actual loved one within the body, had already departed, and that lamenting for a dead body was simply sentimental and foolish. The vulture then recommended that all present should become philosophically fixed in the difference between body and soul, and should leave without further lamentation. In this way the vulture, who would feast on the body if the relatives left, spoke to defeat the jackal's argument. The jackal, being a creature of the night, planned to devour the body in the dark.

Regardless of the specific words spoken, the vulture, the jackal and the demoniac speak philosophy only to achieve their selfish ends.

Text 16.20

Śrīla Baladeva Vidyābhūṣaṇa comments:

> Arjuna may ask, "But, after many lifetimes, they should eventually receive Your mercy, by which they will be freed from their demoniac births."
>
> Lord Kṛṣṇa answers: "These foolish persons take birth in demoniac forms of life birth after birth. Failing to achieve Me, they descend to lower forms of life, even taking birth as dogs."
>
> In the phrase "failing to achieve Me," the word eva, "certainly," indicates: "There is no possibility of My mercy falling upon them. It is even difficult for them to achieve a good form of life that would be a prerequisite to obtaining Me."
>
> The following question can then be raised: "But the Supreme Lord automatically has His every desire fulfilled. He can make even the unqualified qualified."
>
> The answer is: "Yes, He could, if He had such a desire. But actually He does not have even the seed of that desire. Thus the author of the Vedānta-sūtra has described the Lord's partiality in the sūtra, vaiṣamya-

nairghṇyena: the Supreme seems to be unfair because of His partiality to some and His enmity toward others."

Text 16.21

Kṛṣṇa orders every sane person to give up lust, anger and greed. Those qualities are so vicious that even one possessing a divine nature should fear them. For a man, a woman personifies kāma, lust, because she is able to gratify all his sense desires. When kāma is unsatisfied, krodha, anger, is born. Anger is very difficult to control.

Krodha appears only when our desires are checked, but what if we are able to satisfy our desires without hindrance? Do we then become peaceful? No. We are filled with lobha, greed. Greed gives birth to moha, illusion, and loss of discrimination. Next comes mada, the intoxication of pride. The mixture of these five, envy, matsara, is able to manifest fully. Thus all these demoniac qualities are rooted in lust.

CHAPTER 17
THE DIVISIONS OF FAITH

Connection between Chapter 16 and Chapter 17

- In Chapter 16, Krishna has established that 'faithful followers of sastra are divine' and that the 'faithless are demoniac'
- But into which category does a man fit, who follows with faith something other than sastra? Is he in goodness, passion or ignorance; where is he situated in the Banyan tree

BREAKDOWN OF CHAPTER 17

SECTION I (17.1 – 17.7) — THE MODES DETERMINE ONE'S FAITH AND ONE'S WORSHIP
- Arjuna asks about the situation of one who worships, but not according to sastra
- Krishna replies that one who doesn't follow sastra worships according to the faith dictated by his acquired modes of material nature

SECTION II (17. 8 – 17.10) — FOODS IN THE MODES
- Easiest way to discover a person's situation under the modes is by observing the food he eats
- Krishna describes foods in goodness, passion and ignorance

SECTION III (17.11 –17.13) — SACRIFICES IN THE MODES
- Sacrifices can also be performed in the modes –
  - Dutifully in goodness
  - Fruitively in passion
  - Unfaithfully in ignorance

SECTION IV (17.14 –17.19) — AUSTERITY IN THE MODES
- Austerities can be of the body, speech and mind
- Each of these can be performed in goodness, passion and ignorance

SECTION V (17.20 –17.22) — CHARITY IN THE MODES
- Charity can also be performed in goodness, passion and ignorance
- Results will differ accordingly

SECTION VI (17.23 –17.28) — THE CONCLUSION: OM TAT SAT
- All activities are contaminated by the modes
- These defects can be offset by acting, even if within the modes of nature, in Krishna's service: **"Om tat sat"**
- Conclusion is that when sacrifice, penance and austerity are performed without faith in the Supreme – without a transcendental goal – they are useless in this life and next

SECTION I (17.1 – 17.7)
THE MODES DETERMINE ONE'S FAITH AND ONE'S WORSHIP

PRACTICAL APPLICATION OF SECTION I

When one does not base his faith in sastric injunctions, his faith becomes based upon his mentality, which is a product of his particular conditioning by the modes

Text 17.1

THEME: Arjuna inquires about the situation of those who do not follow the principles of scriptures but worship according to their own imagination. Are they in goodness, passion or ignorance

FOCUS OF LEARNING: PURPORT 17.1

(a) **Faithful** – A person faithful to a particular type of worship *(Ref. Bg. 4.39)*
- Becomes gradually elevated to a stage of knowledge
- Attains the highest perfectional stage of peace and prosperity

(b) **Demonaic –** One who does not follow the principles of scripture is a demon and one who follows is a demigod *(Ref. Bg. 16.23 – 16.24)*

(c) **Intermediate category: Arjuna inquires about such categories**
- If one with faith, follows some rules not mentioned in scriptural injunctions, what is his position
- Are those who create some God by selecting a human being and placing their faith in him, worshipping in goodness, passion or ignorance
- Do such persons attain the perfectional stage of life
- Do those who do not follow the rules of scriptures but have faith in something and worship gods and demigods and men attain success in their effort

Text 17.2

THEME: Krishna says: "If one does not follow the *Vedas*, one will follow the natural instincts which will be in goodness, passion or ignorance"

FOCUS OF LEARNING: PURPORT 17.2

(a) **Who are under the modes** – Those who know the rules and regulations of scripture but out of laziness or indolence give up following these rules are governed by the modes

(b) **Basis of acquiring modes** – Acquired according to previous activities *(Ref. Bg. 13.22)*

(c) **How to change the influence of the modes** – By the help of the bona-fide spiritual master and if one abides by the rules of scriptures
- Consider things carefully
- With intelligence
- In association with a bona-fide spiritual master
- Blind faith in a particular mode of nature cannot help to elevate one to the perfectional stage

Text 17.3

THEME: Thus his faith will be categorized by one of the three modes

PRACTICAL APPLICATION OF TEXT 17.3

- The real principle of religious faith is situated in the mode of pure goodness, but because the heart is tainted,we find different kinds of religious principles.
- Constitutional position of living entity is to have full faith in the Lord based upon realisation.
- As that pure faith and attraction from Krishna, becomes diluted, by the enjoying spirit it becomes filtered through the other modes and varieties of religion are created as pure love of God is compromised by various degrees of selfishness.

FOCUS OF LEARNING: PURPORT 17.3

(a) **Association according to the modes** – According to a particular type of faith, one associates with certain persons

(b) **Original position of living entity** *(Ref. Bg. Chapter 15)* – Fragmental part and parcel of Supreme Lord and thus originally transcendental to the modes (*nirguna*)

(c) **Cause of conditioned position** – Forgetfulness of the Supreme Personality of Godhead and thus entangled by different modes, he generates his own position

- Resultant artificial faith and existence are only material

(d) **Only path back to original position without fear** – Krishna consciousness

- Although one may be conducted by some impression, or some conception of life, originally he is *nirguna*, or transcendental
- One has to become cleansed of the material contamination that he has acquired, in order to regain his relationship with the Supreme Lord
- Guaranteed path of perfection – Krishna consciousness
    - If one does not take to this path – One surely comes under the modes

(e) ***Shradha* (Faith)**

- Originally comes of mode of goodness – strong faith is a product of works of material goodness
- One's faith may be in a demigod, some created god or some mental concoction
- No works are completely purified in material conditional life
- Pure goodness – Only in this state one can understand Supreme Personality of Godhead
- <u>Basis of different religious principles</u>
    - When goodness is contaminated and heart is tainted according to different modes – Results in different types of worship and principles
    - Real principle of religious faith is situated in the mode of pure goodness
    - Different types of faith leads to different types of worship – This is the theme for the next verse

Text 17.4

THEME: Different worship according to the modes

- ❖ Goodness – Worship demigods for a particular purpose
  - *e.g.* Brahma, Shiva, Chandra, Indra and Sun god (purport)
- ❖ Passion – Worship demons
  - *e.g.* A man worshiping Hitler during Second World War (purport)
- ❖ Ignorance – Worship ghosts and spirits
  - *e.g.* Worshiping dead spirits, ghosts, sexual service (purport)

FOCUS OF LEARNING: PURPORT 17.4

(a) **Different kinds of worshipers are described according to external activities**

- Scriptural injunctions: Only the Supreme Personality of Godhead is worshipable
  - *Ref. SB 4.3.23 "sattvam vishuddham vasudev sabditam"*– Man in pure goodness, worships Vasudeva
- Cause of different worships **–** Those not so conversant / faithful with the scriptures worship differently according to the modes

(b) **Impersonalists**

- Supposed to be in mode of goodness
- Worship five kinds of demigods *(See SB 6.4.34 purport for further elaboration)*
  - Worship impersonal Vishnu form in the material world, known as philosophized Vishnu
    - Because they do not ultimately believe in the Supreme Personality of Godhead
    - They imagine that the Vishnu form is just another aspect of the impersonal Brahman
  - Similarly, they imagine that Lord Brahma is the impersonal form in the material mode of passion
- Think that actual truth is impersonal Brahman, they dispose of all worshipable objects (*e.g.* Five gods) at the ultimate end

(c) **Conclusion – How to purify different qualities of the material modes of nature**

- Through association with persons of transcendental nature

LINK BETWEEN TEXTS 17.4 & 17.5: Srila Baladeva Vidyabhushana explains that Texts 17.2 – 17.4 describe those who have given up sastra out of laziness or because the required worship was troublesome, yet faithfully worship the demigods. Texts 17.5 – 17.6, in contrast, describe not those who have whimsically given up following sastra but those who are against Vedic practices.

Texts 17.5* – 17.6*

COMMON THEME: Defines demons – (4 points)

- ❖ Undergoes severe austeries and penances not recommended in scriptures
- ❖ Performs them out of pride and egoism
- ❖ Impelled by lust and attachment
- ❖ They are foolish and they torture the material elements of the body as well as the Supersoul dwelling within
  - Such actions are an insult to the Supreme Personality of Godhead – because acted out of disobedience to the scriptures

FOCUS OF LEARNING: PURPORTS 17.5 – 17.6

(a) **Manufacture modes of austerity and penance that are not mentioned in sastras**
- *e.g.* Fasting for an ulterior purpose like promoting a political end or social purpose
  - Such fasting is not good for any spiritual advancement

(b) **Importance of the word *'Achestasah'* –** Misled mentality
- Normal mentality is that one must obey the scriptures
- Abnormal position – Neglect and disobey the scriptures

(c) **Destiny –** Repeated demoniac births *(Ref. Bg. 16.19 – 16.20)*

(d) **Rare fortune for such persons –** To be guided by the spiritual master to the direct Vedic path and achieve the Supreme goal

Text 17.7

THEME: One can make out the mode of faith by observing the activities of eating, sacrifice, austerity and charity
- **Wise** – Those who know and discriminate based on these activities
- **Foolish** – Those who consider all kinds of food, sacrifice etc. to be the same and does not discriminate
  - *e.g.* Missionary workers who guide that:
    - Whatever one likes one can do and attain perfection
    - No need of scriptures, one can manufacture one's own ways

SECTION II (17.8 – 17.10)
FOODS IN THE MODES

Text 17.8

THEME: Foods in the mode of goodness – Juicy, fatty, wholesome and pleasing to the heart
- **Result**
  - Increase the duration of life and purify one's existence
  - Also gives strength, health, happiness and satisfaction

Text 17.9

THEME: Foods in the mode of passion – Too bitter, too sour, salty, hot, pungent, dry and burning
- **Result** (This is explained based on Srila Vishvanatha Chakravarti Thakura's purport mentioned in 'Surrender unto Me')
  - Distress – Refers to pain felt while eating such foods
  - Misery – Depression one feels after such eating
  - Disease – Results yet to be felt

Text 17.10

THEME: Foods in the mode of ignorance
- Food prepared more than three hours before being eaten
  - Except the Prasadam offered to the Lord
- Food that is tasteless, decomposed and putrid
- Food consisting of remnants and untouchable things
  - Except the remnants of Supreme Lord or saintly persons, especially spiritual master
  - Otherwise remnants increase infection or disease

FOCUS OF LEARNING: PURPORTS 17.8 – 17.10

(a) **Purpose of food**
- Increase the duration of life
- Purify the mind
- Aid in bodily strength

(b) **Authority – Past authorities selected foods according to above mentioned purposes** *e.g.* Milk products, rice, wheat, sugar etc. (Some foods like baked corn and molasses can be made pleasant when mixed with milk and other foods)

(c) **Fatty foods and proteins**
- Only animal fat of milk is allowed
  - This is the civilized method of obtaining the needed fat
  - It rules out any need for animal slaughter
- Sub-human way – Fat from animal slaughter
- Proteins are available from *split-peas, dal, whole-wheat* etc.

(d) **The best food** – Remnants of Supreme Personality of Godhead
- Only way to make food anti-septic, eatable and palatable for all persons is to offer food to the Supreme Personality of Godhead and accept remnants
- *Ref. Bg. 9.26 – "Patram, pushpam…"* – Love and devotion are the chief things that the Lord accepts

SECTION III (17.11 – 17.13)
SACRIFICES IN THE MODES

PLEASE NOTE: *Purport points for Texts 17.11 – 17.22 are included under the respective text themes. Therefore there are no separate 'Focus of Learning' sections for these verses, except for Text 17.16*

Text 17.11

THEME: Sacrifice in the mode of goodness
- ❖ According to directions of scripture
- ❖ As a matter of duty
  - *e.g.* To go to temple/church as a duty and not for economic benefit
  - Duty of every civilized man
    - To obey scriptural injunctions
    - To offer respect to Supreme Personality of Godhead
- ❖ Desire no reward
  - General tendency is to offer with a purpose in mind

Text 17.12

THEME: Sacrifice in the mode of passion
- ❖ Done for some material benefit
  - *e.g.* For elevation to heavenly kingdom or some other material benefits
- ❖ For the sake of pride

Text 17.13

THEME: Sacrifice in the mode of ignorance

- Without scriptural directions
- Without distribution of prasadam
- Without chanting of Vedic Hymns and remuneration to the priests
- Without faith
    - Faith in ignorance is faithlessness
    - *e.g.* Worshiping demigods to make some money and spend for recreation
        - Ignoring scriptures
        - Ceremonial show of religiosity
        - These produce demoniac mentality

SECTION IV (17.14 – 17.19)
AUSTERITY IN THE MODES

Text 17.14

THEME: Austerity of body *(5 points)*

- Worship of the Supreme Lord, brahmanas, the spiritual master and superiors like father and mother
- Cleanliness
- Simplicity
- Celibacy and
- Non-violence

Text 17.15

THEME: Austerity of speech *(5 points)*

- Speaking truthful words
    - Process of speaking in spiritual circles is to say something upheld by the scriptures
- Pleasing
- Beneficial
- Not agitating to others
    - *e.g.* Teacher can correct only his students (even if it is agitating) but not others who are not his students
- Also regularly reciting Vedic literature**s**
    - One should study the limitless stock of Vedic literatures available

Text 17.16

THEME: Austerity of mind *(5 points)*

- Gravity in thought
- Satisfaction
- Simplicity
- Self-control
- Purification of one's existence

FOCUS OF LEARNING: PURPORT 17.16

(a) **Basic principle to practice this austerity of mind –** To make mind austere, one must detach from sense gratification and train the mind to always think good for others
(b) **Gravity in thought** – Best training for the mind –
- Not deviate from Krishna consciousness
- Always avoid sense gratification

(c) **Satisfaction**
- Obtained by taking mind away from thoughts of sense enjoyment
- Best course to divert the mind
  - Not by the present age engagements
  - But by Vedic literatures (Satisfying stories like Puranas and Mahabharata)

(d) **Simplicity –** Devoid of duplicity and think of others welfare
(e) **Self-control**
- Control of mind implies, detachment from sense gratification
- Silence implies always thinking of self-realisation

(f) **Purification of one's existence**
- By straightforward dealings

Text 17.17

THEME: Austerity in goodness
- ❖ Done with transcendental faith
- ❖ Not expecting material benefits
- ❖ Only for the sake of supreme

Text 17.18

THEME: Austerity in passion
- ❖ Out of pride
- ❖ Or for the sake of respect, honor and worship
  - *e.g.* Desire to be worshipped by subordinates, let them wash their feet and offer riches
- ❖ It is neither stable nor permanent

Text 17.19

THEME: Austerity in ignorance
- ❖ Out of foolishness
- ❖ With self-torture
- ❖ Or to destroy or injure others
  - *e.g.* Hiranyakashipu praying to Brahma for immortality

SECTION V (17.20 – 17.22)
CHARITY IN THE MODES

Text 17.20

THEME: Charity in goodness

- Given out of duty without expectation of return
- At proper time and place
    - *e.g.* At pilgrimage places or
    - During lunar or solar eclipses or at the end of the month
- To a worthy person
    - Spiritual perfection is the consideration
    - Example of worthy person – Qualified *brahmana* or a *vaishnava*
    - Condemned charity – Given to a poor but unworthy candidate
        - Such charity does not offer any spiritual advancement

Text 17.21

THEME: Charity in passion

- Expectation of some return
- Desire for fruitive results
    - Elevation to heavenly kingdom
    - Offering gifts to institutions where sense gratification goes on
- Grudging mood
    - *e.g.* With great trouble and repentance afterwards
    - Sometimes given under obligation at the request of a superior

Text 17.22

THEME: Charity in ignorance

- At an impure place
- At an improper time
- To an unworthy person
    - Contributions for indulgence in intoxication and gambling
- Without proper attention and respect
- Charity can also be performed in goodness, passion and ignorance
- Results will differ accordingly

SECTION VI (17.23 – 17.28)
THE CONCLUSION: OM TAT SAT

LINK BETWEEN SECTION V & SECTION VI: Up to this point, Krishna has described how one can recognize the modes of material nature under which a person exists by the person's worship, food, austerity, sacrifice and charity. All three modes and their combinations are defective and bind one to the material world. Now Krishna will explain that all defects can be removed from every combination of the modes of material nature. How? By chanting *om tat sat*.

COMMON THEME: Getting free from the defects in one's sacrifice, austerity and charity

Text 17.23

THEME: Analyzing the above information, one can see the basic characteristics in goodness are motivation for purification, a sense of duty and desire to please the Lord. Therefore instill this mentality in sacrifice, austerity and charity by "Om tat sat"

- ❖ From beginning of creation the three words "Om tat sat" were used to indicate the Supreme Absolute truth

FOCUS OF LEARNING: PURPORT 17.23

(a) **How to purify food, sacrifice, austerity and charity** – Although always contaminated by any one of the material modes, they can be made as the means of spiritual elevation by aiming them at the Supreme – 'Om tat sat', the Supreme Personality of Godhead, the eternal

(b) **What does 'Om tat sat' indicate –** They particularly indicate the Absolute Truth, The Supreme Personality of Godhead
- e.g. In Vedic hymns, the word 'Om' is always found

(c) **What if one acts without following scriptural regulations**
- He will not attain Absoute Truth
- He will get some temporary result but not the ultimate end of life

(d) **Conclusion –** Sacrifice, charity and penance must be done in the mode of goodness, otherwise they are inferior in quality, if performed in the mode of passion or ignorance

(e) **Indication of the Vedic literatures with respect to 'Om tat sat'**
- Three words 'Om tat sat' are uttered in conjunction with the Holy Name of the Supreme Lord e.g. 'Om tad Vishnoh'
- Whenever a Vedic hymn or Holy Name of the Supreme Lord is uttered, 'Om' is added

(f) **Authority for 'Om tat sat' –** These three words are taken from Vedic hymns
- **'Om'** (*Rg Veda)* **–** Indicates the first goal
- **'Tat tvam asi'** *(Chandogya Upanisad)* – Indicates second goal
- **'Sad eva saumya'** *(Chandogya Upanisad)* – Indicates the third goal
- E.g. Brahma performed sacrifices by indicating Supreme Lord with these three words

(g) **'Om tat sat' and Krishna consciousness**
- According to *Bhagavad-gita,* any work should be done for 'Om tat sat' (For the Supreme Personality of Godhead) – That is 'acting in Krishna consciousness'

Text 17.24

THEME: Describes 'Om'

- **Purpose** – Helps one to remember the Lord
- **'Om' means 'Vishnu'** – This is placed at the beginning of the Vedic Hymns to indicate the Supreme goal and thus attain the Supreme
    - *Ref. Rg Veda 1.22.20* – The lotus feet of Vishnu are the 'Supreme devotional platform'
    - Performance of everything on behalf of Supreme Lord assures perfection of all activities

Text 17.25

THEME: Describes 'tat'

- *'Tat'* describes detached work for the sake of liberation
    - **Purpose** – Freedom from material entanglement
- These activities are done with disregard for fruitive results

Texts 17.26 – 17.27

COMMON THEME: Describes 'sat' – Help to dedicate activity to the pleasure of Lord and His devotees

- The Absolute Truth is the objective of devotional sacrifice, it is indicated by the word **'sat'**
- The performer of such sacrifice is also called '**sat**'
- All works of sacrifice, charity and penance performed to please the Lord are also called '**sat**' and they reveal the true spiritual nature

FOCUS OF LEARNING: PURPORT 17.26 – 17.27

(a) **Imporance of the words "*Prasaste karmani*"** – This indicates prescribed Vedic duties which are the purificatory processes from the time of conception to the end of one's life
- Purpose – Meant for ultimate liberation
- Recommendation – In all such activities one should vibrate "Om tat sat"

(b) **Importance of the words "*Sad-bhave*" and "*Sadhu-bhave*"** – Indicates the transcendental situation
- Acting in Krishna consciousness is called 'sattva'
- One who is fully conscious of Krishna conscious activities is called 'sadhu'
    - *Ref. SB 3.25.25:* Emphasizes association of devotees *("satam prasangat…")*

(c) **PRACTICAL APPLICATION** – 'Om tat sat' is used when initiating a person or offering a sacred thread and many other yajnas

(d) **Importance of *"Tad-arthiyam"* –** Implies offering service to anything which represents the Supreme
- *e.g.* Cooking and helping in the Lords temple or any other kind of work for broadcasting Lord's glories

(e) **Conclusion** – These Supreme words 'Om tat sat' are thus used in many ways to perfect all activities and make everything complete

LINK BETWEEN TEXTS 17.27 & 17.28: After hearing which activities are sat, one naturally wishes to know which activities are asat. Krishna responds to this query in the final verse of this chapter.

Text 17.28*

THEME: Religious activity not done in proper consciousness is practically useless

- ❖ Anything without faith in the Supreme is impermanent and is called *'asat'*; and is useless in this life and in the next

FOCUS OF LEARNING: PURPORT 17.28

(a) **This verse declares that sacrifice, charity and penance without faith in the Supreme is abominable**
- Because it is useless, being temporary
- Without such faith and proper guidance, there can never be any fruit
- No success is obtained without following the principle

(b) **Why this principle of 'Faith in Supreme' is emphasized**
- Ultimate goal of all Vedic instructions is to understand Krishna
- Advice of all Vedas – In all Vedic scriptures 'Faith in Supreme' is advised

(c) **Best course of work recommended to make everything successful**
- Work from the very beginning in Krishna consciousness under the guidance of the bona-fide spiritual master

(d) **Direct Krishna consciousness is better than gradual elevation**
- In conditional state – One is attracted to different worship based on three modes as per Text 17.4
- Krishna consciousness is transcendental to all three modes
- Message of Chapter 17 – Take to the direct Krishna consciousness process by the association of Krishna conscious devotees (Best recommended method)

(e) **How to find success in the process of Krishna consciousness**
- First find the proper spiritual master then
- Receive training under spiritual master
- Then one achieves faith in Supreme
- When that faith matures, it is called **Love of god** (**ultimate goal of living-entities)**

꧁ END OF CHAPTER 17 ꧂

CHAPTER 17 Appendix

Selected Texts extracted from "Surrender unto Me"

Introduction

Śrīla Baladeva Vidyābhūṣaṇa introduces Chapter Seventeen with Arjuna inquiring:

You have described in the previous chapter that those who study the Vedas, follow their injunctions, try to understand their meaning and have faith in their authority are devas. You have then described those who disregard the Vedas and act outside the scope of Vedic injunctions as asuras. Now I have a question: What is the position of those who have comprehended the difficult texts of the Vedas, both learning them by rote and understanding their meaning, but who—because of lack of diligence—abandon the Vedic injunctions and instead worship demigods and others with the kind of faith found in worldly conduct? What is their position relative to the above-ascertained distinctions between the devas and asuras? Please answer this, taking into consideration both their neglect of Vedic injunctions and their possession of sincere faith.

Texts 17.5 – 17.6

Śrīla Baladeva Vidyābhūṣaṇa comments:

It has been stated in the previous chapter that those who are neglectful of Vedic authority (veda-bāhya) can never be delivered from their bad fate. Now this is corroborated in the two texts beginning aśāstra- [texts 5–6]. There are those who execute austerities, in defiance of the Vedas, which are enjoined in their own concocted scriptures, and are horrible and cause distress to other living beings. These people are characterized by hankering for sense gratification and by their stubborn insistence that "We can accomplish everything on our own." They abuse the physical elements that compose their bodies. They emaciate their bodies by unnecessary fasting and so on. By their neglect, they also torment Me, the Supersoul dwelling within their bodies. They are oblivious—devoid of understanding how to discriminate according to scripture. You should know such persons, who are outside the scope of Vedic authority, to be demons. Thus it is implied that the bad fate of such persons is unavoidable.

What conclusion can we draw from this? Those who worship Yakṣas and Rākṣasas according to their natural faith may receive the potent mercy of Vedic authorities, and then, by developing some faith in the revealed scriptures, their demoniac nature may subside. But those who worship demigods are factually in the mode of goodness, so by the mercy of saintly association it will be easier for them to develop faith in scriptural authority.

While reading these descriptions of the effects of the modes of nature on a person's worship and activities—and the following descriptions of food, sacrifices, austerities and charity—we naturally place ourselves and others into categories of goodness, passion or ignorance.

Individuals are not, however, neatly influenced by only one mode. Rather, they are influenced by unique and individual combinations of modes. The three modes of nature are thus compared to colors: goodness to yellow, passion to red, and ignorance to blue. Nine colors are created by mixing each color with the remaining two colors. By again mixing each of those nine with the other eight colors, eighty-one varieties occur. We could continuing mixing colors again and again until an unlimited palette of colors is created. Similarly, the three modes can be mixed into three, nine and eighty-one combinations, or mixed again to form even more subtle combinations. Indeed, each conditioned soul acquires an individually tailored body and set of circumstances in the material world. At times, therefore, we find a person whose modes basically agree with ours, yet who is still different from us. Our modes may correspond with another's in terms of nine, or even eighty-one shadings, but the more subtle shadings of modes between individuals must certainly exist.

Text 17.28

Sacrifice, charity and penance should all be performed for the pleasure of oṁ tat sat, the Absolute Truth; otherwise, these activities remain within the confines of the material world, bound by goodness, passion and ignorance. The gradual process of elevation should be avoided, and Kṛṣṇa consciousness should be taken up directly. There is no need to elevate ourselves gradually on the banyan tree of the material world. Even if, because of our natures, we naturally have faith in one thing or another, we should hear transcendental literature from pure souls, transcend our faith born of the modes of nature and establish our faith on the spiritual platform. In this way, we should cut off our attachment to matter and attain the spiritual world through pure devotional service.

CHAPTER 18

CONCLUSION — THE PERFECTION OF RENUNCIATION

Connection between Chapter 17 and Chapter 18

- To emphasize the goal of surrender to Krishna, the essence of previous chapters is taught in the final chapter
- Krishna begins His summary by reiterating His prescription that Arjuna should renounce the fruit of work, not work itself; Thus Krishna reviews that "dutiful, detached work brings no reaction"

BREAKDOWN OF CHAPTER 18

SECTION I (18.1 – 18.12) — SUMMARY OF CHAPTERS 1 – 6: *KARMA* SECTION

- A true *sannyasi* does not renounce his activities, but is detached from their fruits
- Krishna concludes that renounced order of life (*sannyasa*) and renunciation of the fruits of action (*tyaga*) are the same.
- Work performed in this way is renunciation in the mode of goodness

SECTION II (18.13 – 18.18) — SUMMARY OF CHAPTERS 13 – 17: *JNANA* SECTION

- Krishna cites Vedanta and analyzes activities as comprised of five factors; this is to help us perform activities without becoming bound
- Most prominent of these factors is the Supersoul
- Acting under the Supersoul's direction, one is unaffected by reactions to his actions

SUMMARY OF THE YOGA LADDER (SECTION III – SECTION VIII)

<u>KARMA</u>

SECTION III (18.19 – 18.40) — THE MODES CONTROL ALL ACTIVITIES

- One's work according to the five factors mentioned above is dictated by the three modes of material nature
- This includes:
  - One's knowledge (19-22)
  - One's action (23-26)
  - One's performance of action (27-28)
  - One's understandings (29-32)
  - One's determination(33-35)
  - One's happiness (36-39)
- All activities within the universe are thus controlled by the three modes

<u>SAKAMA TO NISKAMA KARMA YOGA</u>

SECTION IV (18.41 – 18.48) — FREEDOM FROM REACTION BY OCCUPATIONAL WORK

- All work is controlled by the modes, yet one can become free from the reactions of work by acting as brahmana, ksatriya, vaisya or sudra in Niskama karma yoga while worshipping the Lord through that work

<u>FROM NISKAMA THROUGH LIBERATION TO DEVOTIONAL SERVICE</u>

SECTION V (18.49 – 18.55) — CONFIDENTIAL KNOWLEDGE: FROM REACTION-FREE WORK THROUGH *JNANA-YOGA* TO *BRAHMAN* PLATFORM & PURE DEVOTIONAL SERVICE

- One practicing niskama karma yoga, detached work, attains goodness and the knowledge that he is not his body
- He finally attains the Brahman platform
- By serving Krishna on this platform, with devotion, one reaches the kingdom of God

SECTION VI (18.56 – 18.60) — WORKING IN PURE DEVOTIONAL SERVICE

- One on the platform of devotion should work under the order of Lord, fully depending on Him and being fully conscious of Him
- One will thus be free from the control of the modes of material nature

SECTION VII (18.61 – 18.63) — MORE CONFIDENTIAL KNOWLEDGE: SURRENDER TO SUPERSOUL

- More confidential knowledge than the knowledge that one is spirit soul is knowledge that one should surrender to the Supersoul

SECTION VIII (18.64 – 18.66) — THE MOST CONFIDENTIAL KNOWLEDGE OF ALL: BECOME A PURE DEVOTEE OF KRISHNA

- Always think of Krishna, become Krishna's devotee, worship Krishna, offer all homage unto Krishna and thus come to Krishna.
- Surrender to Krishna, do not fear sinful reactions

SECTION IX (18.67 – 18.71) — PREACHING AND STUDYING THE *BHAGAVA-GITA*

- One who explains this knowledge of Bhagavad Gita to austere, nonenvious devotees, pure devotional service is guaranteed
- Those who study *Bhagavad-gita*, worship Krishna with their intelligence, and faithful and nonenvious hearers become free from sinful action

SECTION X (18.72 – 18.73) — ARJUNA IS FIRMLY FIXED

- After hearing *Bhagavad-gita*, Arjuna is fixed and determined to act according to Krishna's instructions

SECTION XI (18.74 – 18.78) — SANJAYA'S PREDICTIONS

- Sanjaya ecstatically thinks of the wondrous form of Krishna
- Predicts victory for Arjuna, the supreme archer, and Krishna, the master of all mystics

SECTION I (18.1 – 18.12)
SUMMARY OF CHAPTERS 1 – 6: *KARMA* SECTION

PRACTICAL APPLICATION OF SECTION I
Acting with detachment is true renunciation and brings freedom from reaction

Text 18.1*

THEME: Arjuna asks Krishna to distinguish between *Tyaga* and *Sannyasa* (What is the goal of renunciation and of the renounced order of life? Should one work while remaining detached from the fruit of work (*niskama-karma*) or should one renounce activities to perform *jnana-yoga*?)

***PLEASE NOTE:** For an exact answer to the question asked by Arjuna in Text 18.1, Please refer to the Common Theme of Text 18.7 – 18.9 and Text 18.12*

FOCUS OF LEARNING: PURPORT 18.1

(a) **Main emphasis of every chapter in the *Bhagavad-gita*** – "Devotional service unto Supreme Personality of Godhead is the ultimate goal of life"
- First six chapters conclude in Text 6.47 – *"yoginam api…"* – *Bhakti-yoga* is the best
- Middle six chapters describe pure devotional service and its nature and activity
- Last six chapters:
  - Recommend – "Do all acts in conjunction with the Lord" as indicated by "*Om tat sat"* which indicates Vishnu, the Supreme Person (*Bg.* Chapter 17)
  - Establishes – 'Devotional service is the ultimate purpose of life' by citing past Acharyas, the *Brahma-sutra* and *Vedanta-sutra*; and thus refutes Impersonalists who claim monopoly on *Vedanta-sutra*
    - Chapter 13 – 17 establishes devotional service on the authority of *Vedanta-sutra* (*e.g.* Chapter 13 and Chapter 15)
    - Especially *Bg.* 15.5 says *Vedanta-sutra* is meant for understanding devotional service
- Chapter 18 summarizes the same point, 'Devotional service as the most confidential knowledge'

(b) **Purpose of life** (As per Chapter 2 and Chapter 18) – Renunciation and attainment of transcendental position above the three modes

(c) **Meaning of 'Hrsikesha'** – Master of all senses
- One who helps to attain mental serenity
- Arjuna uses this name because he wants to know everything clearly so that he can be equipoised

(d) **Meaning of 'Kesi-nisudana'** – Killer of Kesi demon and now He is expected to kill the doubts which are compared to demons

Texts 18.2

THEME: Krishna begins by citing great philosophers who say:

- ***'Tyaga'*** – To renounce the results of all activities
- ***'Sannyasa'*** – To renounce the activities that are based on material desire; which implies to renounce fruits and also the work itself

Texts 18.3

THEME: There are different opinions in abandoning activities

- Some say all fruitive activity is faulty
- Others maintain that acts of sacrifice, charity and penance should never be abandoned

FOCUS OF LEARNING: PURPORTS 18.2 – 18.3

(a) **Instruction of *Bhagavad-gita* (18.2)**
- Activities for advanced spiritual activities are not to be given up
  - *e.g.* Sacrifices for purification of one's heart
- But performance of activities for results has to be given up
  - *e.g.* Sacrifices to attain a good son or elevation to higher planets

(b) **Example of subjects of contention in Vedic literatures**
- *e.g.* Animal killing in sacrifice is a subject of contention among the sages

Text 18.4

THEME: But Krishna's opinion is that there are three kinds of renunciation based on the three modes

- Lord's opinion stands above all Vedas. After all, the Vedas are different laws given by God (purport)
- His words should be taken as final (purport)

Text 18.5*

THEME: Krishna's opinion is presented – "Religious duties as opposed to worldly duties purify the heart"

- **Sacrifice, Charity and Penance** should never be given up – they <u>purify even the great souls</u>

FOCUS OF LEARNING: PURPORT 18.5

(a) **Suggestion to yogis / advanced souls / *sannyasis*** – They must perform acts for advancement of human society

(b) **Example of such purificatory processes –** Marriage ceremony (*Vivaha-yajna*)
  - <u>Purpose:</u> To regulate the human mind so that it becomes peaceful for spiritual advancement
  - <u>Attitude of sannyasi:</u> Should never discourage one in the lower stages of life *e.g.* a young man to practice this *yajna*

(c) **Another example is charity –** It is for purification of heart **,**especially if it is given to suitable persons, it leads to advanced spiritual life

Text 18.6

THEME: Attitude while performing sacrifice, charity and penance:

- Without attachment or any expectation of result
  - *Example of what should be given up* – All sacrifices meant for material advancement should be given up (purport)
- Only as a matter of duty for the purpose of purification of one's existence
  - *Example of what should be encouraged* – Everything that leads to Krishna consciousness must be encouraged (purport)
    - *Ref. SB 1.2.6: "sa vai pumsam…"* – Highest criteria of religion is anything which leads to devotional service

PRACTICAL APPLICATION OF TEXTS 18.5 & 18.6
Regardless of his personal level of advancement, the
spiritualist always encourage the following of purificatory practices

Texts 18.7 – 18.9

COMMON THEME: Three types of renunciation

- In Text 18.7, Krishna uses and equates the words *tyaga (parityaga)* and *sannyasa*, which indicates His answer to the question, "Are *sannyasa* and *tyaga* the same or different?" Though some think they are different, Krishna's opinion is that the renounced order of life and renunciation of the fruits of work are, in fact, exactly the same. Indeed, Srila Prabhupada translates both words here as "renunciation."

PLEASE NOTE: *Purport points for Texts 18.7 – 18.9 are included under the respective text themes. Therefore there are no separate 'Focus of Learning' sections for these verse*

Text 18.7

THEME: Renunciation in the mode of ignorance

- Prescribed duties should never be renounced
- Giving up prescribed duties because of illusion is in the mode of ignorance
- ***Examples –*** Cooking and marriage ceremony
  - Activities which promotes one to spiritual activity are recommended e.g. cooking and offering to the Lord; For a sannyasi, cooking for oneself is prohibited, but cooking for Supreme Lord is not prohibited
  - Sannyasi may perform marriage ceremony for his disciple to help him advance in Krishna consciousness

Text 18.8

THEME: Renunciation in the mode of passion

- Giving up prescribed duties as troublesome or out of fear of bodily discomfort
- ***Examples:***
  - In Krishna consciousness, giving up earning money out of fear that it is fruitive activity is not recommended, one should engage his money in Krishna consciousness
  - Rising early in the morning may be troublesome
- Result of passionate work is always miserable – One does not elevate in renunciation

Text 18.9

THEME: Renunciation in the mode of goodness

- ❖ Performing prescribed duty because it is ought to be done
- ❖ Renouncing all material associations and all attachment to the fruit
  - ***Example:*** A man working in Krishna consciousness in a factory, does not associate himself with the work of the factory nor with the workers of the factory – Simply works for Krishna and gives the result to Krishna; thus situated on transcendental platform

LINK BETWEEN TEXTS 18.9 & 18.10:
Text 18.10 describes the **symptoms of proper renunciation**

Text 18.10

THEME: Defines "Intelligent renouncer"

- ❖ One who is in the mode of goodness
- ❖ Neither hateful of inauspicious work nor attached to auspicious work, which implies:
  - One does not hate anyone or anything that troubles his body
  - Works in proper place at proper time
  - Without fearing the troublesome effects
- ❖ Has no doubts about work

LINK BETWEEN TEXTS 18.10 & 18.11:
Can't one just renounce all work, both the auspicious and inauspicious? This is answered in Text 18.11

Text 18.11

THEME: Defines 'true renunciation' and declares it impossible to give up all activities completely

- ❖ 'True renunciation' – To perform only religious duties, and without attachment to their fruits
  - *e.g.* Many members of ISKCON work very hard in their office and whatever they earn they give to the society. Such highly elevated souls are actual sannyasis
- ❖ It is impossible for an embodied being to give up all activities
  - Prescribed duties should never be renounced

LINK BETWEEN TEXTS 18.11 & 18.12 This verse answers the question "What about the reaction which comes from the work as prescribed in Texts 18.9 – 18.11"

Text 18.12

THEME:. **Although various good and bad reactions result from religious duties, one who works without desires for these fruits is not subject to them.** He becomes liberated from all the threefold reactions – desirable, undesirable and mixed

- ❖ It explains the result achieved after death, by both attached and the detached
  - Attached – Has to suffer or enjoy the threefold reactions of material existence
  - Detached – Does not have to suffer or enjoy the results of the threefold reactions
- ❖ Krishna conscious person is always liberated
  - Because a person in Krishna consciousness is acting in knowledge of relationship with Krishna
  - Therefore he does not have to suffer or enjoy the results of his acts after death
- ❖ We should note that in this verse Krishna has again used both words, *sannyasa* and *tyaga*, to emphasize that they are synonymous. Thus Krishna has again established that the superior method of becoming free from the reactions to work is *niskama-karma*—renouncing the fruits of work, not the work itself.

SECTION II (18.13 – 18.18)
SUMMARY OF CHAPTERS 13 – 17: *JNANA* SECTION

PRACTICAL APPLICATION OF SECTION II

Because the Supreme Lord is the ultimate cause, therefore one who is acting in Krishna consciousness under the direction of Supersoul within the heart is:

- Naturally not bound by any activity
- Those in complete Krishna consciousness are not ultimately responsible for their actions

Texts 18.13 – 18.14*

COMMON THEME: Five causes of action – To more precisely explain the consciousness of one not bound by fruits of his action, Krishna refers to *Vedanta Sutra*.

- ❖ Krishna describes five factors as the responsible causes for accomplishment of any kind of action (right or wrong)

Material Causes:

1. **'Adhistaan'** – Place of action (Body)
2. **'Karta'** – The doer (That is the consciousness reflected in false ego)
    - ❖ Refers to the soul because he is acting to bring about the results of his activity
    - ❖ *Supporting Ref. For soul as the knower and doer*
        - *Prasna Upanishad*
        - *Vedanta Sutra*
3. **'Karana'**– Senses (Instruments of action)
4. **'Cesta'** – Endeavour (Effort, exerted by life airs to move the body)

Ultimate cause:

5. **'Daivam'** – Super-cause (All our activities depend on the will of the Supersoul)

Text 18.15

THEME: These five co-operatively perform every action, both religious (right) and irreligious (wrong) performed by either body, mind or speech

- ❖ **Right work** – Work done in terms of prescribed scriptural directions
- ❖ **Wrong work** – Work done against principles of scriptural injunctions

LINK BETWEEN TEXTS 18.15 & 18.16: Krishna categorizes action into three: that performed with the body, mind or words. Action in all three categories can be performed either according to sastric injunctions or against them. In either case, however, it is the Supersoul who ultimately sanctions all action. This is confirmed as follows.

Text 18.16

THEME: Non-intelligent seer defined

- ❖ Does not consider the final doer, the Supreme Lord
- ❖ It is not intelligent to consider oneself as independent doer of one's actions

Text 18.17

THEME: Intelligent seer defined (In contrast with foolish, non-intelligent seer of Text 18.16)

- ❖ One who does not foolishly think himself as the sole cause, does not get enamored by the fruits
- ❖ Not motivated by false ego
- ❖ Intelligence is not entangled

FOCUS OF LEARNING: PURPORT 18.17

(a) **Who is perfect at doing everything and is never in illusion** – One who knows the instruments of work, himself as the worker and the Supreme Lord as the supreme sanctioner is perfect in doing everything
(b) **'Personal activity' and 'Responsibility'** arise from false ego and godlessness, or a lack of Krishna consciousness
(c) **Action in Krishna consciousness under Supersoul's direction is non-reactive**
- *Analogy: e.g.* Soldier killing under the command of a superior officer

Text 18.18*

THEME: Three motivators and three constituents of action

- ❖ Action is motivated by knower knowing the known, in other words activity is motivated by a person (knower) perceiving a desirable object/goal. Being thus inspired, action is carried out by senses with effort (work), exerted by ***Karta*** (doer)
- ❖ Thus explains
  - Three motivators of action – Knowledge, object of knowledge and the Knower
  - Three Constituents of action – Senses, work and the doer

FOCUS OF LEARNING: PURPORT 18.18 – Few concepts explained

(a) **Inspiration –** Before one acts, there is some impetus which is called inspiration
(b) **Work –** Any solution arrived at before work is actualized is a subtle form of work. Then work takes the form of action
(c) **Impetus –** First one has to undergo the psychological process of thinking, feeling and willing and that is called impetus
(d) **Guru or Sastra –** Inspiration to work is the same if it comes from scripture or from instruction of spiritual master
(e) **Accumulation of work** – That is the sum total of all constituents of an activity

LINK BETWEEN TEXTS 18.18 & 18.19: By elaborating on the motives and constituents of action, Krishna, here in Text 18.18, finishes His summary of *jnana*. In pursuing that topic, Krishna will again describe the effects of the three modes of nature (as He did in Chapters Fourteen and Seventeen) in the next series of verses, Texts 18.19–18.40. He begins by confirming that even the motivators of action and the constituents of action are under the dictates of the modes of nature. He first speaks of knowledge (one of the motivators), action (one of the constituents) and the performer of action (another of the constituents)

SECTION III (18.19 – 18.40)
THE MODES CONTROL ALL ACTIVITIES

Text 18.19

THEME: Three kinds of knowledge, action and performer are explained henceforth

PLEASE NOTE: *Purport points for Texts 18.20 – 18.39 are included under the respective text themes. Therefore there are no separate 'Focus of Learning' sections for these verses*

Texts 18.20

THEME: Knowledge in goodness

- That knowledge by which that undivided spiritual nature is seen in all the living entities, though they are divided into innumerable forms

Texts 18.21

THEME: Knowledge in passion

- That knowledge by which one sees in every different body there is different type of living entity. *e.g:*
  - The concept that the material body is the living entity and with the destruction of the body, consciousness is also destroyed
  - Cause of different bodies – They say bodies differ from one another because of development of different types of consciousness
  - No separate soul – Body itself is the soul. Consciousness is temporary

Texts 18.22

THEME: Knowledge in ignorance

- That knowledge by which one is attached to one type of work as all in all, without knowledge of the truth and which is very meager. *e.g.*
  - Knowledge of common man
  - Knowledge limited to body, because not developed through authorities or scriptural injunctions
  - For him God is money and knowledge implies satisfaction of bodily demands
    - No connection with Absolute Truth
    - Like knowledge of ordinary animals

Texts 18.23

THEME: Action in the mode of goodness

- Action which is:
- Regulated by *sastra*
- Performed without attachment, without love or hatred
- Without fruitive desires
- In his purport to Text 18.23, Srila Prabhupada closely equates the mode of goodness with Krishna consciousness

Texts 18.24

THEME: Action in the mode of passion

- Action with great effort by one seeking to gratify his desires
- Enacted from a sense of false ego

Texts 18.25

THEME: Action in the mode of ignorance

- ❖ Action performed in illusion
- ❖ In disregard of scriptural injunction
- ❖ Without concern for future bondage
- ❖ Without concern for violence or the distress to others

Texts 18.26

THEME: Worker in goodness

- ❖ Performs his duty without association with the modes of material nature and without false ego
- ❖ With great determination and enthusiasm
- ❖ Without wavering in success or failure
- ❖ In his purport to Text 18.26, Srila Prabhupada again equates the mode of goodness with Krishna consciousness

Texts 18.27

THEME: Worker in passion

- ❖ Attached to work and fruits of work, desiring to enjoy those fruits
- ❖ Who is greedy
- ❖ Always envious, impure and moved by joy and sorrow
    - *e.g.* Too much attached to a certain kind of work or result because too much attached for materialism or hearth and home, wife and children
    - Has no desire for higher elevation in life

Texts 18.28

THEME: Worker in ignorance

- ❖ Works against the injunctions of scriptures
- ❖ Materialistic
- ❖ Obstinate
- ❖ Cheating and expert in insulting others
- ❖ Lazy, always morose and procrastinating (Anything which can be done in an hour, they drag on for years)

Text 18.29

THEME: Three kinds of understanding and determination are explained henceforth

- ❖ One who is not Krishna conscious is forced to act by the modes of material nature. And as in our knowledge and work, so also in our understanding and determination

Text 18.30

THEME: Understanding in goodness

- ❖ One knows what ought to be done and what ought not to be done
- ❖ What is to be feared and what is not to be feared
- ❖ What is binding and what is liberating
    - Performing actions in terms of scriptural directions is called ***"pravrtti"***
    - Not doing such actions leads to entanglement

Text 18.31

THEME: Understanding in passion

- That which cannot distinguish between religion and irreligion
- Between action that should be done and action that should not be done

Text 18.32

THEME: Understanding in ignorance

- Considers irreligion to be religion and religion to be irreligion. *e.g.*
    - Considers a great soul to be a common man and a common man to be a great soul
    - Truth to be untruth and untruth to be truth
- Under the spell of illusion and darkness
- Strives always in the wrong direction

Text 18.33

THEME: Determination in goodness

- Determination which is unbreakable
- Sustained with steadfastness by yoga practice
- Controls the activities of the mind, life and senses
    - Significance of the word **"*avyabhicarinya*"** – It indicates that persons who are engaged in Krishna consciousness are never deviated by any other activity

Text 18.34

THEME: Determination in passion

- One holds fast to fruitive results in religion, economic development and sense gratification

Text 18.35

THEME: Determination in ignorance

- One cannot go beyond dreaming
    - Here dreaming means too much sleep and always dreaming of lording over material world
    - **Dreaming is natural:** Dreaming is always present either in goodness, passion and ignorance
- Cannot go beyond fearfulness, lamentation, moroseness and illusion

Text 18.36

THEME: Happiness in three modes is described in the next 3 verses

- Conditioned soul is trying to enjoy material happiness again and again
    - *Analogy:* Chewing the chewed
- How to get relief from such entanglement (repetitive so-called happiness)
    - Only by association of great souls
    - When awakened to real Krishna consciousness

Text 18.37

THEME: Happiness in goodness

- Like poison in the beginning and nectar in the end
    - Many rules and regulations to control mind and senses may appear bitter like poison
    - Successful transcendental realisation is like nectar
- Awakens one to self-realisation

Text 18.38

THEME: Happiness in passion

- ❖ Derived from contact of senses with the sense objects
- ❖ Like nectar at first but poison at the end
    - *e.g.* Young woman and young man meet and senses drive one to see, touch and have sexual intercourse (like nectar) – at the end there may be separation, divorce, lamentation etc. (like poison)

Text 18.39

THEME: Happiness in ignorance

- ❖ Blind to self realisation
- ❖ Delusion from beginning to end
- ❖ Arise from sleep, laziness, illusion
    - **Illusion –** No idea how to act and how not to act
- ❖ Difference between passion and ignorance – In the mode of passion there might be some kind of ephemeral happiness in the beginning and at the end distress, but for one in ignorance there is only distress both in the beginning and at the end

LINK BETWEEN TEXTS 18.39 & 18.40: Krishna next offers a one-verse restatement of the verses He has just spoken, and thus He summarizes the influence of the modes of nature.

Text 18.40*

THEME: No-one, either here or among the demigods, is freed from these three modes

SECTION IV (18.41 – 18.48)
FREEDOM FROM REACTION BY OCCUPATIONAL WORK:
PURIFICATION THROUGH KARMA YOGA

PRACTICAL APPLICATION OF SECTION IV

All work is controlled by the modes; yet one can become free from the reactions of work by acting as *brahmana, ksatriya, vaisya* or *sudra* in *Niskama-karma-yoga,* while worshipping the Lord via that work

LINK BETWEEN SECTION III & SECTION IV: After Section III, one may ask the question that "If all beings within the material world are conditioned by the modes, how does one get out?" In response to such a question, the Lord describes that *Varnasrama* system. In this system, one acts according to his inherited modes of nature, but does so in regulated service to the Lord. As one progresses in dutiful, detached work, he is elevated through the modes, until he is qualified to give up work and exclusively cultivate knowledge

Texts 18.41 – 18.44

COMMON THEME: Qualities of four *varnas* (Thus indicating to utilize your *karmic* propensities in the dutiful service of the Lord)

- ***Brahmanas*** (18.42): Nine qualities – Peacefulness, self-control, austerity, purity, tolerance, honesty, knowledge, wisdom and religiousness
- ***Ksatriyas*** (18.43): Seven qualities – Heroism, power, determination, resourcefulness, courage in battle, generosity and leadership
- ***Vaisyas*** (18.44): Three qualities – Farming, cow-protection and business
- ***Sudras*** (18.44): One qualities – Labor and service to others

Texts 18.45 – 18.48

COMMON THEME: Purification through *karma-yoga*

Text 18.45

THEME: Anyone can become perfect by following the duties of his work. That is explained in 18.46, which explains how one should perform his duties

Text 18.46*

THEME: One can become perfect by doing all the duties of his respective varna for the "Lord's pleasure"

- By worship of the Lord, who is the source of all beings and who is all pervading

FOCUS OF LEARNING: PURPORT 18.46

Srila Prabhupada elaborates in this purport on how one's work—although within the modes of material nature—can be practically turned into bhakti through niskama-karma-yoga

(a) **Supreme Lord is the beginning of all living entities –** This is supported by the following references:
- *Bg. 15.7* – Living entities as fragmental parts and parcels
- *Vedanta-sutra – "janmady asya yatah…"*
- *Bg. Chapter 7* – Lord is all pervading by His external and internal energies

(b) **Result of knowing the Lord as the source** – This leads to "Worship of him"
- Worship Supreme Lord with His energies
- How Vaishnavas worship – Worship Lord especially with His internal energy
- But what about external energy?
  - His external energy is a perverted reflection of internal energy
  - The external energy is a background, but the Supreme Lord by the expansion as Paramatma is situated everywhere, in all the demigods, human beings, animals etc.
  - **Therefore recommendation given:** Perform your duty to render service unto Him – Senses to be engaged in service of Hrsikesa, the master of the senses

(c) **Reciprocation of the Lord** *(Ref. Bg. 12.7)* – Supreme Lord Himself takes charge of delivering such a devotee
- Whatever occupation one may be engaged, if he serves the Lord, he will achieve the highest perfection

Text 18.47

THEME: As one should not take medicine prescribed to someone else, one should stick to his own prescribed duties and not try to take someone else's

- Better to engage in one's own occupation, even though imperfectly, than to accept another's occupation and perform it perfectly
- Result: Duties prescribed according to one's own nature are never affected by sinful reaction

FOCUS OF LEARNING: PURPORT 18.47

(a) **Basis of prescribing occupational duties for different *varnas***
- Based on different modes of nature

(b) **Example of abominable natures (due to contamination by modes) of occupational duties**
- For a *Brahamana* – Has to kill animals in sacrifices
- For a *Ksatriya* – Has to be violent to kill his enemies or tell lies for diplomacy
- For a *Vaishya* – However pious he may be, sometimes he has to hide his profit to stay in business or sometimes black-marketing
- For a Sudra – Serving a bad master

(c) **How to avoid abominable nature of different kinds of work and thus purify all the defects of a particular *varna***
- No work (Any of the four varnas) is abominable, if performed in the service of the Supreme Lord
- Example of action for the satisfaction of the Lord – Arjuna fighting on the battlefield
  - No fear of degradation in such action

(d) **Conclusion** *(Supporting Ref. Bg. 3.9)*
- Everyone should be engaged according to the particular mode of nature he has acquired
- Decide to work only to serve the Supreme cause of the Supreme Lord

Text 18.48*

THEME: One must stick to his occupational duty at any cost, even if one's own duty appears difficult or defective

- *Analogy:* Every endeavor is covered by some fault, just as fire is covered by smoke

FOCUS OF LEARNING: PURPORT 18.48

(a) ***Analogy of fire covered by smoke* –** Smoke does not make fire impure
- e.g. In winter time when one takes a stone from the fire, sometimes smoke disturbs the eyes but still one makes use of the fire anyway
- Therefore do not give up the duty due to unpleasant disturbances
- Be determined to serve the Lord by occupational duty

(b) **How one, in any *varna*, can become perfect in self realisation**
- Results of work are purified when they are connected with devotional service
- One becomes perfect in seeing the self within and that is self-realization

SECTION V (18.49 – 18.55)
CONFIDENTIAL KNOWLEDGE: FROM REACTION-FREE WORK THROUGH JNANA-YOGA TO BRAHMAN PLATFORM & PURE DEVOTIONAL SERVICE
(PURIFICATION THROUGH JNANA-YOGA)

PRACTICAL APPLICATION OF SECTION V
The perfection of *jnana-yoga* is to understand the nature of the self
and it's relationship with Krishna, thus *bhakti* is the culmination of *jnana*

LINK BETWEEN SECTION IV & SECTION V: Worshiping the Lord through our work elevates us in knowledge. Krishna will now describe further steps up the yoga ladder.

Text 18.49

THEME: One who is self-controlled and completely unattached, can engage in *Jnana-yoga* and can obtain highest perfect stage of freedom from reaction

- ❖ Thus explains – 'Who can practice renunciation and attain highest perfect stage of freedom from reaction" (As per *Jnana-yoga*)

FOCUS OF LEARNING: PURPORT 18.49

(a) **Krishna conscious person is a real renunciant (*sannyasi*)**
- Real renunciation means to think oneself part and parcel of the Supreme Lord
- Therefore one has no rights to enjoy the results of his work
- Results must be enjoyed by the Supreme Lord

(b) **Krishna conscious mentality gives real satisfaction because**
- He is actually acting for the Supreme
- He is not attached to anything material and becomes accustomed to not taking pleasure in anything beyond the transcendental happiness of serving the Lord
- It automatically gives freedom from all reaction without accepting renounced order
- *Ref. Bg. 3.17 and Yoga-rudha stage*

Text 18.50

THEME: Lord proclaims to explain, how one can achieve Supreme perfectional stage, *Brahman* (Highest knowledge)

- ❖ Highest perfection of knowledge is attaining Krishna consciousness *(Explained in Texts 18.51 – 18.54)*

LINK BETWEEN TEXTS 18.50 & 18.51: These verses refer to a *yogi* on the path of *jnana-yoga* who has purified his consciousness through work and has thus already progressed upward from the stage of karma to the stage of *jnana*. Srila Vishvanatha Cakravarti Thakura, in his comment to Text 18.49, explains: "It being the case that all work is covered with fault, the person on the first level of *sannyasa* rejects the faulty aspects of work—namely the mentality of being the doer and the expectation of profit. Thus in due course of time, he perfects his *sadhana*. After having ascended to the level of yoga, he gives up work itself. This is the second stage of *sannyasa*, as described in this verse beginning *asakta-buddhih sarvatra*."

Thus we can understand that a devotee who has worshiped the Lord by his work will not attain *Brahman* realization in the same way as does the *jnana-yogi*. A devotee, after being purified by detached work, attains freedom from false ego and moves forward to realize and serve the Supreme *Brahman*.
The process practiced by an advanced *jnana-yogi* to elevate him further is next described.

Texts 18.51 – 18.53

COMMON THEME: One achieves supreme perfection – *'Brahma-bhuta'* platform and 'peacefulness' by:

1. Controlling the mind with determination
2. Purified by intelligence
3. Giving up sense objects
4. Freedom from attachment and hatred
5. Living in a secluded place
6. Eats little and controls his body, mind and power of speech
7. Freedom from all bad qualities born of material conceptions – False ego, false strength, false pride, lust, anger and acceptance of material things and false proprietorship
8. Always in trance and detached – Thus one achieves Supreme peace
    - *Analogy for peace (Ref. Bg. 2.70)* – Rivers flowing into ocean are compared to incessant flow of desires (purport)

LINK BETWEEN TEXTS 18.53 & 18.54:
Krishna next describes the *Brahma-Bhuta* platform

Text 18.54*
Brahma-bhuta stage

THEME: Then he can realize Brahman and may finally achieve devotion to Krishna

❖ ***Brahma-bhuta*** stage (Three criteria):
   1. Fully joyful
   2. Never laments or desires
   3. Equally disposed towards every living entity

❖ Then attains pure devotional service unto Me

FOCUS OF LEARNING: PURPORT 18.54

(a) **Difference between ultimate realizations**
- Impersonalist – *'Brahma-bhuta'* means becoming one with the Absolute
- Personalist – *'Brahma-bhuta'* means to become engaged in pure devotional service

(b) **Pure devotional service includes *'Brahma-bhuta'* stage** (Stage of liberation or oneness with the Absolute)
- Without being one with the Supreme, one cannot render service unto Him
- In the Absolute conception there is no difference between served and servitor, yet the distinction is there in a higher spiritual sense

(c) **Pure devotional service fulfils all criteria of *'Brahma-bhuta'* stage**
- Joyful
  - Since God is full, a living-entity in God's service also becomes full in himself
  - He is just like a river cleansed of all dirty water
  - Has no thought other than Krishna
- Never laments or desires
  - Does not lament for any material loss or gain because he is full in the service of the Lord
  - No desire for material enjoyment because he knows his own constitution as fragmental part and parcel and an eternal servant of the Lord
- Equally disposed towards every living entity
  - Does not see someone as higher or lower
  - Higher and lower positions are ephemeral
  - Stone and gold are of equal value

(d) **Attitude of pure devotee towards other positions**
- Idea of becoming one with the Supreme *Brahman* and annihilating one's individuality – Hellish
- Idea of attaining heavenly kingdom – Phantasmagoria
- Senses are like serpents whose teeth are broken
- The highest personality in this material universe is no more significant than an ant
- For a devotee the entire world is as good as Vaikuntha or spiritual sky

(e) **How one achieves such a stage** – by the mercy of Lord Chaitanya, who preached pure devotional service

LINK BETWEEN TEXTS 18.54 & 18.55:
What happens after attaining devotion?

Text 18.55*

THEME: Krishna proclaims: "Pure *Bhakti-yoga* is the only way" to understand Krishna and enter His abode

FOCUS OF LEARNING: PURPORT 18.55

(a) **Eligibility to understand Absolute Truth**
- Krishna and His plenary portions cannot be understood – By mental speculation or by non-devotees
- Only way to know Krishna
  - Pure devotional service
  - Under the guidance of a pure devotee
- Without devotional service, Absolute Truth is always hidden – *Ref. Bg. 7.25*
  - Erudite scholarship or mental speculation or university degrees fail to reveal Absolute Truth

(b) **Eligibility to enter lord's abode**
- One who is fully conversant with the science of Krishna

(c) **Refutation of Mayavada** – Becoming Brahman does not mean losing identity
- Devotional service means <u>God</u>, <u>devotee</u>, the <u>process of devotional service</u>
- Such knowledge is never vanquished even after liberation; same distinction is maintained
- Liberation involves getting free from material concept of life, but the individuality continues
- Importance of word **"Visate" – "Enters into Me"**
  - It implies to enter into the abode of the Lord in one's individuality, to render service
  - *Analogy:* Green bird enters a green tree, not to become one, but to enjoy the fruits of the tree
  - *Analogy:* Impersonalists give the example of a river flowing into the ocean and happiness of merging, but personalists keep his personal individuality like an aquatic in the ocean

(d) **How one's devotional service begins after achieving brahma bhuta stage**
- By hearing from the Lord
- Effect of hearing
  - *Brahma-bhuta* stage develops
  - Material contamination decreases
  - One can understand the Supreme Lord

(e) **Other references on "Devotional service continues after liberation"**
- *Ref. Vedanta Sutra 4.1.12*
- Srimad Bhagavatam defines "Real devotional liberation" as reinstatement of living entity in one's own constitution position as fragmental part and parcel, and eternal servant of the Lord.

SECTION VI (18.56 – 18.60)
WORKING IN PURE DEVOTIONAL SERVICE

PRACTICAL APPLICATION OF SECTION VI
One must act in devotion, following Krishna's dictation:
If one does not, one will undoubtedly act in illusion

LINK BETWEEN SECTION V & SECTION VI: Krishna first spoke about elevation through karma and has just spoken about how a jnana-yogi may advance to the highest perfection. Beginning here, and for the next eleven verses (18.56 – 18.66), Krishna will speak directly about *bhakti*.

Text 18.56
Lord's protection described

THEME: "I personally protect My devotee from all reactions and lead him directly to My Supreme abode"
- Though engaged in all kinds of activities, My pure devotee is always under My protection and
- He reaches the eternal abode by My grace

PLEASE NOTE:
Similar themes are mentioned in Texts 8.14, 9.30 – 9.31, 12.7

FOCUS OF LEARNING: PURPORT 18.56

(a) **Significance of *'Mad-vyapasrayah'*** – Means under the protection of the Lord
- How protection comes – A pure devotee acts under the direction of Supreme Lord or His representative

(b) **Nature or quality of service**
- No time limitation for a pure devotee
- Always, 24 hours engaged in the service of the Lord
- Nature of the abode – Unchangeable eternal, imperishable and full of knowledge

LINK BETWEEN TEXTS 18.56 & 18.57:
What is the practical application of Krishna's instructions for Arjuna?

Text 18.57
Devotees mood of dependence described

THEME: Therefore perform your duties in full dependence on My protection
- In all activities just depend on Me
- Work always under My protection and be fully conscious of Me

FOCUS OF LEARNING: PURPORT 18.57

(a) **Mood of servant**
- Act fully under the direction of Supreme Lord
- No individual independence
- Unaffected by profit and loss – Acts only on behalf of the master
- Discharges his duty faithfully

(b) **How to exhibit that mood towards Krishna in His absence**
- Act according to *Bhagavad-gita* (Krishna's direction)
- Act under guidance of Krishna's representative

(c) **Significance of '*Mat-parah*'** – One has no goal save and except acting to satisfy Krishna

(d) **Misuse of "Concept of devotional service" –** Doing something whimsical and offering the results to Krishna
- Act only according to order to Krishna which comes through disciplic succession
- Prime duty of life – Spiritual master's order

LINK BETWEEN TEXTS 18.57 & 18.58:
What will be the result of following Krishna's instructions? And of not following?

Text 18.58

THEME: If you work as per Text 18.57, you will pass all obstacles; otherwise you will be bound

FOCUS OF LEARNING: PURPORT 18.58

(a) **Krishna consciousness is free from all anxieties**
- Not unduly anxious about executing the duties of his existence
- Krishna becomes his friend and looks after his comfort

(b) **Krishna conscious person is liberated and free to act**
- Because everything is prompted by Krishna from within and confirmed by spiritual master
- Otherwise conditioned soul is always under strict material laws

LINK BETWEEN TEXTS 18.58 & 18.59: What does Krishna mean when He states that one acting through false ego, not hearing Him, will be lost?

Text 18.59*

THEME: Your duty is to fight and even if you try to abandon, the modes will force you to do it

FOCUS OF LEARNING: PURPORT 18.59

(a) **Examples of acting according to nature** – Arjuna as a *ksatriya* has natural duty to fight
(b) **Refusal to fight was under false ego** – because he was fearing that by killing his relatives he would incur sinful reactions
(c) **Forgetfulness of conditioned soul** – Forget the relationship with Supreme Personality of Godhead and considering himself as the master of his actions
(d) **Conclusion** – Unhesitatingly execute the order of Supreme Personality of Godhead – That will keep one safe under all circumstances

Text 18.60

THEME: "If you do not follow My orders, you will follow orders of lower nature like puppet"

FOCUS OF LEARNING: PURPORT 18.60

(a) **Result of following the Lord:**
- Anyone who voluntarily engages himself under the direction of the Supreme Lord becomes glorious
- Anyone who refuses to act so – He gets compelled to act by the modes

SECTION VII (18.61 – 18.63)
MORE CONFIDENTIAL KNOWLEDGE:
SURRENDER TO THE SUPERSOUL

PRACTICAL APPLICATION OF SECTION VII

Perfection is available by focusing on the instructions of the Supersoul in the heart

LINK BETWEEN SECTION VI & SECTION VII: Ultimately, who is controlling illusion and rotating everyone through births and deaths on the wheel of *samsara* (material existence)?

Text 18.61

THEME: Supreme Lord is the master and puppeteer
- ❖ He is situated in everyone's heart
- ❖ Directing the wanderings of all living entities, who are seated on a machine (made of material energy)

FOCUS OF LEARNING: PURPORT 18.61

(a) **This verse points out limited discretion of Arjuna**
- Arjuna is not the supreme knower
- Supreme Personality of Godhead is directing us according to our past deeds
- Living entitiy in one body has to work under the spell of modes
- *Analogy:* Person seated in a high speed motor car goes faster than one in a slower car, though the drivers may be the same

(b) **Conclusion: Our duty is to surrender** because living entity is not independent and always under the Lord's control

Text 18.62*

THEME: Therefore surrender unto Him utterly
- **Result** – By His grace you will attain transcendental peace and the supreme and eternal abode

FOCUS OF LEARNING: PURPORT 18.62

(a) **Solution to relief of all miseries and achieving supreme abode** – Surrender unto the Supreme Godhead situated in everyone's heart

(b) **Transcendental world** – *Ref. Vedic literatures*
- *"Paramam padam"* – Specifically refers to the eternal abode / spiritual sky / Vaikuntha

(c) **Surrender to Supersoul implies surrender to Krishna**
- *Supporting Ref. Bg. 15.15; Bg. 10.12 – 10.13*

Text 18.63

THEME: More confidential knowledge is explained in Texts 18.61 – 18.63
- Krishna gives choice to Arjuna – "Deliberate on this fully and do what you wish to do"

FOCUS OF LEARNING: PURPORT 18.63

(a) **Importance of words "*yathecchasi tatha kuru*"** – Krishna gives the choice
- Indicates that God does not interfere with the little independence of the living entity

(b) ***Bhagavad-gita* explains "How to elevate one's living condition"**
- Best advice given to Arjuna in interest of all living entities – Surrender unto the Supersoul in the heart

(c) **Best way to accept Lord's instruction**
- Before surrendering one is free to deliberate on this subject as far as the intelligence goes
- Such instructions also come through the spiritual master

SECTION VIII (18.64 – 18.66)
THE MOST CONFIDENTIAL KNOWLEDGE OF ALL:
BECOME A PURE DEVOTEE OF KRISHNA

PRACTICAL APPLICATION OF SECTION VIII
The highest realisation in transcendental knowledge is to restablish one's relationship with the Supreme personality of Godhead

LINK BETWEEN SECTION VII & SECTION VIII: In one sense, the *Bhagavad-gita* could have finished with Text 18.63. Lord Krishna has left Arjuna with the choice to accept His direction or neglect His direction. Still because of Sri Krishna's compassion for Arjuna, He speaks on, giving Arjuna deeper impetus to surrender.

Lord Krishna clearly explains the essential meaning of the *Bhagavad-gita*, one should serve Him in full conviction and not concern himself with any other form of *Dharma*. One need only serve Krishna, as Krishna undoubtedly tends to all of the needs of His surrendered devotees

Text 18.64*
THEME: Krishna will reveal the supreme instruction

FOCUS OF LEARNING: PURPORT 18.64

(a) **What is most confidential knowledge**
- Confidential – Knowledge of Brahman
- More confidential – Knowledge of Supersoul
- Most confidential – Just surrender unto the Supreme Personality of Godhead

(b) **Why "*man mana*…" is repeated twice**, as indicated by the word "*bhuyah"* (It is repeated in two verses i.e. *Bg.* 9.34 and *Bg.* 18.65)
- To stress the essence of the teachings of *Bhagavad-gita*

(c) **Who can understand this essence** – Only by one who is actually very dear to Krishna and not by a common man
- This knowledge is not only for Arjuna but for all living entities

Text 18.65*
Essence of *Bhagavad-gita*

THEME: Always think of Me, become My devotee, worship Me, offer obeisances to Me and thus you will come to Me

FOCUS OF LEARNING: PURPORT 18.65

(a) **Lord's advice**
- Do not become official mediator – Mold your life and all daily acts in relation to Krishna
  - Become a pure devotee of Krishna
  - Always thinking and working for Him
- Promise of the lord
  - Anyone who is in such pure Krishna consciousness will certainly return to the abode of Krishna
  - To engage in the association of Krishna face to face

(b) **Why this knowledge is spoken to Arjuna**
- Because He is a dear friend to Krishna

(c) **How can we obtain the same perfection as Arjuna**
- Anyone who follows the path of Arjuna can become a dear friend to Krishna and obtain the same perfection

(d) **Which form should be concentrated on as per 18.65**
- Concentrate mind upon Krishna as per Brahma Samhita's description – that constitutes the most confidential part of knowledge
- Not even divert one's attention to other forms of the Lord like Vishnu, Narayana, Rama etc.

LINK BETWEEN TEXTS 18.65 & 18.66: One may doubt that he is able to take advantage of Krishna's words and render the quality of pure devotional service that Krishna has requested. Should he first undergo renunciation, austerities and vows to purify his heart so that he will enhance his ability to surrender? Here is Krishna's answer.

In his purport to Text 18.66, Srila Prabhupada glorifies full and immediate surrender to Krishna's service as the process that will qualify us for that service

Text 18.66*

Essence of *Bhagavad-gita*

THEME: If one simply thinks of Krishna at all times, what will happen to his duties. So Krishna says that:
- Give up those duties and all varieties of religion
- Our only duty is to exclusively surrender unto Him
- Thus material reaction will not touch you – Do not hesitate or fear

FOCUS OF LEARNING: PURPORT 18.66

(a) **What Krishna means by seeing "Abandon all varieties of religion"**
- Lord has described various kinds of knowledge and processes of religion
- Now he recommends to give up all that and simple surrender

(b) **How surrender will save**
- Lord personally promises to protect from all kinds of sinful reaction

(c) **No need of strenuous effort to free oneself from sinful reaction –**
- Just "process of surrender**"** will automatically free one from all reactions; although *Bg. 7.28* demands freedom from all sin to understand Krishna

(d) **Process of surrender**: ***Ref. Hari-bhakti Vilasa*** **(6 points)**
1. Simply accept such religious principles that are favorable to devotional service
2. Avoid anything unfavorable to devotional service
3. Confidence of Krishna's protection in all circumstances
4. No need of thinking how to keep body and soul together. Krishna will see to that
5. Always think oneself helpless
6. Consider Krishna as the only basis of one's progress in life

(e) **No need of other purificatory and religious processes** (Srila Prabhupada thus explains uselessness of worry and hesitation)
- Importance of **"***ma sucah***"** – Indicates **"**do not fear or hesitate**"**
- One may be perplexed as to how one can give up all kinds of religious forms and simply surrender unto Krishna, but such worry is useless

SUMMARISED THEME 18A

SUMMARY OF 18.54 – 18.66

A) **Confidential knowledge: Knowledge of Brahman** (18.54)
- BRAHMA-BHUTA platform: Joyful, never laments or desires to have anything, equally disposed to all living entities and attains pure devotional service

B) **More confidential knowledge: Knowledge of Paramatma** (18.61)
- Supreme Lord in everyone's heart
  - Body is a machine or a vehicle
  - Living entity is seated in a machine
  - Paramatma directs the wanderings
- Surrender to Him
  - Thus attin transcendental peace in this life
  - Attain eternal abode in the next life

C) **Most confidential knowledge: Devotional service to Bhagavan, Krishna**
- The process (18.65)
  - Always think of Me
  - Become My devotee
  - Worship Me
  - Offer homage unto Me
- Essence of all religion: Surrender unto Krishna (18.66)
- He will deliver one from all sinful reactions (18.66)

SECTION IX (18.67 – 18.71)
PREACHING AND STUDYING THE BHAGVAD GITA

PRACTICAL APPLICATION OF SECTION IX
There are auspicious results for anyone who encounters the sacred message of Bhagavad-gita, whether it be through preaching, studying or hearing

LINK BETWEEN SECTION VIII & SECTION IX: Krishna has just completed speaking the Bhagavad-gita. What now should be done with the jewels of transcendental knowledge just spoken by Krishna? Should they be kept secretly or distributed widely? If they should be distributed, who is qualified to receive them? What result comes to one who hears, studies or preaches Krishna's message?

Text 18.67

THEME: Do not teach *Bhagavad-gita* to one who is:
- Not austere
- Not devoted to Krishna's service
- Envious of Krishna

FOCUS OF LEARNING: PURPORT 18.67

(a) **PRACTICAL APPLICATION:** Various categories of persons who cannot understand *Bhagavad-gita*
- Professional commentators – who are envious and explain *Bhagavad-gita* to make a business
- To those who are sensuous
- Even if not sensuous but are strictly following the Vedic scriptural disciplines, but if he is not a devotee, he cannot understand Krishna
- Even if one poses himself as a devotee, but not engaged in Krishna conscious activities, he cannot understand Krishna

(b) **Why different people envy Krishna**
- Because He is the Supreme and nothing is above or equal to Him

(c) **Who should not try to comment on *Bhagavad-gita*** – envious, faithless and those without understanding of Krishna from authority of a pure devotee

Text 18.68
Benediction for the teacher/preacher

THEME: One who teaches to Krishna's devotees gets "pure devotional service" and returns to Krishna
- Amongst whom is this *Bhagavad-gita* discussion is generally recommended
    - Only amongst devotees
    - Not for philosophical speculators

Text 18.69
Benediction for the teacher/preacher

THEME: No one is a more dear servant to Me than he (As mentioned in 18.68), nor will there ever be one more dear

Text 18.70
Benediction for the student

THEME: "One who studies this sacred conversion of ours, worships Me by his intelligence"

Text 18.71
Benediction for the student

THEME: If one hears with faith and without envy

- He becomes free from sinful reaction
- He attains to the auspicious planets where the pious dwells

FOCUS OF LEARNING: PURPORT 18.71

(a) **Why a devotee holds open classes if 18.67 recommends that one should not preach to the envious**
- Although everyone is not a devotee still many men are non-envious
- They have faith in Him as Supreme Personality of Godhead
- Result - Hearing from a bona-fide devotee will free them from sinful reactions and they will attain to the planets of righteous persons
- Even a person who does not try to be a pure devotee attains the results of righteous activities

(b) **Importance of "*Punya-Karmanam*"**
- It refers to the performance of great sacrifices like '*Asvamedha-yajna*'
- Those righteous in performing devotional service but not pure, can attain the planetary system of Pole-Star, Dhruvaloka

SUMMARISED THEME 18B
WHAT TO DO WITH THE KNOWLEDGE GIVEN IN *BHAGAVAD-GITA*

A) Distribute it
- Then pure devotional service is guaranteed
- One will go to Krishna

B) Study it
- This is worship with one's intelligence

C) Hear it with faith and without envy. It results in:
- Freedom from sinful reactions
- Attain to the auspicious planets where the pious dwell.

SECTION X (18.72 – 18.73)
ARJUNA IS FIRMLY FIXED

PRACTICAL APPLICATION OF SECTION X

- The result of hearing *Bhagavad-gita* properly is full surrender to Lord Krishna
- In the context of *Bhagavad-gita*, Arjuna represents all living entities that are faced with the Supreme decision of whether to serve Krishna or to turn away
- By properly hearing the science of *Bhagvad-gita* from Krishna or His representative, one understands fully his constitutional position as Krishna's servant, and he thus serves Krishna in full conviction, free from misgivings
- Thus, Arjuna, fixed in knowledge is fully prepared to fight for Krishna

Text 18.72

THEME: Krishna asks if, *Bhagavad-gita* has freed Arjuna from ignorance and illusion

FOCUS OF LEARNING: PURPORT 18.72

(a) **Why Krishna asks this question as spiritual master**
- As spiritual master it was His duty to know, if Arjuna understood *Bhagavad-gita* in proper perspective

(b) **Expected result of hearing** (As per Krishna's expectations)
- Ignorance and illusion dispelled

(c) ***Bhagavad-gita* is not an ordinary book** – So what is expected
- Any person fortunate to hear from a bona-fide representative is sure to become liberated and get out of the darkness of ignorance

Text 18.73*

THEME: Arjuna's realisations (4 points):

1. My illusion is now gone
2. Regained my memory by Your mercy
3. I am now firm and free from doubt
4. Prepared to act according to Your instructions

FOCUS OF LEARNING: PURPORT 18.73

(a) **Constitutional position of living entity (Arjuna represents living entity)**
- Has to act according to the order of the Supreme Lord
- Meant for self-discipline
- Eternal servant of the Supreme Lord

(b) **Cause of conditioning by material nature** – Forgetfulness of the Supreme Personality of Godhead

(c) **Service is the constitution of the living entity**
- Normal condition – Serves the Supreme Lord
- Illusory condition – Serves the external energy and bound by lust and desires

(d) **What is the illusion** – Bound by lust and desire, one thinks himself to be the master of this world and serves the external energy
- The last snare of Maya; the proposition that he is no longer a conditioned soul but he is God
  - Our refutation: If he would be God, how could he be in doubt
- What it means to be free from illusion
  - Voluntary surrender
  - Agrees to act in Krishna consciousness

(e) **Significance of the word "*moha*"** – Refers to that which is opposed to knowledge
- Real knowledge is "living entity is the servant of God"

(f) **How to overcome illusion** – By mercy of Lord and His pure devotee

(g) **What is Krishna consciousness** – To act according to Krishna's order
- Why a conditioned soul acts under illusion – Because lacking knowledge of Krishna's position as Supreme proprietor, enjoyer, controlled and friend of everyone and full of all six opulences

(h) **Role of *Bhagavad-gita***
- One understands Krishna factually
  - *e.g.* Arjuna understood Him not only as a friend but also as Supreme Personality of Godhead
- Understands Krishna's plan
  - *e.g.* Arjuna understood Krishna's plan to reduce the unnecessary population

SECTION XI (18.74 – 18.78)
SANJAYA'S PREDICTIONS AND REALISATIONS

PRACTICAL APPLICATION OF SECTION XI
- The *Bhagavad-gita* is a magnificent, glorious and enlivening message. The *Bhagavad-gita* is not like an ordinary book from some mundane author. It is the Lord's own potency of knowledge, by which He enlightens the fallen souls.
- One who studies the *Bhagavad-gita*, therefore, experiences direct association with Lord Krishna. One who hears properly becomes Krishna conscious, He can see Krishna in all things. Therefore his life becomes exciting and wonderous at every step
- When one is Krishna conscious, he appreciates Krishna's position as the Supreme shelter of all. It is Krishna's will that is Supreme. Therefore, the devotee, by surrendering to that will, will find only victory, and never find defeat

Text 18.74

THEME: Sanjaya relates his experience of the whole conversation: "Hairs standing on end"

FOCUS OF LEARNING: PURPORT 18.74

(a) **What was so wonderful about the message**
- Supreme Personality of Godhead was speaking about Himself and His energies to the living entity, Arjuna (a great devotee of the Lord)
- Important conversation between two great souls had never taken place before and would not take place again

(b) **How to make our life happy and successful**
- Follow in the footsteps of Arjuna to understand Krishna

Text 18.75

THEME: Sanjaya acknowledges the mercy of Vyasa, by whose mercy he could hear the master of mysticism, Krishna

FOCUS OF LEARNING: PURPORT 18.75

(a) **Import of this verse**
- One has to understand Krishna not directly, but through the medium of the spiritual master
- Spiritual master is the transparent via medium and experience is still direct

(b) **Krishna as the master of all mysticism**
- Many mystics and yogis are there all over the world, but Krishna is the master of all *yoga* systems
- Topmost yogi according to Krishna's instruction: one who surrenders unto Krishna (*Bg.* 6.47)

(c) **Vyasadeva is as bona-fide as Arjuna**
- Because he comes in the disciplic succession and Sanjaya is the direct disciple of Vyasa
- Vyasa is a disciple of Narada Muni who is a direct disciple of Krishna

(d) **Sanjaya could see and hear Krishna directly because**
- He is a direct disciple of Vyasa
- Also senses are purified, by the grace of Vyasa

(e) **Disciplic succession is must**
- Without disciplic succession one cannot hear Krishna and his knowledge (especially regarding *Bhagavad-gita*) is always imperfect

(f) **Spiritual master is the representative of Vyasadeva**
- Therefore birthday of spiritual master is celebrated as Vyasa-puja

Text 18.76

THEME: Sanjaya recalls and finds thrilling pleasure at every moment by remembering *Bhagavad-gita*

FOCUS OF LEARNING: PURPORT 18.76

(a) **Transcendental position of spiritual life**
- Understanding of *Bhagavad-gita* is so transcendental that anyone who becomes conversant with the topics of *Bhagavad-gita* becomes righteous and cannot forget such talks

(b) **How one develops such understanding** – This comes from hearing from the right source and leads to full Krishna consciousness

(c) **Result of Krishna consciousness**
- One becomes increasingly enlightened
- Enjoys life with a thrill, not only for some time, but at every moment

Text 18.77

THEME: Further experiences of Sanjaya: Remembering the wonderful form of Krishna he becomes struck with wonder more and more and rejoices again and again

FOCUS OF LEARNING: PURPORT 18.77

(a) **It appears that Sanjaya also saw the universal form**
- Some great devotees could also see the Universal Form when it was shown to Arjuna
- And Vyasa is one of them who disclosed this to Sanjaya

Text 18.78*

THEME: *Bhagavad-gita* begins with Dhrtarashtra's asking about the battlefield, so Sanjaya answers that Krishna and Arjuna cannot be defeated and "you" have no hope for victory

- Wherever there is Krishna, the master of all mystics, and Arjuna, the supreme archer, there will certainly be opulence, victory, extraordinary power and morality

FOCUS OF LEARNING: PURPORT 18.78

(a) **Krishna exhibits opulence of "Renunciation" on battlefield**
- Krishna's accepting the post of charioteer for Arjuna

(b) **What was predicted about Maharaja Yudhisthira's life:**
- Because Krishna and Arjuna were on the side of Yudhisthira, his victory was certain
- After victory, his kingdom would flourish more and more because not only was he righteous and pious but also a strict moralist; never spoke a lie to anyone in his life

(c) **Argument: Krishna inciting Arjuna to fight is immoral**
- **Response:** *Bhagavad-gita* is the supreme instruction on morality: i.e. *Bg.* 9.34 (One must become a devotee of Krishna)
  - <u>Essence of all religion</u> *(Bg. 18.66)*: Surrender unto Him
  - All other processes may be purifying and may lead to this process, but the last instruction of **"**surrender" is the last word in all morality and all religion

(d) **Essence of Chapter 18 and *Bhagavad-gita***
- Path of regulative principles according to social orders and different courses of religion may be confidential path
- To realize oneself by philosophical speculation and meditation is more confidential
- Surrender unto Krishna is most confidential

(e) **Important subjects discussed in *Bhagavad-gita***
- <u>Actual truth</u> is the Supreme Personality of Godhead, and living entities and material nature are <u>His two energies</u>
- <u>Five principle subject matters</u> have been discussed: Isvara, Jiva, Prakriti, Kala and Karma;
  - *Isvara, Jiva, Prakriti* and Kala appear to be different superficially, but nothing is different from the Supreme (Isvara)
  - This is according to <u>Lord Caitanya's philosophy</u>: "Inconceivable oneness and difference"
- Living entities are the marginal energy of Krishna and have a <u>particle of independence</u>
  - By proper use of that independence one attains his normal condition in the pleasure giving potency

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END OF CHAPTER 18

CHAPTER 18 Appendix
Selected Texts extracted from "Surrender unto Me"

Text 18.1
Śrīla Baladeva Vidyābhūṣaṇa comments on this verse as follows:

Arjuna remained unclear as to the Lord's meaning when He used the word sannyāsa in statements such as, "When the embodied living being controls his nature and mentally renounces all actions, he resides happily . . ." (Bg. 5.13), and when He used the word tyāga in statements such as, "Abandoning all attachment to the results of his activities . . ." (Bg. 4.20). Arjuna thus inquires in this verse, "Do the words sannyāsa and tyāga have completely different meanings, like the two words "mountain" and "tree," or do they have congruous meanings, like the words "Kuru" and "Pāṇḍava"? If the first case is true, then I want to know what the separate identities of sannyāsa and tyāga are. If the second case is true, then maybe there is some superficial, quasi-distinction between the two ideas and I would like to know what that is. O mighty-armed Kṛṣṇa, O Hṛṣīkeśa, because You are the impeller of the active functions of intelligence, You Yourself have brought about my doubt. O killer of Keśī, please destroy my doubt as you destroyed Keśī."

Text 18.5
Śrīla Baladeva Vidyābhūṣaṇa comments that just as fibers exist within the stem of a lotus, these three activities contain knowledge that purifies the heart and elevates one.

Text 18.14
Śrīla Baladeva Vidyābhūṣaṇa comments that we are doers—our activities do spring from our own free will—but our endeavor is not the independent cause of actions:

If the jīva's being a doer is under the regulating control of the Supreme Lord, then we have to say that his activity does not proceed from his own will and that he is actually just like a stone or some other inert object. In that case, don't the injunctions and prohibitions of scripture become useless? The answer is, the jīva receives from the Supreme Lord a body and senses endowed with specific potencies, of which he then becomes the proprietor. Acquiring those potencies, the jīva exerts his free will and assumes control of his body and senses for the purpose of fulfilling karmic endeavors. The Supreme Lord, present within all these coverings, sanctions the jīva's activity and inspires him to act. In this way there is no contradiction between the Supreme's control and the jīva's having his own willpower to act or to refrain from acting.

Text 18.18
Kṛṣṇa here uses two words, jñānam and jñeyam, knowledge and the object of knowledge (two of the six topics in Chapter Thirteen). This again indicates that Chapter Eighteen is a summary of the Gītā.

Text 18.40
Kṛṣṇa is developing His summary of all the prior chapters. As a basic summary of the first six chapters, He explainedkarma and how detached work frees us from material bondage. Next He summarized the third set of six chapters, the jñāna chapters, in which work free of reaction is explained from the viewpoint of jñāna: When the eternal soul accepts that he is not the doer and surrenders to the ultimate sanctioner of all activities, the Supersoul, no reactions are accrued by him. Kṛṣṇa concluded by explaining the actual doer in the material world: the three modes of material nature.

Kṛṣṇa will now describe the progressive journey through karma and jñāna to realization of the Supersoul. He will then reach the philosophical conclusion of Bhagavad-gītā: bhakti, in which the living

entity not only realizes the Supersoul but surrenders to Him, Kṛṣṇa, the Supreme Personality of Godhead.

Text 18.46

Śrīla Viśvanātha Cakravartī Ṭhākura says, "Worshiping Kṛṣṇa by one's own prescribed work, offering it to Him while thinking within one's mind, 'May my Lord be pleased by this work,' one attains to the perfection of real knowledge."

Śrīla Baladeva Vidyābhūṣaṇa raises the question, "What if one possesses the nature and qualities of work of one varṇa, but wishes to perform the work of a different varṇa?" Kṛṣṇa answers that question in the following text.

Text 18.48

Śrīla Baladeva Vidyābhūṣaṇa comments: "Kṛṣṇa confirms that all prescribed duties, not only the work of a kṣatriya, contain faults, or 'smoke.' Even a brāhmaṇa's work has defects. One should therefore cleanse away the faulty part of one's duty by offering the duty to the Supreme Lord. And for the sake of self-realization one should serve—giving careful attention to that part of his duty which gives rise to knowledge."

Rather than renouncing the work born of one's nature, one should worship the Lord through his work. Detachment and devotion while working, not renunciation of the activity, will cancel the defects inherent in the work.

Text 18.54

Śrīla Viśvanātha Cakravartī Ṭhākura writes:

> When one's superficial designations have dissipated, one becomes brahma-bhūta—of the nature of Brahman, or pure, uncovered spirit—because his contamination of the material modes is now finished. He becomes a satisfied soul, and then he no longer laments as before for what he loses, or hankers for what he has not obtained. That is because he no longer falsely identifies with his body and other material things. He, like a child, is equal to all beings, both the gentle and the wicked. This is because he no longer judges by externals. And then, when his jñāna has become extinguished, like a fire whose fuel is used up, he attains to eternal devotion for Me—in the form of hearing, chanting and so on—which was already present within his jñāna. Because this bhakti is a function of My internal energy, it is distinct from māyā's energy and so is not dispelled even after both avidyā and vidyā are dispelled. Therefore this bhakti is parā, separate from and better than jñāna, and because it is separate from both niṣkāma-karma and jñāna, it is exclusive (kevala).
>
> The idea of the use of the word "attains" (labhate) is that although this bhakti was already partly active previously for the purpose of allowing the achievement of liberation through the processes of jñāna and vairāgya, at that time it was not clearly perceivable, just as the Supersoul residing in every living being's heart is also not clearly perceivable. Therefore, instead of saying, "He performs devotional service," the Lord says, "He attains devotional service." It is just like a person keeping gold and gems within a mixture of beans. After the beans are removed, the gold and gems, which were already present, become separately available in their pure form (kevala).

Text 18.55

Śrīla Viśvanātha Cakravartī Ṭhākura comments:

> Having obtained that bhakti, what then does one achieve? This is answered with the introduction of a new idea in the verse beginning bhaktyā [text 55]. Only by bhakti does a jñānī, or one of the various kinds of devotees, factually understand Me. After all, I have said, "I am obtainable only by bhakti." This being the case, the jñānī being discussed understands Me after the function of vidyā has stopped influencing him, and

then he enters into Me in the sense of coming to experience the happiness of sāyujya (being merged into the existence of the body of the Lord).

. . . Some persons want to attain sāyujya without bhakti by jñāna alone. Imagining themselves to be jñānīs, their only success is the trouble they take. They are very contemptible. Others understand that without bhakti there can be no liberation, so they practice jñāna mixed with bhakti. But they consider the Personality of Godhead an illusory concept superimposed on māyā and think that the body of the Personality of Godhead is composed of the material modes. Therefore even when they achieve the culmination of yoga, those jñānīs who presume that they are liberated are still contemptible. Thus it is stated, "Each of the four social orders, headed by the brāhmaṇas, was born through different combinations of the modes of nature from the face, arms, thighs and feet of the Supreme Lord in His universal form. Thus the four spiritual orders were also generated. If any of the members of the four varṇas and four āśramas fail to worship or intentionally disrespect the Personality of Godhead, who is the source of their own creation, they will fall down from their position into a hellish state of life." (Bhāg. 11.5.2–3)

. . . Factually, however, the nature of the Lord's humanlike form is sac-cid-ānanda. Its becoming visible is simply by the influence of the Lord's inconceivable mercy, as is stated in the Nārāyaṇādhyātma: "Although the Supreme Lord is always unmanifest, He becomes visible by His own energy. Without that energy who could ever see that supreme master, the reservoir of all pleasure?"

Many thousands of śruti statements establish that the Supreme Lord's body is sac-cid-ānanda: "Displaying His sac-cid-ānanda-vigraha, He is sitting at the base of a desire tree in Vṛndāvana." "He takes His personal form, which is the same as the transcendental sound of the Vedas." Nonetheless, the contemptible jñānīs interpret other śrutis, such as, "Know māyā to be nature and the possessor of māyā to be the Supreme Lord" to mean that the Supreme Lord is also a false concept superimposed on māyā. In fact, however, the māyā the Lord is conjoined with is his personal, internal energy, which is also called māyā.

However, those who practice jñāna mixed with bhakti, while thinking that the personal form of the Supreme Lord is sac-cid-ānanda, gradually attain bhakti after the influences of avidyā and vidyā cease to act on them. They are jīvan-muktas and are of two types. Some of them perform devotional service for the sake of attaining sāyujya. These achieve transcendental realization of the supreme entity and sāyujya within that Supreme. They are certainly praiseworthy. The others are very fortunate souls. By some trick of fate they get the association of sober, pure devotees. By the influence of such devotees, they give up their desire for liberation. Like Śukadeva and others, they drown in the sweet taste of the mellows of devotional service. They are supremely praiseworthy.

18.56: In this verse, Kṛṣṇa has used the words mat prasādād avāpnoti śāśvataṁ padam avyayam to state that by His grace a devotee attains His eternal, imperishable abode. In this regard, Śrīla Viśvanātha Cakravartī Ṭhākura gives the following dialogue between Kṛṣṇa and Arjuna:

"A sakāma or niṣkāma devotee attains My eternal abode—Vaikuṇṭha, Mathurā, Dvārakā or Ayodhyā."

"But how do these various abodes persist at the time of total annihilation?"

"My abode is infallible, and does not undergo any loss even at the total annihilation of the universe. This is due to My inconceivable power."

"But a jñānī comes to the stage of naiṣkarmya and achieves sāyujya only after many lifetimes of various austerities and only after all the material action of his senses has ceased. How is it, then, that the devotees attain Your eternal abode simply by taking shelter of You, even though they are still engaged in karma and still have material desires?"

"By My grace this happens. You should understand that My mercy has inconceivable power."

Text 18.57: Śrīla Viśvanātha Cakravartī Ṭhākura describes Kṛṣṇa's instruction to Arjuna: "'Offering all your activities, your varṇāśrama duties and your ordinary work to Me, you should be dedicated to Me. I should be your only goal and the whole purpose of Your life. In this way you should be re-

nounced and without desires. Always fix your mind on Me, both while executing your duties and at other times as well. Always remember Me.'"

Śrīlā Baladeva Vidyābhūṣaṇa adds: "'Having Me as the only goal of your life, you should renounce, and offer all your prescribed work to Me, your master. Taking shelter of Me in buddhi-yoga, you should always think of Me while executing your duties.'"

Text 18.59

Śrīla Viśvanātha Cakravartī Ṭhākura adds more of Arjuna's and Kṛsṇa's thoughts:

"Well, it's true. For a kṣatriya like me, fighting is the supreme duty. But in this particular circumstance, I don't want to become involved because I fear the sinful reactions for killing family members."

In response, Kṛṣṇa, in a chastising mood, speaks this verse beginning yad ahaṅkāram. "Now you are not honoring My words, but later, because you are a great hero, your natural eagerness to fight will unavoidably manifest itself. Then, when you set out to kill Bhīṣma and the others on your own accord, I will laugh at you."

We should note Kṛṣṇa's words: Whether or not Arjuna surrenders to Kṛṣṇa, he will fight. Why, then, chapter after chapter, has Kṛṣṇa pushed Arjuna to fight? What was the necessity of Kṛṣṇa's offering numerous instructions?

Kṛṣṇa wanted Arjuna to fight in the proper consciousness—in Kṛṣṇa consciousness. Therefore He told Arjuna to surrender unto Him and fight on His order with devotion. "Do it," Kṛṣṇa explained, "because I have already killed Bhīṣma, Karṇa, Droṇa—all these warriors." The armies have already been defeated, and the battle has already been won. Kṛṣṇa doesn't require Arjuna's martial skill for victory, but He wants Arjuna to act with devotion as His instrument. Arjuna's devotion will be expressed by fighting on the battlefield.

Śrīla Prabhupāda once explained during a 1974 morning walk in Los Angeles: "Somebody protested that 'Your Kṛṣṇa consciousness movement makes people dull,' but they have not seen the Vaiṣṇava. There were two fights in Indian history. One was between Rāma and Rāvaṇa and one was at Kurukṣetra. And the hero in both was a Vaiṣṇava. We are going to produce such Vaiṣṇavas, not these dull rascals, sitting down. We don't want these Vaiṣṇavas—sitting-down rascals. We want Arjuna or we want no one. That is a Vaiṣṇava."

Text 18.60: Kṛṣṇa herein continues instructing all conditioned souls to surrender to Him because it is in their own interest. If we choose not to surrender to Kṛṣṇa, however, it does not mean that we will be able to remain independent. All—those who surrender and those who do not—are controlled. The difference is that the surrendered souls are controlled and protected by Kṛṣṇa, and the unsurrendered are forced to dance like marionettes, their strings pulled by illusion.

Text 18.62

Śrīla Viśvanātha Cakravartī Ṭhākura writes: "Some say that taking shelter of the Supersoul as described here is meant only for worshipers of the Supersoul, whereas taking shelter of the Personality of Godhead is later going to be mentioned as appropriate for the worshipers of Godhead. Someone else, however, may say, 'The same Śrī Kṛṣṇa who is my worshipable Deity is also my spiritual master. He is teaching me bhakti-yoga and giving me helpful instructions that lead to the development of bhakti-yoga. I take shelter of Him. That same Kṛṣṇa is indeed the Supersoul within

me. May He kindly impel me in all activities. I take shelter of Him.' Such a devotee constantly thinks in this fashion."

Śrīla Baladeva Vidyābhūṣaṇa explains Kṛṣṇa's words thus: "'You should in all ways take shelter of that Supreme Lord, the Supersoul, with the activities of your body and so on. You will achieve the supreme peace, characterized as release from all kinds of distress, and also the eternal abode, the personal residence of the Lord, glorified in such śruti statements as tad viṣṇoḥ paramaṁ padam. That Supreme Lord is none other than Me, your friend. This is proven by My previous statements, such as: "I am situated in everyone's heart." It is also proven by your agreement to this in your own statements made in accordance with the authority of Devarṣi Nārada and others, such as: "You are the Supreme Absolute Truth, the supreme abode," and by the empiric evidence of your vision of the universal form. Therefore you should follow My instructions.'"

Text 18.64

Śrīla Viśvanātha Cakravartī Ṭhākura has mentioned the following in his commentary on texts 63–64:

> Thus the six chapters teaching jñāna have reached their completion. These six chapters of the śāstra, Śrī Gītā, are jewels of spiritual education. They form part of a treasure chest containing the rarest secret of bhakti. The first six chapters dealing with karma form the golden, lower part of the chest, and the third six chapters dealing with jñāna form its gem-studded cover. The bhakti found within is the most precious treasure in the three worlds. It has the power to bring Śrī Kṛṣṇa under control. It shines brilliantly as the most excellent of precious jewels. The key to obtaining this jewel is the pair of verses on the cover of the treasure chest, the sacred sixty-four syllables beginning man-manā bhava [texts 65–66].
>
> Seeing His dear friend Arjuna silently deliberating on the Gītā-śāstra, with its deep meanings, the Lord felt His heart melt like butter out of compassion and said, "My dear friend Arjuna, I will now speak the essence of this entire śāstra. You don't have to exert yourself any more with this troublesome deliberating."

Text 18.65

Śrīla Viśvanātha Cakravartī Ṭhākura and Śrīla Baladeva Vidyābhūṣaṇa offer similar comments. Śrīla Viśvanātha Cakravartī Ṭhākura states:

> "You will come to Me, achieve Me, so therefore offer your mind to Me. Or else offer your ears and other senses. Or else offer incense, flowers and so on. I tell you truly that I will give you even My own self in exchange. You have no reason to doubt this."
>
> The Amara-koṣa defines satyam as meaning "a vow" and "the true facts of a case." Yet Arjuna may reply, "But people born in Mathurā district always make vows. In every sentence they utter they use the word satyam."
>
> Kṛṣṇa replies, "Then I say this. I make a solemn vow: 'You are dear to me!' And no one cheats someone who is dear to him."

Śrīla Baladeva Vidyābhūṣaṇa states:

> "As explained before, if you develop the qualities of always thinking of Me and so on, you will certainly come to Me, who am your beloved friend Kṛṣṇa, the son of Devakī. I have qualities such as being dark blue like a blue lotus flower, and I appear in a human form. You will not go to some other form of Mine like the thousand-headed Puruṣa, the thumb-sized Supersoul, Lord Nṛsiṁha or Lord Varāha. This is my vow, that in truth I will give you possession even of Myself, Your friend."

The Nānārtha-varga defines the word satyam as "a vow" and "the true facts of a case." Yet Arjuna replies, "But because You are from Mathurā, even Your having made a vow does not destroy my doubt."

To this the Lord responds, "Then I say this: You are very dear to Me, and the affectionate people of Mathurā do not deceive those who are dear to them, what to speak of deceiving one who is most dear. He to whom I am very dear is also very dear to Me. I cannot tolerate the absence of such a person, as I have already said in the words beginning priyo hi and so on. Therefore you should trust My words: 'You will indeed achieve Me.'"

Text 18.66

Śrīla Viśvanātha Cakravartī Ṭhākura's commentary adds further drops of sweetness: "Kṛṣṇa says, 'Previously I told you that you did not have the qualification for the most excellent, unalloyed devotion to Me. At that time I said, "Whatever you do, whatever you eat . . ." and told you that your qualification was for karma-miśra-bhakti. Now, however, by My special mercy I have given you the qualification for unalloyed bhakti. I have violated My own rule that unalloyed devotion may be obtained only when, somehow or other, one receives the mercy of My pure devotee, just as I will violate My own promise while fighting with Bhīṣma.'"

Text 18.73

Śrīla Viśvanātha Cakravartī Ṭhākura adds the following exchange between Arjuna and Kṛṣṇa: "Arjuna replies, 'What more can I ask? Abandoning all dharmas, I approach You for shelter. I am now free from anxiety and have full trust in You. Henceforth, having taken full shelter of You, I will accept Your order as my dharma. You are the suitable bestower of shelter. I will no longer follow the dharma of my āśrama or the processes of jñāna-yoga and so on. From now on I will have nothing to do with any of those.' Then Kṛṣṇa says, 'My dear friend Arjuna, there remains a little work left in the matter of My relieving the earth of her burden, and I want to do this through you.'"

Text 18.78

Śrīla Baladeva Vidyābhūṣaṇa ends his Gītā-bhūṣaṇa, "the ornament of the Bhagavad-gītā," with the following words: "Having obtained the boat of the Lord's desire, I have submerged myself in the sea of Bhagavad-gītā, where I have collected many very wonderful gems of its purports. Due to my great feelings of joy, I cannot raise myself out of this sea. I only hope that the cunning son of Nanda is pleased with me. I, Baladeva Vidyābhūṣaṇa, have with great effort compiled this commentary named Śrī-gītā-bhūṣaṇa. May the saintly devotees correct any faults it contains. They are always eager to taste the sweetness of pure love for Śrī Govinda, and their hearts are always melting with compassion."

APPENDIX A
THE MODES OF MATERIAL NATURE

VERSE	ITEM	MODE OF GOODNESS	MODE OF PASSION	MODE OF IGNORANCE
14.6 to 14.8	**Binding Force**	**Sense of:** • Happiness • Satisfaction • Knowledge • Superiority	• Attachment to fruitive activities • Binds by the ropes of desire and attachment	• Madness • Indolence (Laziness) • Sleep
14.11 to 14.13	**Symptoms**	• Illuminates the gates of the body with knowledge • Frees one from sinful reactions	• Intense, unlimited desires and longings • Great attachment • Fruitive activities	• Delusion/ Illusion • Darkness • Madness • Inertia
14.14 to 14.15	**Destination at death**	• Attains the pure, higher planets of the great sages	• Attains earthly planets	• Birth in lower species
14.16 to 14.18	**Results of action**	• Pure • Knowledge (sees things as they are) • Elevation to higher planets like Brahmaloka or Janaloka	• Misery • Greed • Earthly planets	• Foolishness • Madness • Illusion • Life in hellish worlds
17.4	**Worship**	• Demigods	• Demons	• Ghosts and Spirits
17.8 to 17.10	**Food**	**Type of foods:** • Juicy, fatty, wholesome and pleasing to the heart **Effect of such foods:** • Increases the duration of life • Purifies one's existence • Gives strength, health, happiness and satisfaction	**Type of foods:** • Too bitter, Too sour, salty, hot pungent, dry and burning **Effect of such foods:** • Distress • Misery • Disease	**Type of foods:** • Prepared more than three hours before being eaten • Food that is tasteless, decomposed and putrid • Food consisting of remnants and untouchable things **Effect of such foods:** • Infection • Disease

VERSE	ITEM	MODE OF GOODNESS	MODE OF PASSION	MODE OF IGNORANCE
17.11 to 17.13	**Sacrifice**	• According to directions of scripture • As a matter of duty • Without desire of reward	• Performs for some material benefit • For the sake of pride	• Without regard for the directions of scripture • Without distribution of prasadam (spiritual food) • Without chanting of Vedic hymns • Without remuneration to the priests • Without faith
17.17 to 17.19	**Austerity**	• Performed with transcendental faith • Without expecting material benefits • Only for the sake of the Supreme	• Performed out of pride • For the sake of gaining respect • It is neither permanent nor stable	• Performed out of foolishness • With self-torture • To destroy or injure others
17.20 to 17.22	**Charity**	• Given out of duty • Without expectation of return • At the proper time and place • To a worthy person	• With expectation of some return • With the desire for fruitive results • In a grudging mood	• Performed at an impure place • At an impure time • To unworthy persons • Without proper attention and respect
18.7 to 18.9	**Renunciation**	• Performing prescribed duty only because it ought to be done • Renounces all material association • Renounces all attachment to the fruit	• Renounces prescribed duties as troublesome or out of fear of bodily discomfort	• Renounces prescribed duties because of illusion
18.20 to 18.22	**Knowledge**	• Knowledge by which one undivided spiritual nature is seen in all living entities, though they are divided into innumerable forms	• Knowledge by which one sees that in every different body there is a different type of living entity	• Knowledge by which one is attached to one kind of work as all in all • Without knowledge of the truth • Which is very meager

VERSE	ITEM	MODE OF GOODNESS	MODE OF PASSION	MODE OF IGNORANCE
18.23 to 18.25	**Action**	• Regulated by sastras • Performed without attachment • Without love or hatred • Without desire for fruitive results	• With great effort by one seeking to gratify his desires • Enacted from a sense of false ego	• Performed in illusion • In disregard of scriptural injunctions • Without concern for future bondage or for violence or distress caused to others
18.26 to 18.28	**Performer of action (worker)**	• Performs his duty without association with the modes of material nature • Without false ego • With great determination and enthusiasm • Without wavering in success or failure	• Attached to work and fruits of work • Desiring to enjoy those fruits • Greedy • Envious • Impure and • Moved by joy and sorrow	• Work against the injunctions of the scripture • Materialistic • Obstinate • Cheating • Expert in insulting others • Lazy • Always morose and • Procrastinating
18.30 to 18.32	**Understanding**	• One knows what ought to be done and what ought not to be done • What is to be feared and what is not to be feared • What is binding and what is liberating	• Cannot distinguish between religion and irreligion • Between action that should be done and action that should not be done	• Considers religion to be irreligion and irreligion to be religion • Under the spell of illusion and darkness • Always striving in the wrong direction
18.33 to 18.35	**Determination**	• Unbreakable • Sustained with steadfastness by yoga practice • Controls the activities of mind, life and senses	• One holds fast to fruitive results in religion, economic development and sense gratification	• One cannot go beyond dreaming • Fearfulness • Lamentation • Moroseness • Illusion
18.37 to 18.39	**Happiness**	• Just like poison in the beginning and nectar at the end • Awakes one to self-realisation	• Derived from contact of the senses with their objects • Appears as nectar at first but poison at the end	• Blind to self realisation • Delusion from beginning to end • Arises from sleep, laziness and illusion